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# The Iowa Socialist.

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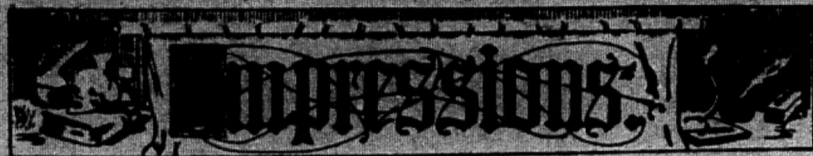
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## WHAT IS A SOCIALIST TEMPLE?

There was a time when shouting or singing in a Socialist meeting would have been called "treason to the movement." But when our movement really begins to move we find it necessary to use the methods with which the people are familiar.

So happens the Socialist Temple. It is a popularizing of the propaganda. Its central feature is a permanent meeting (usually Sunday night) in a permanent place. This obviates the necessity of so much expense for advertising. A series of meetings is as easy to advertise as a single meeting. One meeting will announce another. A meeting well established needs comparatively little advertising to keep it going.

Music should occupy a prominent place on the program. An orchestra is best. Socialist musicians may be found who will donate their services. Good piano or organ music is a great assistance. Quartets, trios, duets, and solos are good features. These should be singing, also, by the audience. Everybody should be provided with words. The musical should be urged to sing. The unmusical should be encouraged to "make a joyful noise."

The lecture should be of the popular sort. This does not mean a cheapening of the propaganda; nor does it signify a sacrifice of science to sentiment. Science may be presented in an emotional way, with the result that the unscientific may thus be induced to imbibe some science. If clear-cut Socialists had studied methods of teaching the unstarted, rather than the cudgeling of each other, more progress might have been made.

Grouped about such a central meeting or meetings, a Socialist Temple may include the regular business meeting of the party (which should always be separate), dramatic societies, social clubs, educational organizations, children's schools, meetings for men, meetings for women, reading room, circulating library, and the selling of literature.

A Socialist Temple should be of, by, and for the party. It is not to teach a special kind of Socialism. It is a special method of teaching Socialism.

In the larger places an organizer for the Socialist Temple, employed for all of his time, will be found necessary as the work increases. He should be truly an organizer, not necessarily a speaker, but he should be able to preside at meetings.

Such centers of Socialist activity are springing up now all over the country. They will have different names to suit local customs and needs, but the more common designation will probably come to be "Socialist Temple."

*Frederick B. Strickland*

Individualism is anarchy. Socialism will develop individuality, quite another thing.

Father Thomas J. Hagerty will lecture on Socialism in Dubuque on some date in the latter part of May or early in June.

What are we going to do under Socialism with the man who won't work? We won't do a thing to him. We'll let his stomach attend to that. See!

In a speech at Des Moines the other day President Roosevelt took occasion to compliment Congressman Hull, chairman of the military committee, for his successful work on the new militia law. Eminently proper! "Give the devil his due."

An organizer will soon be started at work in Ohio and will be placed to work in the heretofore unreached spots and a thorough attempt made to organize every county in the entire state. In addition to this regular organizing work the propaganda speakers will be toured continuously.

Prof. Geo R. Kirkpatrick delivered a series of five lectures in Dubuque during the past two weeks to large audiences. Comrade Kirkpatrick received many compliments from Iowa comrades on his trip through the state and Dubuque can heartily endorse everything that has been said of him. Genial, whole-souled, he makes friends wherever he goes. His lectures were as good as any that have ever been given in Dubuque. Clear-cut and scientific, he plainly shows the workers to what class they belong, and that their interests can be conserved only by voting together as a class.

Comrade Kirkpatrick has a few dates in Illinois and twenty-five in Indiana, after filling which he will go into Ohio for five or ten weeks. Following are his dates for the next two weeks: Belvidere, Ill., April 29-May 1; Elgin, Ill., May 2-3; Chicago, May 4; Huntington, Ind., 5; Wabash, Ind., 6; Marion, Ind., 7; Kokomo, Ind., 8; Terre Haute, Ind., 9-15.

In its efforts at making Dubuque a "clean city" the city council has for several years employed an aged and deformed man—said to be over eighty years of age—in pushing a cart about the streets and gathering up scraps of waste paper, etc. A local paper announces that the council has decided to dispense with his services. The only reason given is that the old man has attracted the attention of strangers visiting the city. That an aged and crippled man, who is compelled to earn a living in this way, should attract attention is not strange, although, God knows, this is not the only instance in this country, and is a sad commentary on our boasted civilization. The newspaper account further states that the old man "does not like paper money, and every time he calls for his monthly stipend he insists on being paid in gold. It is said that he is 'well heeled.'" Whether this is true or not, whether he works because compelled to by misfortune, or the greed for gold, in either case he is a victim of our vicious system. The Dr. Jekyll of civilization may see in this old man its Mr. Hyde. He is either doing this work to satisfy his physical wants or his craving for gold, which latter has been developed by the ethics of the system. No doubt in his youth this old man was taught to be thrifty and saving, and, if it is true that he is simply working to satisfy his miserly instincts, it is the result of this teaching, as is also the fact that Russell Sage, though old, also works hard gathering scraps of paper.

According to the last census the increase in the number of families in the United States in the ten years since the previous census was about 30 per cent. The increase in the number of families living in homes free of incumbrance was about 10 per cent, while the mortgaged homes increased nearly 50 per cent and the number of rented homes increased about 30 per cent, or in the same proportion as the increase in families. Capitalism can give Socialism a few pointers on how to "destroy the home."

The Socialist is the only real optimist.

Pessimism is a product of capitalism.

Render unto labor the things that are labor's.

An exchange says labor is on its knees. Verily, I say unto you, it is on its belly.

"Government by injunction" is no longer fashionable with the employers. "Taff Valeism" is all the rage at present. Has your union been "Taff Valed" yet? "Better to be dead than out of fashion," you know.

Now that the republican administration has given the trusts a black eye (?), vide the Northern Securities decision—what will the poor old democratic party do with its trust busting program? By the shades of Jefferson, another dead issue.

When the herds of wild horses which used to roam the plains were attacked by hungry wolves, as they sometimes were, they would form a circle with their heads toward the center and take united action with their heels against the common enemy. Labor might learn something even from wild horses.

Herbert S. Bigelow, a pronounced democrat of the Bryan-Hearst-single-tax-municipal-ownership-friend-of-labor type was a warm supporter of Railway President Ingalls—who said \$1.10 a day is enough for any laboring man—in his candidacy for mayor of Cincinnati. And yet some fool workingmen still expect something from this party of the "common peepul."

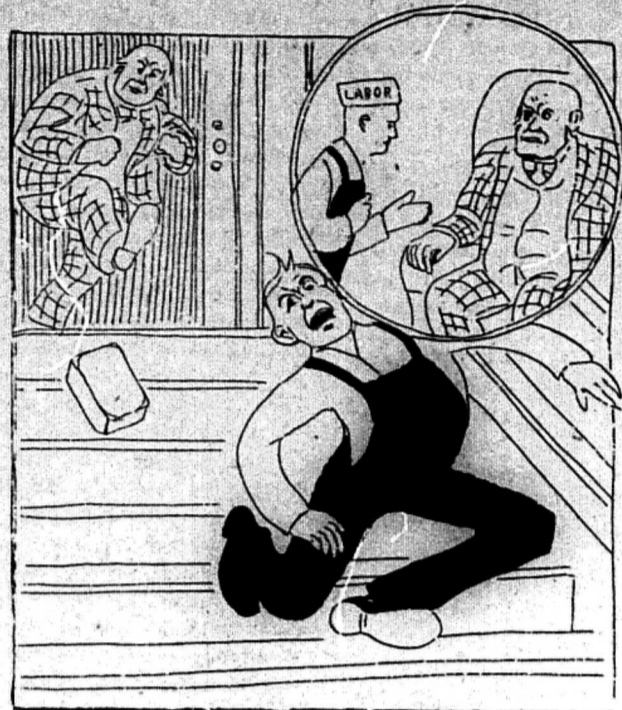
Carnegie has just given \$1,500,000 for a peace temple at The Hague, while Russia and Japan are preparing for war over the Manchurian situation. By the way, it was the Czar who posed as a new prince of peace a few years ago and it is for the sittings of his peace conference that the new temple is proposed. Great is our civilization, and Mars is its prophet—also spelled profit.

President Parry: "It is to be hoped that, in accordance with the Nelson amendment to the department of commerce bill, the government in turning the searchlight of publicity on the combines will not forget organized labor." Do you think it would be safe, Bro. Parry, to venture so near this lawless "un-American institution?" Why, not knowing any law but that of "the Huns and Vandals," they might smash the searchlight, and you know the republicans will need it in next year's campaign.

Judge Foster, of Indiana, in sustaining a demurrer in an injunction case, held that "a union, even in its unincorporated condition, may be sued when the suit pertains to questions affecting the relations of the union members to public safety and order." If this judge should accept President Parry's definition of labor unions any union in the country might be sued because of the mere fact of its being an organization. An organization of "Huns and Vandals" may fairly be presumed to be a menace to "public safety and order." Has your union any fund in its treasury? If it has it had better bury it or "the bogey man will get it if you don't watch out"—at the ballot box.

Comrade Charles Oliver Jones is just starting a unique campaign of education for Socialism. He has provided himself with a complete outfit of moving or animated pictures of the most modern type. His repertoire of pictures illustrates most vividly the contrasts in social conditions, so that the pictures not only draw the people to hear the message of Socialism, but they make most impressive the Socialist lecture which the people are thus induced to hear. This entertainment becomes not an expense but a means of revenue to the locals for further propaganda. The receipts for one evening at Aspen were \$132. Comrade Jones is now at work in Colorado. Completing his Colorado work, he will enter Nebraska and Iowa. Then probably he will go farther east. His work is under the direction of Frederick G. Strickland, Aspen, Colo., to whom all correspondence should be addressed.

What we get when we beg. Let us "demand" at the ballot box.



Justice he begged at his master's hand,  
His plea was neatly put;  
But oh, how cruel was his fate,  
He got his master's foot.

"The defeat by congress of the eight-hour day and anti-injunction bills was probably the most important bit of work done."—President Parry of the Nat'l Manufacturer's Ass'n.

## Sketches on Calvary

The thrush was crooning sweetest bars of Nature's lullaby,  
While standing guard with watchful pride above the throating's nest,  
Rich liquid trills of sheer content, whose cadence seemed to die  
In one deep note of perfect tone—the living sound of rest.  
The wind was sighing midst the boughs—those mystic sounds which merge  
To swell the air with weird lament—the sild Aeolian dirge;  
The violets nestling 'neath the shade of sculptured shaft and cross,  
Breath'd incense rare from altar'd bank of ladyfern and moss;  
And Love's appeal in pathos mute—the true Forget-me-not—  
Wayed o'er the grave which all remains of earth, our common lot;  
A scene of calm which seem'd inspired with dreamy peaceful breath—  
Yet solemn, for the field is God's: In midst of life is death!

In varied ranks the tombstones stand, engraved with gilded scroll  
Depicting traits which fancy paints to speed the parted soul:  
Ah, Charity! would thy cloak were truth—the world would be more fair—  
For all the virtues lack'd in life are duly pictured there!  
See yonder tomb! a costly pile, with brazen epitaph  
Which mayhap Satan paus'd to read with grim ironic laugh:  
"Here rests in peace that mortal clay which once we call'd a friend—  
Who, consistent to his mode of faith, repented at the end.  
He found the Way which leads to Light when paved with wealth is hard—  
Yet hopes to gain for all his works a justified reward."  
But those who read between the lines of ostentatious woe  
Breathe hasty prayer in mercy's name: O, Lord, we pray thee not!  
For near at hand an earlier grave a silent witness stands  
To mark his work—And Thou, O Lord, hast heard his just demands!  
In letters bold the legend reads: "Tho' death sees fit to part  
Our severed ways, yet love shall guide to thee my faithful heart!"  
And adds a line which tersely states 'tis sacred to his wife—  
But waives the fact she welcomed death—a kinder death than life!

A tiny grave, which mother's love has deck'd with purest taste—  
A garden spot of trusting faith amidst a florid waste.  
No hint to guide the Infinite in estimating worth;  
No claim to right of martyr's crown for sorrows borne of earth;  
No theme of poignant grief is there, to speak misplaced regret—  
But simple trust in One whose word shall cancel earthly debt:  
"Thou gavest, and Thou takest, Lord! nor was thy gift in vain—  
For love attains supreme thought refined by mortal pain!  
Thou knowest, Lord, the yearning grief—who gave Thy only Son!  
Thou knowest that the way seems long till earthly course is run!  
Our hearts are Thine in depth of trust—but, human, apt to fail  
When passion slights Thy plighted word that death shall not prevail!  
Thou takest—but thou knowest, Lord, how dear is victory won—  
O, grant us grace and strength to pray, on earth Thy will be done!"

Here, straitly laid in rows precise, no beauty may enhance,  
The paupers sleep, in death as life, a memory left to chance.  
No massive stone with pompous script proclaims the place of slumber—  
The parish poor must rest content beneath the parish number.  
No flowers grace the humble grave—for none there are to mourn—  
The world regrets the blooming rose, but soon forgets the thorn.  
'Tis well! 'tis well! for if the world alike its beauty share  
We might confound the potter's clay with dainty Dresden ware;  
And sad would be the wreck ensuing, if costly painted vase  
Receiv'd the care the world accords to common earthen jars!

—Robert Bielby

There are so many doctors in Germany that a great many of them are compelled to accept contracts from sick societies. Under the invalids insurance law the fees for this class of service is limited to 20 pfennigs (about 4 cents) per visit. A strike of the doctors is scheduled for July 1, and some are already out. It has been said that "The country that has the greatest number of preachers, doctors and lawyers is nearest death." Every "country" today is owned, government and all, by the bourgeois (capitalist) class. This over-production of doctors in Germany is but another indication that the time is rapidly approaching when the great German working class, the real "country," will throw off the incubus of capitalism and get an opportunity to really live for the first time. Yes, capitalism is "nearest death" in Germany.

Pure and simple unionism is all right as far as it goes, but it doesn't go far enough.

Comrade S. R. McDowell, of Lake City, a graduate of the Mills School, is arranging to organize the counties of the Tenth district.

I want to call the attention of all C. N. readers in Iowa to the fact that there is a little paper up at Dubuque called the "Iowa Socialist" that deserves the support of every Iowa comrade. If you haven't seen it yet send for a sample copy. You'll like it. It's good.—Coming Nation.

Not a little of the credit for the good qualities of The Iowa Socialist is due to the Coming Nation. The high standard of excellence attained by the Coming Nation under the management of Comrades Warren and Richardson compels us to "make good" or—quit the game.

# X RAYS

By JOHN M. WORE

Among the most pitiful things in the world are the schemes which people are compelled to work in order to eke out an existence.

When I was a barefoot country school-boy I was one day sitting in the clover in the school yard with one of my playmates. A honey bee alighted on a head of clover right between us. My playmate said: "I wonder if that bee would sting a feller if he'd stick his finger against it." I said: "I don't know, but you might try it and see." So he stuck his finger against the bee and then jerked it away with a yelp. He had found out. Some people learn by experience and others by observation: It is not necessary to go through the experience if you are able to learn from the previous experience of others. But there are a great many people who do not even learn from their own experiences except after they have been repeated a great many times. The workmen of America have had a long array of experiences which ought to show them that there is a class struggle on, which can never be settled except by the abolition of the capitalist class and the total extinction of class lines. They have had ample experience to show that they are being every day exploited out of two-thirds of the product of their toil by the capitalist class on account of the private ownership of the means of production and distribution by the capitalists. They have had ample experience to show that there is no hope of any good coming to the working class from the democratic and republican parties, that these parties are sustained by money from the capitalist class and are mere tools of capitalism. Will the workmen learn by these experiences, or must they be stung again?

There is a man in our town who spent all the money he had and borrowed money besides to build a fine mansion. After he got it built he had to work like a slave in order to keep it up and pay the interest. He became so disgusted with himself that he bought a parrot, hung its cage in the front hall, and trained it so that whenever he came in at the door the bird would say: "There comes that damn fool!" I respectfully recommend the use of this prescription to those workmen who vote the republican or democratic ticket.

If there were nothing else to prove it, we could glean the fact that there is a presidential election approaching from the decision of the circuit court of appeals in the merger case. It was quite a bright scheme to hand down a decision against the merger and then have all the capitalist papers make a great blow about how the combinations can be knocked into a coked hat. In all probability Messrs. Hill and Morgan are not at all disturbed over the decision. In fact, it is not at all improbable that they wanted it decided that way and gave the judges quietly to understand that such was the case. The people must be kept humbugged if possible. Meantime, the handful of owners of those two great railroads can silently and without any open or public action let competition between the roads remain a dead duck. You can't force them to compete when they don't want to. You can declare their pretty little merger deal illegal. But that was the baldest way they could possibly have gone about the matter. They have an easier and simpler way of

accomplishing the object than that. It is an old saying that you can lead a horse to water but you can't make him drink. You can declare the open merger illegal, but you can't reach the secret agreement. When the roads are owned by the same parties and they silently agree that there shall be no competition between them, what does your merger decision amount to? The court has simply killed a phantom. The real combination still exists, and it will continue doing business at the old stand.

Those workmen in Cleveland, Ohio, who voted for Tom Johnson in order to get three cent street car fares are what the boys call dead easy. If they will get a little deeper than superficialities they will discover that a three cent fare merely means that the employer and the landlord will exploit them a little more in order to rake into their coffers the extra two cents. The reduction in fare is an optical delusion. The workingman does not get the benefit of it, although to the superficial eye he seems to do so. But he thinks he gets the benefit, and that is all that is desired by the democratic politician whose business in life is to work the workers. Some day the Cleveland toilers will wake up to the fact that they have had too much Johnson.

The power of the capitalist to turn everything to his own benefit nullifies many of the advantages gained by the strenuous struggles of the trades unions. Their heroic struggles frequently result in the raising of wages. But, all the capitalists have to do in order to defeat all the unions have gained in that respect is merely to raise the prices of the necessities of life. That process brings the extra wages right back again into the coffers of the capitalist. When the union gains shorter hours, the gain is absolute. It is a real and tangible success. And the training in fraternity, comradeship, sticking together, is another positive and real gain. But the higher wage is another optical delusion. As long as the capitalist controls the price of things, he can render nugatory every advance in wages by putting up the prices. We all know that in the past three or four years, since wages began to advance, the prices of the necessities of life have advanced faster than wages have. This is an unquestionable demonstration of the truth of what I have been saying. The capitalist has the whip end. He controls the prices. And it is scarcely necessary to say that he will continue to control them just as long as he owns the means of production and distribution. He will continue to control them until Socialism is introduced. Then, the workers, mental and manual, will receive the full product of their toil and goods will be sold at cost.

For the assurance of our genial friend "Krank," and others of the same mind, let me say that at the state convention, even though there should be more delegates present from the convention city than from all the outside branches, these outside branches will nevertheless have about fourteen times as many votes as the convention city will have. Therefore, if the convention city shows a disposition to take the lion's share of members of the committees, the outside delegates can simply pass a motion which will prevent it. Personally, I would favor each committee being composed of one member from each congressional district.

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## An Open Letter to the Clergy

By Paul H. Castle

My Dear Brethren: Having been one of your class for several years and having made a close study of Christ's teachings I feel at liberty to address you on your attitude toward Socialism. I am aware of the fact that many of you are embracing the teachings of Socialism, but I am also aware of the fact that most of you are attempting to take concerted action against it. (Incidentally let me remark that I trust you will hurry up with your opposition for that means investigation which always results in conversion to Socialism.) It must be conceded by this action of yours that you stand for the present system; that you see in the present system principles so akin to the kingdom of God that your pulpits must be "set for their defense." Since you have never publicly denounced the republican or democratic party, but have the Socialist party, it must be inferred that you consider there is an ethical phase to the question of Socialism. I am sure you would not, as a class, take up a question in your pulpit which you considered purely political or economic. Again I say you must consider the present system of such a moral quality that you must sustain it at all hazards.

If this is your position, and it cannot be otherwise, allow me to refute it by the statement that the ethics of capitalism, if it has any, is opposed to every principle spoken by Christ and His apostles. Let me mention a few and make some comparisons:

1st. The Golden Rule, "Do unto others as ye would they should do unto you." This rule as applied to the industrial world reads: "Do others before they do you." There is no use, my dear brethren, to preach the golden rule to such church men as Mr. Morgan and Mr. Rockefeller and others I might mention, for you know as well as you know that two and two make four that they make no pretense to obey Christ's golden rule and that furthermore they CAN'T do so and be multi-millionaires or rulers in the commercial world. The two are incompatible. There is no use to prate about "honest, industrious business men" and hold up as an example men who have exploited the people to amass their millions. The story is getting stale and you expose your ignorance of public intelligence when you make such comparisons. The people are getting their eyes opened. We hope you will get yours opened before it is too late.

2d. Co-operation, brotherhood, fraternity. All these mean practically the same thing. If Jesus ever taught anything he taught the "brotherhood of man." He once said to His disciples: "All ye are brethren." God constructed the universe on the law of co-operation as opposed to competition or friction. He has endeavored to govern His people through all ages on the plan of co-operation. Jesus gave this law to the church. Yet the present capitalist system flatly denies this omnipresent law of the Infinite and substitutes for it the destructive law of competition and lo! the clergy defend it. Yes, defend it, although it is opposed to the sermon on the mount, the ten commandments and the laws of the Apostolic church. (We pray for a little patience at this point.)

3d. Christ warned his people against covetousness. The Apostle Paul called covetousness, idolatry. When I look out in the great commercial world I find that the greatest financial kings are nearly all orthodox churchmen. I find that most of the great politicians who uphold war and national expansion by the power of sword and plunder are members of orthodox churches. What is more my dear "conservative" brethren I find you preaching to the youth of our land to pattern their lives after these great financial pirates. Jesus said: "Beware of covetousness," but you say to our sons and daughters: "Pattern after the great, successful business men. Get a thousand if you can, or if you have the ability get ten thousand, or be a man worthy of the name and get a million, be successful." In other words you place no limit to acquisition. You RECOMMEND covetousness, that which Jesus CONDEMNED. No wonder the church is losing its power where its priests and preachers will champion a system that opposes the kingdom of God.

4th. Love. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." If "love worketh no ill to his neighbor" then every system

that is based on love, every system in harmony with the divine principle, must "work no ill to my neighbor." Friends, does the present economic system work any ill to your neighbors? Ask the 28,000 little children who work in the cotton factories of the south at a wage averaging less than \$1.50 per week. Ask the 24,000 little boys who toil in the anthracite coal fields of Pennsylvania. Ask the 1,199,000 women and little children who toil in the various factories of the entire nation and who are now assisting the owners of these factories to accumulate a surplus of \$2,000,000,000, while the toilers, must live in poverty. Ask the wage earners of the nation who each produce \$2,451 of wealth and receive an average wage of \$437 per year. Ask the 230,000 girls of this "fair land of chivalry" who are driven through want and man's hellish greed, to haunts of shame and death. Ask the citizens of our municipalities who are being robbed of their sacred rights through bribery and boodle. Ask the thousands who die yearly from hunger and nakedness in this land of plenty. Then, my dear brethren, when you have done all this, go on preaching and praying for a system that is founded on hate and works ill to your neighbors. This is what you have been doing and is what you are preparing to do more forcibly than ever. Do it if you feel you must, but don't have the impudence to ask working people who have any brains and manhood left to believe in your sincerity or take "spiritual" advice from you. Most of you are now preaching to more empty benches than filled ones, and if you keep on preaching the gospel of capitalism instead of the pure, simple gospel of Christ, it won't be long until you will have to lock your doors. Yours is a great opportunity to follow the example of your master and "preach the gospel to the poor," DELIVERANCE TO THE CAPTIVES," TO SET AT LIBERTY THEM THAT ARE BRUISED, to preach the acceptable year of the Lord."

You daily offer the Lord's prayer which says, "Thy kingdom come, Thy will be done on EARTH as it is in HEAVEN," and then plead for the perpetuation of present industrial conditions in which it is both morally and physically impossible for many of God's creatures to do His will "on earth as it is in Heaven."

You talk of the millenium, the time when Christ shall reign with his people for a thousand years, when the "Kingdom of this world" must yield to the principles of the Kingdom of Heaven. You uphold present conditions. You must therefore expect the millenium to come as the world is today. The millenium indeed! when men crush their fellows with the iron heel of greed; when tyranny sits enthroned and men have monopolized the necessities of life; when children perish for bread and old age and infirmity are ill treated—all in a land of plenty. When will the millenium dawn? When men walk the great commercial highways of life as brothers, "workers together," in producing our physical wants; when every cry of need is hushed, not by death, but by tender, loving ministrations; when the strong "bear the infirmities of the weak;" when every form of oppression has disappeared from the land. This is what we mean by the co-operative commonwealth. THIS IS WHAT YOU ARE OPPOSING. "Oh consistency thou art a jewel." You "shut up the Kingdom of Heaven against men." Go on preaching as you have in behalf of competition, monopoly and capitalism. Nevertheless the millenium will come—

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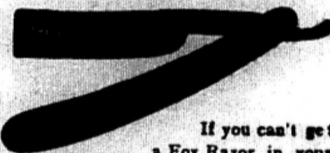
not by the aid of your preaching however, but IN SPITE OF IT.

You remind me very forcibly of the Pharisees of Jesus' time. To them he once said: "Woe unto you Scribes, Pharisees, Hypocrites! because you build the tombs of the prophets and garnish the sepulchers of the righteous and say, 'If we had been in the days of our fathers, we would not have been partaken with them in the blood of the prophet.' Wherefore ye be witness unto yourselves that ye are the children of the prophets. Fill ye up the measure of your father." (Matt., 23:29-32.)

The analogy is very striking. You help to build monuments to the religious and political martyrs of the past. You grow eloquent in denouncing the tyrants of other ages and declare if you had lived in those days you "would not have been partaken" in the blood of the innocent. Yet you are "filling up the measure of your father," in that you are championing the right of industrial tyrants and persecuting and incriminating those who are pleading for the freedom of the race. In conclusion I wish to say I have been a minister for twelve years and I am solely responsible for the contents of this open letter. The ministry have "catered" so long to the whim of the rich and powerful that now when one of them desires to be free and preach the whole truth on the question of "capital and labor" he finds himself confronting a most strongly entrenched capitalist position. To go ahead under such condition and preach the gospel of Christ in its true relation to industry, means with but few exceptions, for such a preacher to leave the regular ministry. To such brave men this letter does not apply. To the rest of you, to whom this letter is addressed, let me say that IF YOU ARE NOT WILLING TO HELP USHER IN THE UNIVERSAL REIGN OF BROTHERHOOD, IF YOU HAVE NOT THE MORAL COURAGE FOR SUCH A TASK, THE WORLD WOULD HAVE MORE RESPECT FOR YOU IF YOU WOULD CEASE TO MISREPRESENT AND VILIFY THE SOCIALIST AND HIS TEACHINGS.

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Edited with biographical sketch by Alexander Harvey

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# The Socialist Platform

By Charles Oliver Jones

Formerly the tools of production were simple and owned by the individual worker. Today the machine, which is but an improved and more developed tool of production, is owned by the capitalists and not by the workers. This ownership enables the capitalists to control the product and keep the workers dependent upon them."

It seems as though the above ought to be clear and simple enough for anyone to understand even if possessed of only sufficient knowledge to enable them to read and write. Still, if we were to capture every state in the union, there would remain the people "from Missouri who would have to be shown." There are a number in the Socialist movement who will say that persons who are not able to understand such simple language cannot vote intelligently upon any proposition and the labor of teaching would be lost. Yet there are certain intellectuals (?)—educated and well informed persons whom one would think were possessed of enough intelligence to understand the whole Socialist program, but after a severe cross examination their antagonism is found to be based solely upon ignorance or lack of perception and a false education derived from a purely capitalistic environment. Many of our altruistic friends are on the hunt for susceptible intellectuals (?) ministers of the gospel, college professors, teachers, etc. When one is found and converted his name is heralded far and wide as though the acquisition has brought about the co-operative commonwealth. This chase for intellectuals is the exhausting process that wears out many good workers in the cause. They can no more be reached than can the lakes of the plains (mirages) which the lost traveler chases in his frenzy to cool his parched lips and satisfy his thirst.

It is amusing to note the effect upon the general public when after years of labor a so-called brilliant man who has been forming public opinion has been brought around. Socialism when expounded or endorsed by such as these is assumed to be respectable, or else the new exponent has fallen into disgrace. There are thousands of workmen converted annually where the converts from among the toadies of aristocracy are as scarce as "capitalist millionaires with workingmen's minds." (Apology to Herbert N. Casson.)

The joy of the workers who have landed the "big fish" is assumed to be based upon the principle that a seemingly impossible task has been productive of fruit, however dried up and shriveled the fruit might be. The credit is not, however, due to the new acquisition. It is due to the persistent workers who have tried their first and last experiment of trying to puncture a cranium tempered, packed and jammed with the idiosyncracies of a capitalist system education. Those who look upon education and intelligence as the same are much in error. Education is the reflection of the achievements of the past; intelligence is that which progresses beyond and tears down false education and establishes new truths. Education is merely that which has been accepted; intelligence is the discoverer who has found out where education is wrong. False education crammed into craniums not possessed of intelligence cannot be pried loose with a crow bar. An educated parrot can be taught to say a great many things, but it is devoid of reason and doesn't know what it is talking about. An intelligent person without education can reason; an intelligent person with education can discriminate between false and true teachings; the intelligent educated person who is an investigator is either in the ranks or doesn't need much hard work to reach. The uneducated intelligent person is found among the workers and because of his environment and lack of opportunity he has been deprived of an education. It is easier and more scientific to work among the ignorant and the intelligent working class, to make progress, than to undertake the impossible task of un-educating the overly educated and teaching them all over again. The uneducated and intelligent working class are susceptible to the teachings of Socialism. They are as ninety to ten of the overly educated. To get the intel-

lectuals (a very small minority) the balance would have to be recruited from among the workers anyway, because the capitalist class and their supporters—voting members of press, pulpit, etc., could not bring about the co-operative commonwealth did they wish it, as it is votes that count, and the majority of votes are in the hands of the wage workers. The evolution of industry has produced a vast army of the dispossessed on the one hand and a few capitalistic owners on the other. It is only the dispossessed who can emancipate themselves. Evolution will force them to do so when it has everything ready. Everything will be ready when the machinery of production and distribution will be completed and owned by a comparative few in the form of trusts, etc. The working class will emancipate itself guided by an intelligent action at the polls through the medium of the Socialist party. Karl Marx expresses this clearly when he says: "Workingmen of all countries unite; you have nothing to lose but your chains and a world to gain." They will unite because they will be forced by their economic condition to do so. Whether they will unite and do battle according to the antiquated methods of warfare, or on the battlefield of progressive thought—the political field—depends upon the agitation, education and organization of the Socialist party.

Thus when we read that "Formerly the tools of production were simple and owned by the individual worker," it means that if necessary the Socialist could point to that period in the evolution of the human race when the worker was simple and did not own himself, much less his tools. The platform builders had neither the space nor intention of giving a history of the human race to prove that evolution is forcing us rapidly toward Socialism, and the committee should not have been expected to give a scientific treatise as to whether or not the nebular hypothesis should be accepted as the only rational conclusion as to the formations in the universal planetary composition. They have merely pointed to the period from which to the present time evolution has made its greatest strides. Scarcely half a century has passed and the simple tool has developed into a gigantic complex machine, has passed from the hand of its builder and user and is owned by a class that neither builds nor operates and yet controls the products or output, and the former owner of the simple tool is but an attachment to his latest production, the monstrous developed machine. Thus another stage has been reached when the worker neither owns his tools nor himself and is enslaved to a class for which he produces wealth, receiving merely a wage sufficient to purchase the means of subsistence in return. The invention of the steam engine developed the means of ending the constant drudgery of society. The age of machinery heralded the first possible step toward a realization of culture for all mankind. The machine, forced to be the slave instead of the man, will furnish every necessity and luxury of life for mankind, giving sufficient time for culture and leisure, which are necessary in order to become civilized. The Socialist does not refer to the time when "the tools were simple and owned by the individual worker" as the good old time. He has no desire to turn back the flight and go to work in the antiquated shop fourteen or sixteen hours a day merely for the privilege of individually owning the simple tool. He recognizes the tendencies of our economic development. He has found that then, as now, individual ownership of tools is bad for the workers and as the individual ownership of tools has passed from his hands into that of the capitalist class, he urges that inasmuch as the tools now wondrously developed and perfected requires a vast number of workers to use them, the only safe recourse is that all society should own and operate them, every worker receiving his just social share, or the full product of his labor. It is the OWNERSHIP by one class of the tools that must be used by another class where the trouble lies, because "this ownership enables the capitalists to control the product and keep the workers dependent upon them."

Under Socialism that which now legally vanishes as rent, interest and profits would pour into the pockets of the toilers; and, under Socialism, if Paulina Astor (now the insolently proud possessor of two hundred million dollars worth of real estate in New York to whom work is a stranger and to whom the working people are socially disgusting)—Paulina would be given an equal opportunity to earn a living; and if Paulina should take it into her proud (little) head that she just positively would not pollute herself with work, then neither would she be permitted to eat the wealth produced in the sweat and tears of others.

The principle of co-operation has been adopted, or is rapidly being adopted by the trusts, but strictly, rigidly for themselves. But the private possession of the means of production makes it quite unnecessary to let the working class in on the ground floor to enjoy the boundless benefits of union, co-operation, collectivism.

Socialism is coming, defiant and absolutely unconquerable. Down with this economic despotism. Up, up with fraternalism. Let the people own the trusts.

The capitalist, competitive industrial system under which we now live—or exist—is now on trial for its life. The working class is prosecutor, judge, jury and sheriff. This swinishly selfish system must now defend itself against its manifest duty to commit suicide; or it is to be quietly and legally shot to death at the ballot box by the toilers whom it so shamelessly defrauds. In the form of rent, interest and profits this system scoops up out of the lives of the working class all—yes, all—except a bare, mean, cheap "living." This "living" is given to the working class in the form of wages. These wages—the real wages, estimated by actual purchasing power—are smaller today than they were three and four years ago. That is to say, the working class, under the capitalistic system (the rent-interest-profit "rake-off" system) has not been permitted to take part in the prosperity of recent years. This is a very beautiful system, so wonderfully and seductively beautiful that the working class continues to vote for the political parties that defend it, in spite of the fact that the working people under this system are legally forced to stuff the pockets of the powerful with rent, interest and profits.

The Socialist offers a plan for "cutting out" the purse proud parasites who suck up hundreds of millions every year in rent, interest and profits. And, really, now, what is the essence of Socialism? Just this:

1. The collective ownership of the means of production (forests and telephones, coal mines and libraries, oil wells and post-office buildings, railroads and school houses, flour mills and public parks, etc., etc.)

2. The democratic management of these collectively owned means of production. At present we have collectively owned post-office outfits, but they are mostly managed by national or local emperors, the actual working people, the great toiling public, having no voice in the management of these instruments of production.

3. An equal opportunity for all to work and earn a living—all who are willing to do so.

A hungry man willing and eager to work on this planet, crammed as it is with potential wealth, but yet not permitted to earn a living—is a monstrous wrong. The master class limits the amount of products today with the absolutism of Russian czars, to the end simply that the greatest net profits may be made. "To the devil with the unemployed if the present force in the mills and mines produces enough for the market at our—our—despotically determined price level; the public be damned"—that, in all its wanton cruelty, is an inevitable element and motto of the present system. Equal opportunity for all who are willing to work—production for the people instead of for profits—would promptly solve the problem of the unemployed.

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P. C. Murray, the lawyer in the office building, makes a specialty of drawing wills and settling estates.

Secretaries of Iowa branches will confer a favor by sending to this office all news in regard to the movement in their respective localities.

## Justice to the Toilers

By Prof. Geo. R. Kibpatrick

The capitalist, competitive industrial system under which we now live—or exist—is now on trial for its life. The working class is prosecutor, judge, jury and sheriff. This swinishly selfish system must now defend itself against its manifest duty to commit suicide; or it is to be quietly and legally shot to death at the ballot box by the toilers whom it so shamelessly defrauds. In the form of rent, interest and profits this system scoops up out of the lives of the working class all—yes, all—except a bare, mean, cheap "living." This "living" is given to the working class in the form of wages. These wages—the real wages, estimated by actual purchasing power—are smaller today than they were three and four years ago. That is to say, the working class, under the capitalistic system (the rent-interest-profit "rake-off" system) has not been permitted to take part in the prosperity of recent years. This is a very beautiful system, so wonderfully and seductively beautiful that the working class continues to vote for the political parties that defend it, in spite of the fact that the working people under this system are legally forced to stuff the pockets of the powerful with rent, interest and profits.

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## SOCIALIST PLATFORM

The Socialist party in convention assembled, reaffirms its adherence to the principles of International Socialism, and declares its aim to be the organization of the working class, and their sympathy with it, into a political party, with the object of conquering the powers of government and using them for the purpose of transforming the present system of private ownership of the means of production and distribution into collective ownership by the entire people.

Formerly the tools of production were simple and owned by individual workers. Today, the machine, which is an improved and more developed tool of production, is owned by the capitalists and not by the workers. The ownership enables the capitalists to control the product and keep the workers dependent upon them.

Private ownership of the means of production and distribution is responsible for the ever-increasing uncertainty of the livelihood and poverty and misery of the working class, and divides society into two hostile classes—the capitalists and wage workers. The once powerful middle class is rapidly disappearing in the mill of competition. The struggle is now between the capitalist class and the working class. The possession of the means of livelihood gives the capitalists the control of the government, the press, the pulpit and the schools, and enables them to reduce the workingmen to a state of intellectual, physical and social inferiority, political subservience and virtual slavery.

The economic interests of the capitalist class dominate our entire social system; the lives of the working class are recklessly sacrificed for profit, wars are fomented between nations, indiscriminate slaughter is encouraged and the destruction of whole races is sanctioned in order that the capitalists may extend their commercial dominion abroad and enhance their supremacy at home.

But the same economic causes which developed capitalism are leading to Socialism, which will abolish both the capitalist class and the class of wage workers. And the active force in bringing about this new and higher order of society is the working class. All other classes, despite their apparent or actual conflicts, are alike interested in the upholding of the system of private ownership of the instruments of wealth production. The democratic, republican, the bourgeois public ownership parties, and all other parties which do not stand for the complete overthrow of the capitalist system of production, are alike political representatives of the capitalist class.

The workers can most effectively act as a class in their struggle against the collective powers of capitalism, by constituting themselves into a political party, distinct from and opposed to all parties formed by the propertied classes. While we declare that the development of economic conditions tends to the overthrow of the capitalist system, we recognize that the time and manner of the transition to Socialism also depends upon the stage of development reached by the proletariat. We therefore, consider it of the utmost importance for the Socialist party to support all active efforts of the working class to better its condition and to elect Socialists to political offices in order to facilitate the attainment of this end.

As such means we advocate:

1. The public ownership of all means of transportation and communication and all other public utilities, as well as of all industries controlled by monopolies, trusts and combines; no part of the revenue of such industries to be applied to the taxes of the capitalist class, but to be applied wholly to the increase of wages and shortening of the hours of labor of the employes, and to the improvement of the service, and diminishing the rates to the consumers.

2. The progressive reduction of the hours of labor and the increase of wages in order to decrease the share of the capitalist and increase the share of the worker in the product of labor.

3. State or national insurance of working people in case of accidents, lack of employment, sickness and want in old age; the funds for this purpose to be collected from the revenue of the capitalist class, and to be administered under the control of the working class.

4. The inauguration of a system of public industries, credit to be used for that purpose in order that the workers be secured the full product of their labor.

5. The education of all children up to the age of 18 years, and state and municipal aid for books, clothing and food.

6. Equal civil and political rights for men and women.

7. The initiative and referendum, proportional representation and the right of recall of representatives by their constituents.

But in advocating these measures in steps in the overthrow of capitalism and the establishment of the Co-operative Commonwealth, we warn the working class against the so-called public ownership movements as an attempt of the capitalist class to secure governmental control of public utilities for the purpose of obtaining greater security in the exploitation of other industries and not for the amelioration of the conditions of the working class.

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