

SOCIALIST PROPAGANDA

Specially Edited for Those Young in the Study of the Principles and Doctrines

OF THE INTERNATIONAL SOCIALIST MOVEMENT

INDUSTRIAL EVOLUTION

(W. R. SHIER)

It must be evident to the most superficial student of modern history that the economic foundations of society have undergone and are still undergoing radical changes. To go no further back than the middle of the eighteenth century, we see that industry has passed through the handicraft, manufacturing and machine stages. The extension of commerce due to the discovery of America and of an over sea route to India rendered the old methods of creating wealth totally inadequate to meet the requirements of the era of expansion upon which society was then entering. Hence the introduction of the factory system with its overthrow of the cottage industries, its organization of the workers under one roof, its minute division of labor, its employment of machinery, its production for exchange rather than for personal use and its dependence upon profit and credit for support. Such expansion required larger and larger amounts of capital, which up to a certain point could be supplied by individual capitalists, then only by two or three of them going into partnership, afterwards by joint stock companies, later by corporations and now by trusts. Of course, factors other than the demand for large capital helped along this economic development, especially in the case of the trusts, which seem to have arisen out of a recognition of the folly of competition and the advantages of combination. Thus it will be seen that the trust movement of to-day, so far from being the result of accident or caprice, is really the legitimate child of industrial evolution.

Socialism and the Home

It is a theory that Socialism will destroy the home; it is a fact that for millions of the poor capitalism has destroyed the home. Go through any great centre of industry and see the mothers who are forced to give their children to the street and themselves to the factory. Literally speaking millions of women, how many with children one cannot say, leave their homes at dawn and return to them only at nightfall. Some of them hardly have time to give birth to their babies before they are called back to the mills. These facts make little impression upon those who are not working people, but can any one really think for a moment that the poor sufferer without complaint this destruction of home life? Can any one believe that when the mothers and fathers rise in the morning before dawn and leave their children to the care of an older child or upon the streets and go themselves to toil for ten, twelve or fourteen hours in the factory they are without feeling in the matter? If that is the impression, the pathetic efforts of these French workmen when they come into power are a sufficient answer. Amid

Socialism Defined

It ought not to be necessary in this age and generation to explain what Socialism is. However, for the benefit of new readers, to whom this paper is continually traveling, and who want to know the underlying principles of Socialism without tedious search, we present a few definitions from standard authorities:

The ethics of Socialism are identical with the ethics of Christianity—ENCYCLOPEDIA BRITANNICA.

The abolition of the individual action on which modern societies depend, and the substitution of a regulated system of co-operative action—IMPERIAL DICTIONARY.

Socialism is the ideal and hope of a society founded on industrial peace and forthright, aiming at a new and higher life for all men—WILLIAM MORRIS.

The citizens of a large nation, industrially organized, have reached their happiness when the producing, distributing and other activities are such that each citizen finds in them a place for all his energies and aptitudes, while he obtains the means of satisfying all of his desires—SPENCER.

the greatest imaginable difficulties they strive to retrieve something of the social adventures lost to them through the industrial revolution.

They establish public kitchens, so that soups, meats and vegetables can be obtained warm when the people return from their work. They establish creches for the babies of working mothers. The cantine scolaire, or school restaurant, is but another effort to re-establish in some manner the social institutions lost by the destruction of the home.

So long as the present system lasts, or at least so long as Socialists remain in a minority, it is impossible for them to free from toil the mothers of their children. But they can save the babies from neglect, the children from the streets and all from actual hunger.

There are few workmen who would not if they could destroy all the creches and cantine sociares and ecoles maternelles if at the same time they could re-establish the home and give back to the babies their mother. This however, being impossible, it will be a curious and perhaps interesting fact to the prosperous classes that among the first things to which the Socialists turn their attention when they become charged with the responsibility of municipal government are these very problems of the family and the home.—From "Socialists at Work."

Why and Wherefore

Why does a financially embarrassed capitalist usually prefer suicide to work?

Why is it that the silk tile never replaces the paper cap as the symbol of labor?

Why does a politician say he is out of politics, when out of politics he has made his pile?

Why do the rich add to their own misery by constantly telling the poor how unhappy the former are?

Why don't some one relieve the misery of Carnegie quickly? He may change his mind and die disgraced.

Why is it that some salacious scandals are society notes, while others are recorded as happenings in the underworld?

Why do the relatives of a wealthy widower look upon any matrimonial inclinations he may exhibit as a sure sign of insanity?

Why is a workman who travels from place to place in search of work a hobo, while a city workman engaged in hunting a master is a president?

Why don't those who oppose woman's suffrage on the ground that women's place is in the home incorporate their views in speeches to be delivered to the sweatshop and department store employees?—Exchange.

God made man "in his own image," according to the Bible. But there is no mention of God making money. Man made that. This puts the Socialist, even the agnostic Socialist, nearer to God than the property and money loving "Christian." Because the Socialist, including the agnostic Socialist, works and votes, primarily in the interest of Man or humanity, the creation of God, while the money and property serving "Christian" and votes primarily in the interest of capital, the creation of man and against humanity the creation of God. See the thought.

ABE LINCOLN'S IDEA OF DEMOCRACY

"As I would not be a slave, so I would not be a master. This expresses my idea of democracy. Whatever differs from this, to the extent of the difference, is no democracy."

CONVERT YOUR FRIEND

Individual propaganda is the most effective. If you would convert just one friend in a year, and get him to really understand the Socialist hopes and aspirations, you would be doing a good year's work, and the Cause would be gaining much faster than it is. You may not be a good talker, but if you will sit down with your friend and get him interested enough to read what you give him, the movement will double every year. That is much more than we are doing now. The trouble is, that you put off doing your duty and it is never done. Get busy and don't mind whether others do their duty or not. You do yours. And the world is ours. Use COTTON'S on your friends. Let it reason it out with them.

Definitions of Socialism

Some people have queer ideas about Socialism. They think it is anarchy, disorder, dividing up property, etc. A few definitions are here given:

Socialism is simply applied Christianity. The golden rule applied to every day life—PROF. ELY.

Socialism being the product of Social evolution, the only danger lies in obstructing it—REV. F. M. SPRAGUE, the great divine.

The answer of Socialism to the Capitalist is that society can do without him just as society now does without the slave owners and the feudal lords; both were formerly regarded as necessary to the well-being and even existence of society—PROF. W. CLARK.

Government and co-operation are in all things and eternally the law of life; anarchy and competition, eternally and in all things the laws of death.—JOHN RUSKIN.

The capitalist accepts the idea that he is his brother's keeper, and keeps him hustling for a mere pittance of what he produces.

Workers of the World Unite

GERALD O'CONNEL DESMOND

"Workers of the world unite"

Need was never greater,
See ye Freedom's morning light,
Freedom's banner, ruddy bright,
Rushes forward to the fight,
Who would be a traitor?

Never task so great as ours;
There's a world to free.
Tyranny it's strength outpours,
Outlaws us with class-made laws.
Comrades, forward for the cause—
Death or liberty.

What is present life to hold,
Unto thee and unto me?
'Tis today and 'twas of old,
Men and women bought and sold.
Flesh and blood counts less than gold;
Shall this always be?

We are like Prometheus bound,
Pierced by darts of tyranny,
Drugged, and fastened to the ground,

While the feasting eagles round
Tear anew each gaping wound,
And we writhe in agony.

But, deliverance is at hand,
Rebel armies gather fast;

Reprinted by special request of a Comrade wanting copies

CHEERFULNESS

F. A. BUTLER

It is of vital importance to be good tempered and cheerful during all the cares and small worries of a domestic life. Many women declare that men do not fully realize the anxieties and worries of a household, but that a woman must cultivate tact and forbearance without which no one can hope to succeed.

A true woman will combine with tact, sympathy, thereby making herself the loved wife and companion of children, all who come in contact with her.

Her children will go to her with their troubles and pleasures as much when grown up as when young, never feeling they will be repulsed or hardly judged. Her husband sure of her sympathy will look forward during the work and worries of the day to his home coming. The wife sure of the sympathy of her husband will cheerfully bear the worries of the day, looking forward to his re-

Christ the Socialist

A Posthumous Paper by Father Thomas McGrady

(This is an article received by Dr. C. Wirth, from Father McGrady, and never printed until now.—Appeal to Reason.)

The essence of Socialism consists in giving to the laborer all the wealth that he creates (Ecc. 5-9 & 18) and in relieving him from the necessity of supporting ornamental parasites. The abolition of usury or the taking of money for the use of money or wealth of any kind for the use of wealth of any kind, and all other modes of appropriating the wealth produced by honest toil. But Christ taught that the laborer is worthy of his hire (Matt. 10-10) Luke 10: 7—and condemned usury, Luke 34: 35.

Therefore Christ was a Socialist. There are only two systems of production, the competitive system, with private ownership of capital, and the co-operative system with public ownership of capital. He who condemns the first must approve the second.

The competitive system is established on the principle, that an employer is justified in hiring the laborer at starvation wages, and in keeping all the wealth that the laborer creates, except what is absolutely necessary for his subsistence: that a merchant or manufacturer is justified in taking advantage of people's necessities in buying and selling, etc. But Christ the essence of justice, condemned all this; therefore Christ was a Socialist.

The competitive system idolizes wealth, makes wealth the end of every human being, forces men to trample on every law of justice in the acquisition of fortune. But Christ condemned

all this. Mark 10: 17-22. Luke 6: 24. Therefore Christ was a Socialist.

Christ the Prince of Justice taught that the laborer is worthy of his hire, and, of course, should get all the wealth that he creates. But the laborer as a social factor, creates all wealth. Therefore, according to Christ, the laborers as a whole, or society which represents all the factors of production, should own all wealth. Both the Old and the New Testament condemn vast wealth as a danger. But Socialism takes the same view; therefore Socialism harmonizes with the word of God.

Christ taught the brotherhood of man, but Socialism aims to establish the brotherhood of man. Therefore Christ taught Socialism.

Competition means war, strife, hatred, etc. Socialism means peace, justice, love.

For 1800 years the church has been repeating the song of the angels when they proclaimed the birth of the Messiah, and has represented the Nazarene as the God of Peace, and in his name christian nations and peoples have gone forth to the field of carnage, with the sword and spear and battle-axe—and the earth has been stained with the blood of humanity. In the name of Christ battalions have sung the Hymn of Mars, and the disciples of the Galilean have blasphemed the Temple of Truth with the battle-cry of the War-God.

This simple illustration is sufficient to show that christians are not yet acquainted with the doctrines of their Master.

SOCIALISTS BELIEVE

That the earth belongs equally to all men.

That no one can show a warranty deed for a foot of land signed by God.

That opportunities should be equal to all.

That rent, interest and profit should be abolished.

That whoever makes a thing should have it or its equivalent.

That Socialism deals with earthly things—man's present life.

That Christianity deals with heavenly things—man's future life.

That Socialism does not interfere with any man's religion.

That there are two distinct classes in the world—the working class and the capitalist class.

That all should be useful workers and not idlers.

That the Initiative, Referendum and Recall—direct legislation—is right.

That this would restore the power of governing to the people.

The Dependent Woman

In all the world to-day there is never so dire an energy to social growth and initiative as the petty, pious woman, who has been all her married life an admiration society for some shallow-pated man. By her very dependent position she is prone to adopt the opinions and imbibes the prejudices of the man who feeds and clothes and calls her his. Into the minds of her sons she pours those ideals of masculine success which whet their appetite for human exploitation. While they are yet but babes she buys them whips, and wooden swords, and drums and soldier toys, turning their innocent play into thoughts of murder; while the literature of their growing youth is filled with heroic combats in the lists of blustering blockheads bolted up in hardware.

She it is who draws away her skirts from her sister on the street; that sister who may have made struggles for personal purity, which her owned and sheltered life can never comprehend. Do not expect the woman whose husband has always kept her fed and clothed, who has never walked the street hungry, uncared-for and alone, to always understand that vegetation is not virtue.—Exchange.

HAS BECOME COMMON

Most of us can remember when a death from suicide was such a rarity that it stirred people to the bottom of their hearts.

Now it has become such a common thing that we scarcely give it a passing thought.

When we hear a newsboy yelling, "All about the suicide!" we do not take enough interest in it to buy a paper to see who the poor devil was.

"There's a reason." The reason is capitalism. Down with capitalism! Up with Socialism!

Under capitalism the great man is the fellow who can tell a big lie enough to attract attention.

PLAYING HAVOC WITH PATENT MEDICINES

An Old-fashioned, Home-Made Mixture which Cures Kidney and Liver Troubles.

A prominent local druggist states that since the celebrated prescription of a distinguished specialist has become more or less known it is interfering with the sale of secret medicines, especially the patent or advertised kidney pills. The prescription, which first appeared in a leading health journal, is reproduced here, just exactly as originally written:—

Fluid Extract Cascara..... ½ oz.
Carriana Compound..... 1 oz.
Syrup Sarsaparilla..... 6 oz.

Directions: One teaspoonful after each meal and at bedtime. Any good druggist can dispense this, or, even better, a person can buy the items separately and mix them at home by shaking them well together in a bottle. It is stated that the ingredients being vegetable, are harmless and simple. It has a gentle and natural action, and gradually tones up the eliminative tissues, leaving the kidneys in a perfectly healthy condition.

A merchant well known in public affairs states that this recipe cured his rheumatism. Save the prescription.

LITTLE LUMPS

By GERALD O'CONNEL DESMOND

Under Socialism there would be no kings, no rulers, or emperors, or "lords," nor "bums," nor "tramps."

The average capitalist looks on the average worker as a cow looks on a cabbage—a thing that is very green and very good to eat.

"The end justifies the means" is an old saying. Probably that is how Carnegie excuses his system of robbing the Pittsburgh workers to build libraries elsewhere.

"During the past few weeks the price of foodstuffs has risen in Chicago, while the rate of wages has gone down" (news item in Chicago, U. S. Paper). The worker is evidently getting it "on the neck both ways."

If a good Liberal or Conservative has no particular religious beliefs, or is, even, an avowed agnostic, no notice is taken of it. But let such a one join the Socialist Party, and immediately our opponents begin to howl that "Socialism and atheism are identical."

Competition is a good thing for the worker all right—particularly for the workless of New York and other big cities, who are "competing" to get into the bread-line, or even at the last stage, "competing" with the homeless curs for the filthy morsels in scrap barrels.

Dig down into the ordinary worker's jeans and abstract ten cents, and he will raise h—l. "Beat" a few thousand of them for nine-tenths of the product of their labor; and they will probably raise you to a seat in parliament, to represent them! It is a funny world.

"Isn't it surprisin'."

When you look around;

To see how flour and meat keep risin'.

Wages goin' down.

Price is up on Pork and Beans—

Price of human flesh is lower;

Payin' more for tea and sugar—

Gettin' less for labor pow'—

SOCIALISTS SAY

That the means of production, distribution and exchange should be owned by all the people for the benefit of all who labor and not for the idle few.

That modern machinery can produce a hundred times as much as hand labor, and since we can produce more than we can use, it is all unnecessary and wrong for people to starve.

That the man who owns the machinery owns the jobs.

That the man who owns the jobs owns the man.

That the man is finding that out, and when he "gets wise," then look out.

That it should be impossible to starve, if willing to work.

That it is wrong to produce eight-eighths, keep one-eighth and give seven-eighths to the idle owners for the privilege of using the machinery.

That if one gets only one-eighth he can buy back only one-eighth.

That this seven-eighths remains on the capitalist's shelves and gluts the markets.

That this seven-eighths remaining on his shelves is what the capitalists call "over-production."

That this surplus in reality is due to "under-consumption."

That this glut closes factories, causes panics, poverty, crime, tramps and paupers.