





# WATCH YOUR STEP

It is well that our members and all others as well should take note of the new amendments to the Espionage Law recently signed by President Wilson and which is now the law of the land. Ignorance of the law excuses no one and we print here the prohibitions of the new law for the information of our readers.

The espionage law does not interfere in the least with socialist activities or propaganda. Our work can be carried on without reference to the war, soldiers, the flag or the government and its officers in any way, for after all, our contest is with the capitalist class and in this contest we have an invincible ally—social evolution, which is now swiftly leading the capitalist system, with all its contradictions and evils to dissolution.

The new law provides maximum sentence of \$10,000 fine and twenty years imprisonment for persons guilty of the following acts:

Conveying false reports and statements with intent to interfere with the military operations of the government.

Talking against Liberty bonds, thrift stamps and other government securities.

Attempting to cause mutiny or disloyalty in the nation's armed forces.

Uttering, publishing or writing disloyal, profane, contemptuous or scurrilous language about the form of government of the United States constitution, the flag, the armed forces, the army and navy uniforms.

Making statements intended to promote resistance to the United States or to promote the cause of its enemies.

Displaying the flag of any enemy nation.

Urging curtailment of production of food, munitions and other essentials in the prosecution of the war.

In his instructions Attorney General Gregory urges the greatest discretion in enforcement of the new act. He pointed out that while the district attorney must do everything possible to suppress disloyalty wherever found, the drastic provisions must not be the medium for suppressing honest and legitimate criticism of the administration or of government policies; nor the medium in personal feuds or persecution.

## Socialist Party State Ticket

For Governor, Scott Wilkins, Ada, Ohio.  
Lient. Governor, Chas. Baker, 103 N. Shuler St., Hamilton, Ohio.  
Secretary of State, Alfred Wagenknecht, 1291 Cook Ave., Lakewood, Ohio.  
Treasurer of State, F. E. Witt, 3369 W. 30th St., Cleveland, Ohio.  
Attorney General, Jos. W. Sharts, 103 Lowe Bldg., Dayton, O.  
Judge of Supreme Court, J. C. Madden, Continental, Ohio.  
Judge of Supreme Court, Morris H. Wolf, 16120 Nela View Rd., Cleveland, Ohio.

### THE NEW ERA

(Continued from page one)  
value of pine, for instance, is not determined by the labor it takes to get pine out of the woods at one particular point, but by the necessary social labor represented in all the pine logs produced at a given time, the average labor it takes to produce pine logs.

Here is another example.  
The value of a bushel of wheat from a small farm is not determined by the individual labor spent in producing it, nor is the value of the wheat produced on a capitalistic farm determined by the labor spent in raising it. Value is not determined by the individual labor, but by the necessary social labor represented in a commodity. If you think this over you will see that.

For example, if one of your neighbors asked you to pay \$1.00 for a pound of sausage just because he and his wife had spent two or three hours making it in their own kitchen, you would laugh at him. You would probably see at once that he was asking you more than the value of the sausage.

You would tell your neighbor that you couldn't afford to pay a double or triple price for a pound of sausage just to give work to him and his wife, when you could buy the same sausage, or a pound as good as sausage, at 25 cents a pound which had been ground up and mixed and stuffed by a man operating a machine.

If a one-horse tailor drove up to your door and tried to sell you a suit of clothing for fifty dollars, that you could duplicate at the store for thirty dollars, just because he had to make the whole thing by hand because he didn't have any sewing machine, you would probably tell him you couldn't afford to pay more than a suit was worth just because he happened to be broke.

The same conditions apply to all other branches of industry. In most fields there are thousands of people, companies and corporations, making the same things to sell. The people who make them by hand, or by small, old-fashioned machine methods, put a lot more labor into every commodity than the workers for the big companies do, because the big companies can afford to install giant machines which cut down the necessary labor in a commodity.

The suit of clothing, the sausage, the wheat, produced by large capitalist enterprises, represent very little human labor. These great packing plants, and factories and capitalist farmers thus sell commodities containing very little value (or labor) when compared to the same product made by hand or by small farm methods, or even with the use of old-fashioned machinery.

Things are produced today not by an individual, for an individual, but by great social groups for a whole nation, and even for the world. Individual production has given place to social production. So that it is the socially necessary human labor which determines the value of wheat, or cloth or machinery, or flour. The value of shoes is the average human labor it takes to produce shoes in a given state of society.

Now, wage-workers and employers meet each other as buyers and sellers of the commodity, labor-power. When the miner goes to the mine boss to get a job he does not sell electrical power, or steam power, but

power to LABOR. He sells labor-power.

The factory boss, the capitalist farmer, the boss, anybody who hires men and women for wages, buys their strength and brains as a commodity. They regard the "hands," or laboring power, and brains of the wage-worker as they regard machinery, coal, or lumber. And they buy the worker's laboring power in just the same way, at the lowest possible price. And having bought labor-power, they want to see it on the job for the longest possible workday.

The wage-workers, having neither land, tools, nor money, are compelled to run around the country competing with others to get jobs—or to sell their laboring power, by the day or by the week. Because there are so many unemployed men the employers are usually able to buy this laboring power, or strength, at just about what is the value of any other commodity, namely, the social labor necessary to reproduce, or produce, it. And so they pay wages which are just about high enough to feed and clothe and enable the man and his family and children to get back on the job the next week.

Now, it only takes about two or three hours of social labor to produce enough to support a workingman and he gets this in wages. But he gives his employer eight, nine or ten hours labor. He receives wages and his boss appropriates his product. His wages represent two or three hours of social labor (value) and his products represent nine or ten hours of labor.

But all intelligent workers resent their laboring-power and brain-power being bought and sold like hogs and gasoline and tea kettles. They demand the social value of their products.

And when you stop to think of it—the working class has produced every useful and beautiful thing in the world that possesses any real exchange value.

The factory or mill owner, buys the worker's laboring power at—say \$2.00 a day, while this worker produces chairs, hats, tables or tools worth ten or twelve dollars each day.

Now, you can readily see that if the factory owner, or the mill owner, pays his wage-worker three dollars a day and the wage-worker makes a commodity representing eight hours of necessary social labor, or, say, \$12, this factory owner could sell the product of his worker to the consumer for \$12, at its value, and make a big profit.

As Karl Marx says the tendency is for these commodities to sell to the consumer at their value. This does not mean monopolies, nor highly centralized industries where millions of dollars are invested in fixed capital or machinery. Such industries are either out of the range of competition among capitalists or so inaccessible (because of the enormous amount of capital required) that their owners would be able to sell their commodities above their value.

But to return to the factory owner who pays his wage worker \$3.00 a day and who keeps his \$12 product. As stated above, this product may sell to the consumer at its value. But the employer is not able to put the whole \$9.00 profits in his own pocket.

For instance: he may be a small silk manufacturer (originally) with he started in business, just enough to buy his machines and hire a few wage

workers. He did not have enough to carry his silks in stock for long periods of time, but the wholesale silk merchant did have this capital, so the little silk manufacturer would sell his factory product to this wholesaler below the value of the silk—say at \$6.00.

The retail merchant would have to get the average rate of profit on his money for carrying his stock, so the wholesale man would sell to him at \$9.00 and the retailer would dispose of the silk to his customers at \$12.00—the value of the silk (produced by the wage-worker for which he received only \$3.00).

Through these processes the wholesale merchant and the retail merchant and perhaps the factory owner might also have to pay out of this appropriated value, interest to the banker, rent, etc., etc.

Marx explains how the tendency is toward the average rate of profit, an average rate on the capital invested. Men having capital to invest seek those fields in which the rate of profit is above the average. Competition among these capitalists in the same fields reduces the rates until the average profit prevails on the farm, he is compelled to divide the value he produces (or his employee produces) with the buying associations or merchants. He is compelled to sell the products of his farm below their social value.

What We Are Driving At  
Now, we are discussing the value of commodities; why we pay so much for one thing and so little for another thing, or rather why commodities exchange for so much at a certain time, because we want to show why the present system causes poverty, unemployment, crime and misery and why we are trying to make the world a "decent place."

We believe, along with Mr. Charles M. Schwab, and a few other big-visioned capitalists and workers, that Mr. Cahn is correct in his prediction that capitalism must fall, root and branch, if this war continues for another year.

Elsewhere in this little booklet we shall publish an editorial from the Mail and Breeze. Mr. McNeal believes that, with the collapse of the money system and capitalism itself, the world will go mad for awhile. There will probably be a time when anybody or buy things and production will cease; the city people will grow hungry and desperate, factories will be idle, homes will be cold and folks will begin to seek desperate remedies for desperate situations.

For this reason, we are trying to analyze the contradictions in the present system and to suggest possible methods whereby the wheels will again begin to revolve and the period of transition from the old system of production for private profit into the system of production for use and comfort and happiness of all, as painless, as smooth, as speedily as lies in our power.

When the old system does, collapse and money is outlawed and men have nothing with which to hire men or to buy things, shall we sit idle and allow ourselves to suffer or go to death? What shall the workers do in this crisis?

We believe the Marxist has the only possible reply to this question. We do not believe that society will permit the land and factories and railroads to be idle merely because the private owners of these means of production and distribution have no money to hire folks to keep them going, but that the workers, themselves, should take the reins of production and distribution and save the world from chaos.

Class conscious wage-workers have long demanded that the working class receive the value of its products rather than that it be paid for its labor-power only. But the city workers need the co-operation of the workers on the farms just as the farmers need the product of the city workers.

What have we got to offer the farmers for their co-operation in making smooth and easy the birth of the new society?

How the Small Farmer is Situated  
We need to know how the small farmer is getting the worst of it in order to know what he may hope to receive under a new society. The farmer will want to know what we propose for him under this new regime. The day may soon come when the man who possesses food products, or shoes or clothing will be in an enviable position and the man who hoards outlawed money will have to go to work.

Because commodities tend to exchange (or sell) at their value or for other commodities representing an equal necessary amount of social labor, the farmer who has a tractor, machinery, or working his farm with the necessary machines, has been compelled to sell all his farm products below their individual value, while the capitalist farmer has always sold the products of his farm above their individual value.

The mill man who buys from both and pays the same price for oats or wheat or corn to both, usually buys these commodities at their value. But, especially in America, the farmer very rarely sells his products direct to the consuming miller, who manufactures flour or breakfast foods, etc., etc.

You do not ask how the chair was made, or how the cloth you are going to purchase, was woven. You ask the price of these commodities. The same applies to the mill man or to the association buying farm products. They do not ask how many hours of labor a farmer put into the crops. They don't expect to pay, and they don't need to pay, any more for products from "hand" worked farms, or from farms equipped with poor machinery, than they do for crops from farms worked almost entirely by men operating machines.

So that, even when "free competition" prevailed in the sale of farm products, as it still prevails in many countries, the machineless farmer was forced, in order to work harder and longer hours for less reward than the farmer who possessed or possessed capital to buy machines.

This is true today and will be true tomorrow and as long as capitalist

## TO THE MILITANT PROLETARIAT

By MARGARET THUMM

O true and valiant warrior  
Espoused to Freedom's cause,  
O standard bearer of the light  
Thy march shall know no pause!  
Before the court's tribunal  
You only justice plead—  
Is it a crime to staunch the blood  
Of those who vainly bleed?  
If this be crime then guilty  
To the charge I too would plead.

Well might you scorn their mercy  
You who have learned to stand!  
Beware of gift's that come  
From the giver's mail-clad hand:  
They'd bind you soul and body,  
They would your life ensnare,  
And do but seek your silence  
At the price of honor fair.  
In their teeth hurl your defiance,  
Seek not for Justice there!

Their Justice is blind-folded,  
He cannot see  
The crimes that are committed  
'Gainst the likes of you and me.  
Her scales are but the balance  
To weigh the victim's gold,  
Her sword seeks but to find its mark  
In the heart of each warrior bold,  
Who tries to change things as they  
are.

To the way things ought to be:  
Who stirs men's souls to a sense of  
right  
Of Truth—of Liberty.

O true and valiant warrior!  
Thy march shall know no pause!  
Thy Liberty shall be secured  
Not by the administering of laws  
Which are made and interpreted  
In the interest of that class  
Whose existence on this earth is due  
To the ignorance of the mass.

But lo! the giant trembles,  
Who through the ages slumbered,  
The mighty body groans and yawns,  
Whose form with chains encumbered  
Begins to feel the burning bands;  
Capitalism's days are numbered.

They tremble and cringe! the hounds  
of night,  
Fair Justice's despoilers,  
Labor is rising and in his might  
Will restore earth to the toilers!  
His mighty voice shall loud resound  
Across the land and sea:  
Hands off the giant wastrels—  
This one belongs to me!  
Flesh of my flesh, blood of my blood,  
I claim thee for my own!  
E'en now his powerful challenge  
Shakes the tyrant's tottering throne

O true and valiant warrior  
Espoused to Freedom's cause,  
Be strong and in thy course hold fast,  
Nor in this hour pause!  
The dawn of truth is waking,  
'Tis but a short delay,  
And the darkest hour of cruel night  
Is just before the day.

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society endures. There is neither equality of opportunity nor equality of reward when some men work to produce the necessities of life and most modern tools of production.

We believe that when we say that "armies using antiquated" machinery represent "0.00 hours of labor," for money representing and for which they can buy things representing, only five or six, or seven hundred hours of necessary social labor.

What We Propose  
Now, when the present system of production for private profit collapses like a punctured balloon, we propose to build a new sort of society, the sort in which, as Mr. Schwab says, "we shall see an aristocracy of labor, of merit, in which the man who possesses no property, who works with his hands, shall control the affairs of the world."

We shall refuse longer to sell our labor-power like men sell machinery and shall insist that the men who produce things receive the value of their products.

Today the productive workers receive about twenty per cent of this value while all the surplus (value) is appropriated by the parasites on the social body, the wholesalers, the "manufacturers," the advertisers, lawyers, politicians, bankers, landlords, and retailers. Whenever the men in these groups perform no useful labor or service we shall propose that they go to work along with the productive workers and help us make two—or even three—good jobs out of one poor job, by cutting down the hours of labor. When there is no longer any need for allowing 80 per cent surplus value from which to support the non-productive workers and pay interest or profits on their money, every worker will receive ample VALUE for labor performed to enable him to live in comfort with ample hours of leisure as well as hours of labor.

We propose to abolish the private ownership of all the tools of production, the factories, lands, mines, mills and shops, and of the railroads, and to throw them open to the free use of those who wish to work to produce things, so that every man and woman will have opportunity to produce and to enjoy in full the fruits of his industry.

In short, we propose control by the working class. This does not mean that we shall prevent any man or woman from enjoying the good things at the world's table, but rather, that we shall invite all to share in the world's labor, or in the necessary service, if they wish also to share in the products of labor.

About the Farmer  
When Karl Marx said commodities tend to exchange at their value, he did not, by any means mean that when a farmer sells a thousand bushels of wheat to one man, who in turn sells to a customer, he results to the farmer's wheat finally sells to a third or fourth buyer—Marx did not mean that all these perfectly useless individuals added any value to that wheat. But they sell it at a profit.

Now since these speculating purchasers have not added any value to the farmer's wheat either the first purchaser bought the wheat from the farmer below its value or the final purchaser paid for it at more than its value.

Now, unless they stored it in order to preserve it, or shipped it, these speculating purchasers shall not add any value to the wheat. Take a case where the wheat is neither stored nor shipped. Then the man who originally bought the wheat from the

farmer added no value to the wheat, nor did his customer, nor his customer's customer, etc., etc., add any value to the wheat.

But the wheat may have sold finally at fifty cents a bushel more than the original purchaser paid for it. Now, price and value are not the same. A sudden war demand for a thing may cause it to sell (or exchange) far above its value. Or a sudden unexpected oversupply of a commodity or a sudden decrease in a demand, may cause it to sell below its value. Today this condition prevails in every field of industry.

But we are discussing the difference between the price the farmer sells his wheat for—to the buying associations—and the price at which they sell to the mill-consumers. There is a big difference.

We tried to explain to you a few pages back how the farmer, wholesaler, merchants, middlemen, etc., etc., being, on the whole utterly unnecessary in society today, produce neither commodities nor any value.

But, where there are neither monopolies nor monopolistic tendencies, commodities on the average, exchange at their value. That is, the consumer nearly always buys commodities at their value. He nearly always receives the value he pays for; he gives gold, or its equivalent, representing so many hours of necessary labor, in exchange for commodities representing an equal amount of necessary social labor.

Wheat brokers and wheat and other grain speculators get their profits out of value either produced by the farmer who works his farm, or from value produced by farm tenants, or from farm laborers, because these products are sold to these speculators below their value.

One speculator buys corn from a group of farmers at 40 cents and resells to another speculator at 48 cents, who disposes of it to a third party for 60 cents who finally sells it to the mill men (who use it as raw material from which, say, corn flakes are manufactured) at 60 cents.

On the average, these mill men buy the corn at its value; the various speculators, or associations, have never seen the corn, never moved the corn, have added not one hour of value to the corn.

The first speculator in this case, bought the corn from the producing farmers at something like twenty cents below its value. This 20 cents, of which the producing farmers were exploited, is divided among the three speculators. Nobody is robbed but the actual producers of the corn.

In this country buyers' associations are sometimes so powerful and so completely organized that they demand so great a share of the surplus value produced by the farm workers that the farm owner, or renter, or fruit grower, or truck gardener, is unable to appropriate any of this surplus value produced by his laborers and he ceases to use his farm in raising that particular product. Sometimes he labors along with his farm workers and finds when he has sold the products to the buying monopolies, that there is nothing left to pay for his own labor.

Now we propose that no man or group of men be permitted to take the product of other men or a profit from the labor of other men, or to grow rich by owning the means of production and distribution.

We propose that the farmers shall receive the value of the things they produce and that wage-workers shall receive the value of their own products; that the basis of exchange shall be value for value, service for service.

## Gleanings From the Log of an Agitator

Written for the Ohio Socialist by

W. E. Reynolds

Some agitators "don't bother about the facts a slong as they can keep you entertained" others know whereof they speak. Did it ever occur to you that you vote and PAY about an average of \$15.00 per to the farmer and just tolerate the latter? Yet when the time comes for the reconstruction—whose advice would you pay the most attention to—the entertainer—or the student?

Charlie Chaplin copped a million because he knew how to tickle your funny-bone and you pay almost sixty dollars a month to your school teacher to teach truth to your children—and then you wonder why the world is in such a mess! As long as like produces like and like causes always produces like effects, there is nothing in this to wonder about.

He who would be free himself must strike the blow. Have YOU struck any blows? Or do you sit around and WISH that you had a good blow-striker in your community?

I find a great many comrades who are class-TALKATIVE—but we need a lot more who are class-ACTIVE.

Of late, however, as the dealer says in explaining the higher cost of living, "on account of the war," the number of class-conscious and class active people has wonderfully increased.

The difference between a capitalist and a Henry Dubb is that the capitalist has economic security and Henry is content for him to have. As the capitalist might well say, "Blessed are the contented, because they never stir up any trouble (for me)."

"Mr. Bolsheviki himself, started the revolution in Russia," says the New York Sun, "which again proves the wisdom of pinning your faith and your dollars in a plute sheet for news. Better support working-class papers

and get real news. Have you "done your bit" and secured some subs for the Ohio Socialist? Now is the dandy time to start. Obey that impulse NOW!

The strength of the fighter is the strength of the strong, and the knowledge he possesses. If those who KNOW are were content to take the advice of our "higher-ups" and "keep their mouth shut," we would still be bowing down to stone idols and images!

Yes! Now we are going to white the scarlet woman and eradicate the harlot—that is if you believe the "gut" of the publicity squad. Just remember this—every vice crusade, only scatters the vicious. Every investigating committee ever sent out, ALWAYS brought in the same report, "Prostitution is caused by poverty." Not until poverty has been abolished and woman made economically free, will vice, crime and venereal diseases be abolished. Hasten, oh hasten the day!

What is the matter with the Socialist Party? Nothing much except that the most of the so-called "leaders" use their talents to exploit the proletariat rather than to inform them.

Even the delusions of man rebound to the benefit of the capitalist class. If the working class were not so full of the delusions of hope they might insist on more square meals, and then where would profit be?

The pessimist's opinion. (Pessimism is born of a comprehension of reality.)  
It matters not, how hard we work,  
Or how we skimp and save,  
It matters not! If we never shirk,  
Still, we'll lie in a pauper's grave.

Coercion and Democracy are strange bed-fellows.

### TABULATED REPORT OF STAMPS PURCHASED BY LOCALS FROM MAY 1, 1917, TO APRIL, 1918, AND APPORTIONMENT OF DELEGATES TO THE STATE CONVENTION:

LOCAL	Dues	Initiation	Monthly	Total	Number
	Stamps	Stamps	Average	Stamps	Delegates
Alkron	2839	250	280	3089	3
Alliance	318	35	32	353	1
Ashtabula	1360	74	130	1424	1
Barberton	335	40	38	423	1
Belleuve	148	1	13	149	1
Belmont	3289	124	310	3623	2
Blaine	136	..	12	136	1
Black Top	228	..	20	228	1
Buffalo	84	..	7	84	1
Bvesville	480	30	46	510	1
Cambridge	60	..	9	68	1
Canton	908	126	96	1028	1
Chagrin Falls	67	14	7	81	1
Cincinnati	4932	867	527	5799	5
Chicago Junction (new)	42	20	15	62	1
Clark Co.	360	16	34	376	1
Columbus	1324	169	118	1303	1
Conneaut	75	..	..	75	1
Contra	78	..	..	78	1
Coshocton	160	22	17	192	1
Convoy	120	16	12	136	1
Crestline	140	80	15	170	1
Creston	121	7	11	128	1
Cuyahoga Co.	18805	1776	1871	20581	19
Cuyahoga Falls	100	10	10	110	1
Deshler	18	12	2	30	1
Dayton	2959	200	287	3159	3
Derwent	138	25	14	163	1
Denison	80	5	7	85	1
East Liverpool	285	32	28	317	1
Elyria	197	20	19	217	1
Edgerton	60	4	5	64	1
Elmwood Place	327	10	30	337	1
Fairport	435	..	39	435	1
Fairview	160	16	16	176	1
Findlay	80	48	11	128	1
Freemont (new)	22	30	13	52	1
Girard	132	8	12	140	1
Grover Hill (new)	27	11	19	38	1
Hamilton	2389	184	234	2582	2
Harrison Twp. (new)	80	16	16	96	1
Hubbard	120	4	11	124	1
Jenera (new)	150	38	31	188	1
Kenmore	325	24	31	349	1
Leetonia (new)	20	5	..	25	1
Lima	60	49	67	739	1
Lorain	638	19	64	708	1
Mad River (new)	2	6	8	16	1
Mansfield	760	76	76	836	1
Mantua	100	14	10	114	1
Marion	300	45	31	345	1
Massillon	660	50	64	710	1
Marietta	494	69	43	473	1
Marysville	60	7	8	67	1
Middletown (new)	120	44	54	164	1
Middleview	192	20	19	212	1
Mogadore (new)	40	19	12	59	1
Montpelier	520	139	59	659	1
Mt. Healthy (new)	45	11	9	56	1
Mt. Vernon	110	1	10	111	1
Newark	60	5	5	60	1
New Bremen	298	60	30	338	1
New England	60	7	6	67	1
New Knoxville	86	20	9	106	1
New Richmond (new)	10	10	..	20	1
Niles	203	32	21	235	1







# Socialist Ticket Columbiana County

Auditor—J. R. Larimore, E. Liverpool.  
Treasurer—C. Bonsall, Salem.  
Sheriff—Scott Spiker, Salem.  
Recorder—D. J. Morgan, E. Liverpool.  
Surveyor—E. A. Willison, E. Liverpool.  
Coroner—S. Burlingame, E. Liverpool.  
Clerk of Court—N. Burlingame, E. Liverpool.  
State Rep.—O. H. Sanpher, Leetonia; W. A. Jenkins, Salem.  
County Commissioners—Wm. Stewart, Leetonia; A. H. Bielhart, Leetonia; H. K. Heady, E. Liverpool.

## OFFERED BRIBE

Witness Declares Assistant District Attorney Proffered \$17,000

San Francisco, May 25.—Nicholas H. Treanor declared today on the witness stand of the United States district court here, that he had been offered \$17,000 to testify falsely against Thomas J. Mooney, now under sentence of death for murder in connection with the preparedness parade bomb explosion here in 1916. Treanor was awaiting sentence on a charge of having refused to submit himself to physical examination for the selective draft.

Treanor was sentenced to one year in the county jail, after he had testified that he was a conscientious objector. In the course of his testimony, he made this statement:

"I was offered \$17,000 to testify against Mooney and attempt to swear his life away. I refused and testified for Mooney."

He named an assistant district attorney.

**BOLSHEVIKI CONFIRM REPORT OF DESEOTION OF 25,000 GERMANS**

Indianapolis.—The Bolshevik government in Petrograd has issued a statement, according to The Indianapolis Call, confirming the report that fully 25,000 German troops deserted at Kovno, refusing to go to the western front, and when the Kaiser's loyal soldiers attempted to round them up and force them to board trains for France 250,000 rallied to them in pitched battles. The deserters hid in forests and said word that they will attack any German regular troops that are sent against them and that they intend to remain in Russia and assist in establishing and defending a Socialist republic. The deserters have the sympathy of the Russian people throughout the region.

**"PATRIOTIC" EDITOR OF THE NEW APPEAL WANTS TO ESCAPE FROM DRAFT**

Topeka, Kan.—When The Appeal to Reason, most widely read Socialist weekly, changed its name and its politics and became The New Appeal with an intensely "patriotic" policy, it was not generally known that Louis Koppelin, its editor, was of draft age with no particular claim for exemption from fighting in the first line trenches.

The local board put Koppelin in class one. He appealed, urging that his work as editor of The New Appeal was of great value and necessity to the country. The district board kept him in class one.

Now he has appealed for a rehearing by the district board, stating through J. I. Sheppard, his attorney, that The New Appeal is intensely loyal and that the editor is necessary to mold sentiment for the war in his community. The board took the warlike editor's petition under advisement.

## WE PLEAD GUILTY

Yes, the saving of babies is Socialistic. When the Minnesota Public Safety commission turned down the request of the state board of health for an appropriation for the saving of babies, a member of the commission is reported to have said that it sounded Socialistic.

We plead guilty. It not only sounds Socialistic, but it is Socialistic.

Nobody would ever think of charging capitalism with the crime of wanting to save the babies. We admit that it's Socialistic. Capitalism is entirely absolved from blame.

Capitalism slays the babies instead of saving them. Even the head of the child welfare bureau under a capitalist administration concedes that 200,000 babies die unnecessarily each year, and that she only hopes to save one-third of them.

The other 200,000 babies per year must continue to be sacrificed on the altar of capitalism.

It would be Socialistic to save them. Let us hope that the people will soon become Socialistic enough to give the boot to capitalism and its cohorts—and save all the babies.

## EMIL HERMAN CONVICTED

Emil Herman, State Secretary of Socialist Party of Wash., has been convicted on two of the seven indictments against him. The case will be appealed to a higher court. Comrade Mrs. Herman is in charge of the State Office while her husband is in jail.

## UKRANIAN DAILY RESUMES

"The Worker," Ukrainian socialist daily, published in Cleveland, has again resumed publication after several days' suspension by the federal authorities. The editors and office force were arrested and jailed while the authorities made the investigation.

## Compulsion

"Are you a mule driver?" "I dunno, I'm 'zackly a driver. Dat mule needs somebody to tend an feed 'im. He goes along an I jes' natchally gotter keep up wif 'im or lose my job."—Washington Star.

Xenie and Olga Romanoff, daughters of Nick Romanoff, have been doing the family laundry work of late. The Romanoff family will eventually be of some value to the world, if only as an example.

# THE CONVERSION OF JOHN ERWIN

By JESSIE JASON RUFNER  
Chapter Four

## Summary of Previous Chapters

The village church of Friendsburg was about to close its doors. John Erwin, the pastor, was at his wit's end and finally concluded to hold a revival and stir the inhabitants out of their spiritual lethargy, so he sent to the city for an old classmate, Robert Chalmers, to help him out of his dilemma.

John Erwin, the pillar of the church, is a grasping but conscientious farmer who employs several tenants on his various farms. His hobby is economy and he makes life miserable for some of his help.

After the men had left his shop, Shane sat idly whittling at a stick and casting glances out of the window in the direction of the Erwin mansion.

"Here I am high thirty-five," he soliloquized, "and no nearer poppin' the question now than I ever was. I wouldn't stand no show nohow, unless I jined her church, I don't s'pose, and I don't feel to do it. I believe Lucy likes me almost enough to marry me anyhow, and I wish I could screw up courage enough to ask her. The old man takes precious good care I don't git no chanst. The dum old hypocrite! If I wasn't so infernal 'fraid of her, I'd jest grab her up and run off with her. I got a notion to anyhow."

Just then Lucy Erwin and Bob Chalmers came out of the house and started toward the shop. "Wal, you're acquainted with him. Mr. Chalmers, Mr. Shane. Shane took the outstretched hand. "Glad to know ye, Mister. I hain't got much use for preachers. Never got along very well with 'em."

"Ned!" said Lucy, reprovingly. "Wal, it's so, an' what's the use tryin' to make believe it ain't?" defended Shane. "I guess you and I will hook up all right, for I haven't very much use for the most of them myself."

"Humph," grunted Shane. "Then why don't ye find something honest to do, and git to work?" The two were mentally sizing each other up. Chalmers recognized in Shane a kindred spirit and Shane was favorably impressed with Chalmers, in spite of himself.

"Don't you think there is honest work here for a Christian to do, Mr. Shane?"

"That depends on the breed of Christian ye air. The kind we been havin' 'round here, they're the worst kind we've got. They're not the very worst ones is bible sinners. Pray and preach and read the bible every day and sling around pious slop at the rest of us poor devils. But, when there's any real Christian acts to be done, why, it's always the outsiders who does 'em. We got lots of folks 'round here what needs a little boost, and once in a while a kind word, let alone a decent meal and somethin' to put on their backs; and them fool Christians will pray for their souls when it is their bodies what needs the most tinkering. Ye got to fill a man's belly 'fore ye can pump much religion into his soul. A man is jes' like an incline; if ye don't keep him stoked up and properly oiled, ye ain't going to git much out of him." Just then Matthew, Mark and Rebecca Long passed on the other side of the street.

"Now look there. How'd you go about proddin' for the condition of the souls of that outfit? And you start to talk about school, that's the first one I mean. The gal looks like thunder in that dress and all of 'em have got that hang-dog sort of look what goes with out and out criminals, and why? Jest 'cause they are poor and the other young ones poke fun at them. Now jest last week, them church women folks spent the whole week fixin' up a barrel of soap and suds to the heathen; but ye couldn't find a magnifin' glass big enough to make 'em see them poor little shavers what's right under their noses. And jest last week, a feller fainted from hunger right here in this shop. He'd begged for something to eat at every blasted house in the town and he'd got to 'em, the real good ones, set the dog on him! Talk about them bible fellers, Dives and Lazarus and some of the rest of 'em. Why, old Dives wasn't in it with some of these fellers around here."

"Then there was that little gal of Si Perkins. Her mother was dead and the poor child didn't have no one to look after her, and she got into trouble with the infernal church members set down on her, and she skipped out and none of 'em ever knowed or cared what become of her. Talked about Christ and Mary Magdalene, and let that poor little gal go to hell right in under their noses."

Shane was getting warm and Lucy, seeing how she fallen in her mission, started to withdraw. Shane held out his hand: "Won't ye shake hands with me, Lucy, before you go? I hain't seen ye in a dog's age." But Lucy, highly indignant, turned her back on him and started for the door, thinking Chalmers would follow her. He did not, however, report to Shane how would you go about correctin' those things which you have mentioned if they were appear enlively? A something which beckoned

daughter Lucy is in love with the blacksmith, who is called an "unbeliever" by the members of the church. Shane, the blacksmith, is a friendly hearted chap who is always ready to help and is a general favorite in spite of his rough way of expressing himself.

Bob Chalmers arrives and Crane lays down the law to him. He tells him of the peculiarities of the "paying members" of the church. He emphasizes the fact that nothing must be said that is not strictly in accordance with the views of John Erwin and two or three other "paying members."

Chalmers objects and tells Crane the story of his childhood and winds up with a sermon. He accuses him of being a Socialist, but finally agrees to have him stay because "things cannot be much worse than they are."

Bill and Sally Long were tenants Matthew, Luke, John, Rebecca and Erwin. Ruth, live in poverty, hardships and discouragement on Erwin's land. Bill Long is an ordinary hardworking man, bound to remain poor. Sally, once ambitious, has degenerated into a slovenly woman. Matthew, the oldest boy, desires for an education.

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## Russia Under the Soviets

(Continued from page 1)

ese intervention than of the German invasion. The struggle against Japan will be more difficult. Germany there is at least a potential revolutionary class. In Japan there is absolutely no organized element upon whom the Russian revolution may depend for aid. Japan has crushed all the attempts at organization among the workers. There is hardly any labor movement to speak of, and since the famous trial of 1910, when twenty-four Socialists and Anarchists were sentenced to death and twelve of the men were hanged, there was no possibility for any Socialist movement. In fact, conditions there are worse than they ever were in Russia under the czars. Russian Socialists know that and they fear Japan with a deadly fear.

Threatened by Japan, they may be forced into making any bargain with Germany. Democratic France and England used czaristic Russia for protection against German imperialism. Revolutionary Russia may use Germany to protect herself against feudalistic and autocratic Japan. Alliance with Germany will be a dear price Russia will have to pay. Under present conditions she would rather be Germany's enemy in her own way. It is also better for the rest of the world that she remain so.

The counter-revolutionary movement of the Russian bourgeoisie is not menacing any longer. The Cossack uprisings have all been put down, with the exception of the one in Siberia. The threatened Japanese invasion aggravates the situation there.

With an Eye to the Future  
Keeping an eye on the international situation, and meeting the problems as best it can, the Soviet government is not losing sight of the social and economic changes which must be made before the country can be regenerated. With the masses of the workers and peasantry back of it, the government can achieve a great deal. If the railroads must be put in better shape, the government ap-

peals to the railway workers, and the latter are doing all they can to help solve the problem. And so on all along the line.

The Russian government is not aiming to legislate capitalism out of existence in the immediate future. The laws providing for representation of employers on various labor control councils and those presupposing strikes, wage disputes, etc., prove that private property and private enterprise are expected to continue for some time, at least. It is endeavoring, however, to throw around the workers certain guarantees which will place them in an advantageous position in their struggle with the employers.

New Russia is not experimenting with political and economic institutions. It is building a society where labor will both create the socially necessary wealth and direct its own destinies.

It is well that now, when the labor forces in many countries are shaping their policies for social reconstruction, there should be Russia as an outpost of the Social Revolution.

The red flag flying over the Russian Socialist Federative Soviet Republic will be the beacon light for the oppressed of the world. It will constantly remind them of what Labor can accomplish, once it learns the power of solidarity and unity of purpose. On the one hundredth anniversary of the birth of Karl Marx there could be no greater monument erected to his memory.—Pearson's Magazine.

Come along now you dwellers in Industrial Hell  
Listen to the story that your clothes line's tell;  
Shirt worn out and pants past patchin';  
Undershirt in rags and another hole a hatchin';  
Stockings, all are full of holes, petticoats the same,  
Yes, your clothes line tells the story of the skinnin' quick-game!

## AVAILABLE SPEAKERS

Terms for these speakers are \$500 a meeting and expenses. Locals can either write the state office for a speaker or write direct to speakers, selecting the one nearest to them whenever possible in order to save expense.

There are probably other comrades whose names do not appear upon this list who can fill certain speaking engagements. These comrades should send their names and addresses to the state office at once.