





# CHARITY

Translated for The People from the French of Paul Lafargue by F. B. Guarnier.

(Continued.)

## II. Charity of the Pagans.

Christianity did not bring charity into the world, and it did not have to: full many centuries before Jesus Christ it flourished in all the ancient cities and was practiced with a spirit of brotherhood and generosity of which the Christians never even had an idea. All the best faith of religious writers and all the acerbity of historians and lay moralists has been required to maintain that charity dates from the Christian era. However poor one might suppose them to have been in their knowledge of Greek and Latin life, it is impossible to admit that they have not known at the rich of Athens and Rome and other cities in Greece and Italy, on given days, and in some cases daily, distributed at their gates food to the poor.<sup>11</sup> Pagan charity is undeniable, and even the Acts of the Apostles bear witness to it, for the widow Tabitha and the centurion Cornelius, of whom mention is made in Chapters IX and X, had not waited to receive Christ's faith in order to practice charity, and it was exactly because they were particularly generous in their alms that Master St. Peter puts his sermons into operation to get possession of their souls in order to draw from their purses.

The poor in Pagan society were not as miserably and through pity as the indigent in modern Christian society. Titus Livius (II) informs us that the poor citizens of Rome had the right to live at the expense of the public treasury, and it was not possible to constrain them to exercise any of the **SORDID TRADES**—it is thus that the freedom of antiquity called the manual trades—which were reserved for the slaves and the foreigners. It was necessary that they be driven to the last extremity, to consent to hire themselves as journeymen in the shops which the State saw itself forced to establish in order to sustain them, and they only decided to submit to this degradation during the last centuries before Christ, when mercantile production had destroyed the patriarchal family and created a new class, the bourgeoisie. The maintenance of the poor was one of the constant and principal preoccupations of the chiefs of the Greek republics, who made among them frequent distributions of victuals and even of money; and this solicitude was so far-fetched that Pericles paid indigent citizens for going to theatre and for attending the public assemblies where private litigations were pleaded and the public affairs were discussed. The number of poor who received remuneration for merely making act of presence at these assemblies in Athens was more than six thousand, almost one-half of the adult population possessed with political rights. Aristotle assures us that this custom prevailed in all democratic cities. The magogue Cleon raises to three oboli, but nine cents, the civic salary which had been fixed at two oboli, so that this amount one might provide for principal wants.<sup>12</sup>

The State constantly undertook wars in order to give work to the poor and to use lands which it later distributed among them; politicians courted them even ruined themselves in order to hem bread and enjoyment, **PANEM IRCENSES**; the flesh of animals had been sacrificed on the altars and gods often was abandoned to

the State and the rich considered themselves under obligation to maintain the poor citizens because the indigents in its category had relations of kinship or clientelae with the families whose ancestors were the founders of the city. They had been dispossessed of their lands pursuant to the parceling of the property of the patriarchal family, which had been imposed by the industrial and commercial development. The State represented for these poor citizens the ancient administration of the family community which had to maintain all its adult members, old and young, healthy or invalid. The rich had increased their possessions with the lands of the poor citizens, who could point at one who had dispossessed them or who had sold the fields which had belonged to their ancestors; the rich thought themselves obliged by humane respect to maintain the poor, whom they had created and it is thus that Dollfus, Scherer and other Alsatian philanthropists a half century ago saw themselves led to create charitable institutions, that the aged workmen who had sold themselves with millions might not themselves beg in the streets of the industrial cities. But in order to

have a share of the food and money distributed by the State it was necessary that one should belong to the class of citizens and have political rights. Pericles, before making a very large distribution of grain, had a census taken of the population of Athens and caused to be sold as slaves those who, having no political rights, had had their names entered on the registers as citizens. Many people during the civil wars had come to establish themselves in Rome in order to participate in the numerous distributions of victuals (grain, wine, oil, etc.), **CONGIARIA**, but Caesar had the lists revised, and caused the exclusion of all those who could not prove that they were Roman citizens, so that the number of those registered was reduced from 320,000 to 150,000.

The maintenance of the poor citizens by the State and the rich originally was a duty, not an act of benevolence. It was held as just to repair the wrongs of fortune and to lessen the misery which had been caused by their loss of the goods which had belonged to their ancestors. Their maintenance was a compensation and a sort of indemnity. Thus the poor of Pagan society were not degraded, as are the needy in present Christian society, who are sustained by charity. The poor in Pagan society considered themselves equal to the rich and had no gratitude for the latter's liberality, which, in their mind, were but a faint restitution of what had been taken away from them. St. James confusedly expresses this sentiment when he becomes indignant at the servility of the saints and believers for the rich who bestowed gifts on their communities.

The noble sentiment of fraternity which at the beginning imposed upon the State and the rich the duty to come to the aid of the poor citizens, was not long in degenerating when by their numbers and turbulence they became abettors of trouble and of civil wars. Then they were sustained in proportion to the fear which they inspired; so that the distributions of food and money which at the beginning were limited only to the citizens enjoying political rights—in Rome to have these rights it was necessary to prove one's descent from one of the tribes which founded that city—in the end were extended to all poor people without distinction.

The Roman Senate since the early years had established an administration—the **ANNOXA**—in order to sell grain to the poor below market prices. Titus Livius (IV, 12) says that its first prefect—**PREFECTUS ANNONAE**—was named 439 years before Christ. This function was so important that the aristocratic party named Pompey for it for five years, and that Caesar Augustus, soon as he became emperor, took the prefectship of the **ANNOXA**, and occupied himself with its reform. All the provinces were obliged to send to Rome a certain quantity of grain, the selling price of which was fixed by the Senate; but the tribunes and the demagogues, in order to gain the plebs' favor, made demands for reductions in price. Sempronius Gracchus 123 years before Christ enacted the grain laws—**LEGES FRUMENTARIAE**—to lower the price of grain, which 20 years later was still further reduced by Apuleius Saturninus. Sylla abolished Gracchus' law, but after his death the Senate had to re-establish it in order to avoid troubles, and 58 years before Christ the **CLODIA** law suppressed the price on the grain of the annona, and this suppression cost the Republic one-fifth of its revenue. What Christian state has given such proof of charity?

The number of persons registered on the lists of gratuitous distributions of food and at times of gold, was considerable. Caesar reduced the number to 150,000, but Augustus after revising the lists brought them up to 200,000. Enrollment on the lists was a property right which was transmitted by heritage and which was sold; its purchase was equivalent to the acquisition of descent from one of the tribes that founded Rome. Only the men had right to the distribution of food; but Nerva and Trajan extended this right to the orphans and to the children, **PUERI ET PUELLAE ALIMENTARI**. Aurelian, three centuries before Christ, caused bread to be distributed instead of grain, because the poor did not have the means to grind it and to bake. Constantine, as well as the popes, had to follow the example of the Pagan emperors: when he transferred the seat of government from Rome to Constantinople, he distributed bread to all the inhabitants of that city. The emperors and their provincial prefects provided for the needs of the turbulent populace of Rome, Constantinople, Alexandria, and of other large cities of the Empire, in order to prevent riots. It was no longer love, but fear of the neighbor that then engendered charity. The rich lived in con-

stant dread of the poor, whom **Socrates** compares to hornets, that is to say, to dangerous parasites whose violent passions one must fear: whenever after a riot they seized the power, they canceled the debts and divided among themselves the goods of the rich, whom they exiled or slew.

The starving populace had so increased during the first centuries of the Christian era in Rome, Byzantium, Alexandria, etc., that the Imperial Government and the rich, despite their good will, could not accomplish feeding them, or exporting them to colonies situated at the frontiers of the Empire, or enrolling them in the armies. They had to use force to repress them. The police became a complement to charity. The trade of policeman was so contemned that the citizens refused to exercise it, and the Athenian State had to employ slaves, generally Scythians, to maintain order by whipping, so that free citizens were abused and beaten by slaves. The emperors hired bands of barbarians; Goths, Scandinavians, etc., and these, disdaining to use their war weapons against the plebeians, pursued them with sticks and whips. The celebrated Scandinavian hero, Harold Alfagar, who in the IX century reformed Norway, had mounted guard before the gates of the Emperor of Constantinople.

The apostles and the fathers of the church recruited the mass of early Christians out of this populace sustained by public and private charity.

## III. Charity of the Bishops and Monks.

The fathers of the church and the bishops during the first centuries recruited Christianity's proselytes from the low, idle and plundering populace of the towns in the Lower Empire, and we have seen that in the election of saints and believers the apostles were not hard to please. Their successors imitated them. They understood that if they succeeded in gaining, dominating and leading this mob of dissolute and famishing parasites, who often rebelled and burned and pillaged whole districts, they would have forged a terrible weapon with which to resist and impose their will upon the emperors and provincial prefects. This was the heroic age of Christianity. The bishops undertook to feed and to indoctrinate these lazzaroni in order to hold them by their head and by their stomach. The monks of upper Egypt were not devout, drunken and filthy sluggards as those of the Middle Ages, but rude and laborious husbandmen, who devoted themselves to the culture of vast fields, the harvests of which they sent, on rafts which they had built and which they worked, to the bishops of Alexandria to be distributed among the Christianized plebs. The rich were also bound to contribute, and when they did not give freely, the bishops and the populace by threats and persecution compelled them to;<sup>13</sup> so that they made gifts to the churches and demagogues to insure against riots and pillage which their barbarian guards brutally repressed but could not prevent. The bishops in case of need organized both riots and pillages. St. Cyril, patriarch of Alexandria, was the instigator and organizer of the terrible riot which massacred Hypatia, and burned and pillaged part of the town.

Fear and political ambitions were the motive power of the charity of the rich Christians and of the bishops of the Lower Empire. St. Cyril, St. John Chrysostomus and the Patriarchs of Christianity were able and violent demagogues, who courted the populace, preached the war of the poor against the rich and caused the emperors to tremble even in the midst of their barbarian guards, by enflaming the rage of the masses and directing its stirred passions. When the bishops had imposed their will on the emperors and prefects, they appeased the anger of the masses against the rich and the powerful and desisted from their demagogical intriguing. The poor whom, following the Apostles' example, they had exalted as the elect of God, soon lost their favor; they no longer were those whom God had chosen "to be rich in faith and to inherit his kingdom," but miserables who had to be cowed by force into respect, and degraded by a miserly and humiliating charity. The bishops aligned themselves on the side of civil authority every time the latter had to employ brutal force to restrain the populace and mercilessly to punish its riots. The heroic age of Christianity had ended.

Meanwhile the popes, who feared the uprisings of the populace as did the Pagan emperors whom they succeeded, continued their politics, and occupied themselves with the feeding of the masses, not through love but through fear; and preserved the annona as a precious legacy of Paganism. Moreover, the papacy and the episcopate were forced

to court the Christian masses who took part in their elections.<sup>14</sup> The **CASA ANNONARIA**, which became a ruling instrument of the papacy, was reorganized by Pope Paul VII, at the beginning of the XVIIth century in order to hinder the variations in prices of the principal food commodities, especially of bread which for two centuries was sold in Rome at 10 to 11 mills per pound while penury and periodical famines ravaged the European cities. The papal annone was liquidated in 1787 by the revolutionary government.<sup>15</sup>

The convents followed the example given by the bishops, and seized all occasions to suppress their benevolence toward the needy, whose good will political motives no longer required; they ceased occupying themselves with the feeding of the poor Christians; they no longer distributed to them the daily bread, but generously lavished prayers on them. The monks no longer worked the soil in order to send provisions to be divided among the needful believers, but secured numerous slaves and serfs so as to free themselves from their productive occupations, and thus devote themselves exclusively to mendicancy and to the wheedling of inheritances. The abbey of St. Germain near Paris in the IX century owned enormous domains which were cultivated by a population of over nine thousand serfs and vassals, and this was not the exception, for all the convents in Europe during the Middle Ages owned lands of large area; like the bishops and vicars they levied tithes on the harvests, independently of the seigniorial rights which they exercised the same as the feudal barons. The hospitality which the bishops practised with some liberality, and the distributions of food which they made at established seasons, did not weigh heavily on them. The tithes and fines which they received were natural products, and because of the lack of roadways and commerce, it was impossible to sell or profitably to dispose of the grain, legumes, pork, muttons, poultry and other agricultural products of which they consisted, and rather than let them perish the monks disposed of them in the guise of hospitable aid to travellers and of alms for the poor. If they showed any generosity in the distribution of legumes, grain and even of the meats which they could not consume, so great was their abundance, they on the contrary strictly economized on the wine which they could preserve and cause to age. The cellars of the convents had a reputation which was as merited as it was widespread. Wine and good cheer were articles of faith for the monks and high dignitaries of the church, who with profound conviction excoriated the passions of the poor and preached to them fasting and mortification of the flesh.

The charity of the monks and bishops, which consisted in giving what they could not consume, sell or preserve, had fear as its motive; no longer fear of the poor but of the feudal lords and of the bands of soldiers who traveled over the country. The churches and convents, imperfectly protected by the horrible anathemas which the popes and bishops fulminated against the miscreants who dared touch their goods, often were pillaged. The barbarian chiefs and the too apostolic and catholic kings and barons thought that they had the right to draw from their treasures in order to pull themselves out of embarrassment.<sup>16</sup> The bishops and monks, having to appeal to popular courage for protection, were obliged to persuade the masses of peasants and artisans to entertain respect and love for their goods, by telling them that they only held them in order to solace their miseries by means of charitable distributions.

But this charity, inspired by fear, vanished with the disappearance of its original cause. When the royal force of marshals was sufficiently numerous to rid the realm of the barons and soldiers who plundered it, and as soon as the roadways multiplied and insured the development of commerce, the churches and convents sold the surplus of agricultural products which they gathered, and which they received under the guise of tithes and fines. The monks and bishops then cynically became robbers of the poor. As a matter of fact, the territorial goods and the tithes and fines of the churches and convents, coming from the donations made by good souls to aid the poor, or wheedled under this fallacious pretext, did not belong to the bishops and to the monks, but to the church, **EKKLESIA**, that is to say, to the community of the believers. The bourgeois revolutionaries of 1789 used this reason to get possession of them under pretext of restoring them to the nation. The monks and bishops, because of their doing business with the goods of the churches and convents which they gathered and diverted from their charitable purpose, lost the popular

love which for centuries had protected them; in England and in France they were dispossessed during the revolutionary epochs, and the masses of peasants and craftsmen did not rise to defend them.

The Catholic Church has been reproached for being petrified in its doctrines, dogmas and ceremonies, which would have traversed the centuries unchanged. It is wrong to award it this diploma of imbecility. It on the contrary has known how to accommodate them with astute ability to the most varying circumstances surrounding it; it has dressed charity in various disguises in order to utilize them in the establishment, development and upholding of its authority and prestige. Soon as it can get hold of earthly riches and traffic in the collections and tithes which should be the poor's, it puts aside the contempt for earthly goods, a dogma of the apostles and early Christians who aspired only to felicity beyond the grave; it to-day marches at the head of the industrial movement and commercial cheating. The convents are industrial enterprises which in France especially devote themselves to the manufacture of alcoholic liquors; without, however, disdaining the other profitable industries: the Trappist monks, after having changed their salutation "BROTHER, WE MUST DIE" into "BROTHER, WE MUST DISTILL," have embarked in the exploitation of manufactories of porcelain.<sup>17</sup>

The women's convents have also joined the movement of the age. The mendicant orders have been replaced by congregations of religious women who abandon themselves to a most cynical and importune mendicancy; other holy women with clever refinement practise the most shameless exploitation of orphan girls whom they pick up for the sake of charity. Their charity, which the God of the Christians has blessed, enriches them with millions.

Strabo who is a contemporary of the Apostles, says that "The Rhodians show themselves very interested in the welfare of the people, although their republic is not a democracy, as they hope through it to hold in restraint the numerous class of the poor. In addition to the periodical distributions of grain made by the State, private individuals heap liberality on them. The liberality of the rich even often takes the form of a **LITURGY**, public service. Whole supplies of food and provisions are put in charge of one of them, so that the poor are always assured of their subsistence."<sup>18</sup> (XIV.)

During the fifth century before Christ the wage paid to a workman in Greece was a drachma, about 19 cents, and the price of a half hectoliter of flour of barley was two drachmas, that of flour of wheat was three drachmas. About the middle of the fourth century wages doubled and trebled, as Eleusius' inscription proves, the price of food having undergone a corresponding increase. A half hectoliter of flour of wheat was worth from five to six drachmas.

Augustin Thierry, in his History of St. Jerome describes the means employed by St. Augustin to extort money from a rich Roman of patrician family who had been converted to Christianity. Pinianus and his wife with the bishop of Alypus had gone to Hippona to stay with St. Augustin, who was a bishop there, and the priests of his episcopal jurisdiction formed a plot to get possession of their goods. Watch was kept on rich people, who, says Thierry, "were enticed and snares were set for them; very often

they were subjected to violence; and the election to the priesthood which from distance seemed an illumination of the divine spirit, often was not but a black calculation of Satan." A mutiny broke out in the church at the moment St. Augustin was officiating, and Pinianus and his wife, threatened by the populace, had to swear that they never would leave Hippona. Alypius, who had taken flight in order to escape assassination at the hands of the believers, wrote to his friend St. Augustin to prove to him that an oath obtained by force was not binding, but the pious bishop on the contrary sustained Pinianus's mother, who reproached him with having allowed his sanctuary to be violated, that "when a promise has been made, it must be kept, that it is a crime to violate one's oath and that it is another crime to want to interpret it." The unlucky Pinianus was entirely stripped of his belongings. This edifying history is only known through St. Augustin's letters.

Papal and episcopal elections gave place to uprisings and bloody wars among the rival factions. The election of Pope Damase in the fourth century was attended by the siege of a church and the death of more than 200 persons, and the civil authorities had to intervene in order to quell the populace and to drive away Pope Ursin, whom it had elected, and the many priests whom he had consecrated.

The apostolic chamber of the annona, whatever the abundance or scarcity of grain, sold it to the bakers at the rate of 7 Roman dollars per rubic, which weighs 640 pounds. The profits of the **Casa Annonaria** compensated its losses until 1763, about which time the price of grain began to increase and kept increasing till the end of the century. The papacy, fearing popular malcontent, notwithstanding these losses continued to have the bread sold at the same prices; thus when in 1797 the pontifical government was overthrown, the annona showed a deficit of over a million and one-half francs.

Charles Martel, grandfather of Charlemagne, who established the temporal power of the papacy, pillaged the property of the church to distribute it

among his warriors. The feudal kings thought that ecclesiastical riches were amassed in order to relieve their pressing needs, and they ransacked monasteries and churches with the same unconcern with which they plundered the Jews. "But," says Montesquieu on this head, "the clergy received so much that it was several times necessary, while the three royal races were in power, to give it all the property of the royalty."

The Trappists, who approach one another with the hideous salutation "BROTHER, WE MUST DIE," and who, in order to find distraction, dig their grave, are as capable impostors as they are fervent Christians. This is an example of their roguery and eagerness for profit. The monastery of Grande Trappe de Soligny in 1864 bought from the widow Arnoulin, at the price of 6200 francs, a piece of land of 12 hectares, called the Grande Bruyere de Prepotin. The monks who, through the analyses of a brother of the community who was an able chemist and geologist, knew that the property contained rich beds of porcelain clay and of glass sand, immediately after the purchase organized a corporation with a capital of two million francs, of which they subscribed 800,000, represented by 16,000 shares of 500 francs each, for the 12 hectares of land. Madame Arnoulin, who was not aware of the wealth contained in her former property, which had been sold at a very low price, asked the Trappists for a part of the extra value. The pious rogues refused, and she had to bring the matter before the tribunal of Montagne, whose findings were in her favor on the ground that the sub-soil of the Grande Bruyere at the time of the sale contained an important value, no consideration of which had been taken in the purchase price. But these children of God did not submit to this verdict of men, and appealed to the Court of Caen, which confirmed the decision of the tribunal of Montagne. With death in their souls for their inability to consummate their fraud, they had to pay the land at the price valuated by an expert.

(To be concluded.)

## Woman Under Socialism

By August Bebel

TRANSLATED FROM THE ORIGINAL GERMAN OF THE THIRTY-THIRD EDITION BY DANIEL DE LEON.

The Woman Question is not a question by itself; it is a part of the great social problem. Proceeding along this line, Bebel's work is an exhaustive analysis of the economic position of woman in the past and present. Despite the boasts of Capitalist Christianity the facts show that under Capitalism woman, especially of the working class, is degraded and dwarfed physically and mentally, while the word home is but a mockery. From such condition of parenthood the child is stunted before its birth, and the miasmas, bred from woman's economic slavery, rise so high that even the gilded houses of the capitalist class are polluted. Under Socialism, woman, having economic freedom equal with man, will develop mentally and physically, and the mentally and physically stunted and dwarfed children of the capitalist system will give way to a new race. The blow that breaks the chains of economic slavery from the workingman will free woman also.

**Cloth, 400 Pages, Price \$1.00**

**New York Labor News Co.,**  
28 CITY HALL PLACE, NEW YORK.

## The Executioner's Knife

—OR—

### JOAN OF ARC

By EUGENE SUE

Translated from the Original French by DANIEL DE LEON

Of the many works of art—poetic, dramatic, pictorial—that have contributed to rescue the fair fame of the Maid of Orleans, radiant heroine of the people, from clerico-political Anathema, this narrative by the great Sue has been the most powerful. So powerful in fact, that the successors of those who hounded the Maid to death, have felt compelled in this century to beatify her in whose blood their predecessors dyed their hands. A most timely work.

NOW READY FOR DELIVERY. CLOTH, 382 PAGES, PRICE ONE DOLLAR.

**NEW YORK LABOR NEWS CO.**  
28 City Hall Place, New York.





OFFICIAL

NATIONAL EXECUTIVE COMMITTEE Paul Augustine, National Secretary, 28 City Hall Place, N. Y. City.

GENERAL AGITATION FUND. Contributions received as follows: Branch Braddock, Pa. \$ 1.00

Grand total \$23.00 Previously acknowledged 140.40

ILLINOIS S. E. C. Illinois S. E. C. met July 17. A. S. Carm, chairman. All members present.

MINNESOTA S. E. C. Minnesota S. E. C. met at 1038 University avenue, St. Paul, August 6.

WASHINGTON STATE EXECUTIVE COMMITTEE Regular meeting August 5. Present: Riordan, Reddington, Brearcliffe, Fagerdahl, Phipps, Stevens.

CHICAGO GENERAL PARTY MEETING At the last State Executive Committee meeting the undersigned reported that, in spite of the fact that the Organizer notified the delegates to attend General Committee meetings.

WOMAN AND THE Socialist Movement Published Under Auspices of the Socialist Women of Greater New York.

MINNESOTA S. L. P. ATTENTION! A call to the Sections, members-at-large, friends and sympathizers of Socialist Labor Party in Minnesota.

WASHINGTON STATE EXECUTIVE COMMITTEE Regular meeting August 5. Present: Riordan, Reddington, Brearcliffe, Fagerdahl, Phipps, Stevens.

CHICAGO GENERAL PARTY MEETING At the last State Executive Committee meeting the undersigned reported that, in spite of the fact that the Organizer notified the delegates to attend General Committee meetings.

WOMAN AND THE Socialist Movement Published Under Auspices of the Socialist Women of Greater New York.

MINNESOTA S. L. P. ATTENTION! A call to the Sections, members-at-large, friends and sympathizers of Socialist Labor Party in Minnesota.

WASHINGTON STATE EXECUTIVE COMMITTEE Regular meeting August 5. Present: Riordan, Reddington, Brearcliffe, Fagerdahl, Phipps, Stevens.

CHICAGO GENERAL PARTY MEETING At the last State Executive Committee meeting the undersigned reported that, in spite of the fact that the Organizer notified the delegates to attend General Committee meetings.

WOMAN AND THE Socialist Movement Published Under Auspices of the Socialist Women of Greater New York.

MINNESOTA S. L. P. ATTENTION! A call to the Sections, members-at-large, friends and sympathizers of Socialist Labor Party in Minnesota.

WASHINGTON STATE EXECUTIVE COMMITTEE Regular meeting August 5. Present: Riordan, Reddington, Brearcliffe, Fagerdahl, Phipps, Stevens.

ing class will accomplish its historic mission, the abolition of life-destroying capitalism, and the establishment of life-promoting Socialism.

MINNESOTA S. E. C. Minnesota S. E. C. met at 1038 University avenue, St. Paul, August 6.

WASHINGTON STATE EXECUTIVE COMMITTEE Regular meeting August 5. Present: Riordan, Reddington, Brearcliffe, Fagerdahl, Phipps, Stevens.

CHICAGO GENERAL PARTY MEETING At the last State Executive Committee meeting the undersigned reported that, in spite of the fact that the Organizer notified the delegates to attend General Committee meetings.

WASHINGTON STATE EXECUTIVE COMMITTEE Regular meeting August 5. Present: Riordan, Reddington, Brearcliffe, Fagerdahl, Phipps, Stevens.

CHICAGO GENERAL PARTY MEETING At the last State Executive Committee meeting the undersigned reported that, in spite of the fact that the Organizer notified the delegates to attend General Committee meetings.

WASHINGTON STATE EXECUTIVE COMMITTEE Regular meeting August 5. Present: Riordan, Reddington, Brearcliffe, Fagerdahl, Phipps, Stevens.

CHICAGO GENERAL PARTY MEETING At the last State Executive Committee meeting the undersigned reported that, in spite of the fact that the Organizer notified the delegates to attend General Committee meetings.

WASHINGTON STATE EXECUTIVE COMMITTEE Regular meeting August 5. Present: Riordan, Reddington, Brearcliffe, Fagerdahl, Phipps, Stevens.

CHICAGO GENERAL PARTY MEETING At the last State Executive Committee meeting the undersigned reported that, in spite of the fact that the Organizer notified the delegates to attend General Committee meetings.

SAN FRANCISCO SOCIALIST LABOR PARTY

Free Sunday evening lectures are given regularly by the Socialist Labor Party of San Francisco, at 49 Duboce avenue, between Valencia and Mission streets.

REIMER'S TOUR IN MASSACHUSETTS. Greenfield, August 24. Gardner, August 25. Fitchburg, August 26.

REIMER'S TOUR IN MASSACHUSETTS. Greenfield, August 24. Gardner, August 25. Fitchburg, August 26.

REIMER'S TOUR IN MASSACHUSETTS. Greenfield, August 24. Gardner, August 25. Fitchburg, August 26.

REIMER'S TOUR IN MASSACHUSETTS. Greenfield, August 24. Gardner, August 25. Fitchburg, August 26.

REIMER'S TOUR IN MASSACHUSETTS. Greenfield, August 24. Gardner, August 25. Fitchburg, August 26.

REIMER'S TOUR IN MASSACHUSETTS. Greenfield, August 24. Gardner, August 25. Fitchburg, August 26.

REIMER'S TOUR IN MASSACHUSETTS. Greenfield, August 24. Gardner, August 25. Fitchburg, August 26.

REIMER'S TOUR IN MASSACHUSETTS. Greenfield, August 24. Gardner, August 25. Fitchburg, August 26.

REIMER'S TOUR IN MASSACHUSETTS. Greenfield, August 24. Gardner, August 25. Fitchburg, August 26.

SECOND LAP PASSED

One Thousand Dollar State Campaign Fund Well on Road to Success—Members and Sympathizers Should Continue the Good Work.

The second hundred dollars for this fund is now in hand. The comrades everywhere are rousing to activity, as they realize that unless the thousand dollars will be raised, and that SOON, the work of the State organization will be hampered.

One friend from the, to us, strange town of Eagle Bridge, N. Y., sends in \$3 which he collected, and writes: "I will try and do better next time, and I trust it (the fund) will soon be in."

Since our last report the following contributions have been received: S. M. Hokslein, Syracuse, donation 3.00

BRITISH TRADE UNIONISM. (Continued from page one.) five years this had been a disputed question, and that many joiners did not confine themselves to constructive work.

BRITISH TRADE UNIONISM. (Continued from page one.) five years this had been a disputed question, and that many joiners did not confine themselves to constructive work.

BRITISH TRADE UNIONISM. (Continued from page one.) five years this had been a disputed question, and that many joiners did not confine themselves to constructive work.

BRITISH TRADE UNIONISM. (Continued from page one.) five years this had been a disputed question, and that many joiners did not confine themselves to constructive work.

BRITISH TRADE UNIONISM. (Continued from page one.) five years this had been a disputed question, and that many joiners did not confine themselves to constructive work.

BRITISH TRADE UNIONISM. (Continued from page one.) five years this had been a disputed question, and that many joiners did not confine themselves to constructive work.

start in as new men and lose their claim to the pension. President Hays of the G. T. R., said that no strike breakers would be discharged to make room for strikers; the latter must wait their turn. Surely a rotten finish for a good start.

It was reported in the local press that about 1,000 strikers will lose their jobs. Accordingly, there must be 1,000 jobs held by scabs. Thus, by taking back 3,000 strikers all jobs will be filled.

Although the strike was a loss in one sense, it was a gain in an educational sense. It proved the contentment of the Socialist, that the pension scheme is only a scheme to make labor more docile.

Be of good cheer, fellow workers! It seems necessary that the capitalist class must try a few more experiments, jail and shoot a few more workmen before the working class sees the necessity of fighting the capitalist class along class lines.

BRITISH TRADE UNIONISM. (Continued from page one.) five years this had been a disputed question, and that many joiners did not confine themselves to constructive work.

BRITISH TRADE UNIONISM. (Continued from page one.) five years this had been a disputed question, and that many joiners did not confine themselves to constructive work.

BRITISH TRADE UNIONISM. (Continued from page one.) five years this had been a disputed question, and that many joiners did not confine themselves to constructive work.

BRITISH TRADE UNIONISM. (Continued from page one.) five years this had been a disputed question, and that many joiners did not confine themselves to constructive work.

BRITISH TRADE UNIONISM. (Continued from page one.) five years this had been a disputed question, and that many joiners did not confine themselves to constructive work.

BRITISH TRADE UNIONISM. (Continued from page one.) five years this had been a disputed question, and that many joiners did not confine themselves to constructive work.

SCAND. SOCIALIST CLUB OF BOSTON Will Hold a FIELD DAY - - AMORY GROVE (Roxbury) Monday (Labor Day), Sept. 5, 1910

machines; failing to perceive that it was not the machines but the ownership thereof that should have been the object aimed at. In like manner these trade unionists in striking and protesting against their brother tradesmen look upon them as men who are stealing their work from them and thereby taking the bread out of their mouths.

DAILY PEOPLE Official organ of the Socialist Labor Party. Readers of the WEEKLY PEOPLE who would be in close and constant touch with the Socialist Movement should read the DAILY PEOPLE.

"The People" Official Organ of and Owned by the Australian Socialist League and Socialist Labor Party. A Weekly Paper published for the purpose of spreading Socialist Principles and organizing Socialist Thought.

AGE OF REASON. By Thomas Paine. The book that for a hundred years the preachers have been vainly trying to answer. Cloth, Price 50 Cents.