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THE WORKINGMAN'S PAPER

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NUMBER 66.

The Failure of the Strike



Schwab Erects a Monument to His Master

Our artist presents a great truth in his cartoon this week. The fact is now well recognized by union men everywhere that the strike has had its day. The Amalgamated Steel Workers against the United States Steel Corporation could not succeed. No labor organization can be as strong as the Trust. When Organized Labor had only to contend with small concerns, there was a fair chance to win. But against the Trust with Morgan at its head, no combination of men on strike without permanent means of support can hope to win.

That is, under modern conditions of concentrated capital, Organized Labor becomes Morganzed Labor, bereft of life and power.

What now is to be done, is the great question confronting the ranks of the Union Men of America. The strike and boycott having failed, what next?

SAN FRANCISCO ELECTION.

Special Dispatch to The Socialist—
Union Labor Candidate Chosen for Mayor—Socialist Vote Falls Off—
What it Means.

San Francisco, Cal., Nov. 6, 1901.
The Socialist, Seattle, Wash.
The Union Labor elects mayor and three of eighteen supervisors. For mayor, Schmitz, Union Labor, 21,776; Wells, Republican, 17,718; Tobin, Democrat, 12,647; Ames, Socialist, 912. Seventy thousand registered, fifty-three thousand voted. Debts last year had over twenty-two million.

G. B. BENHAM.

This election is a milestone in the progress of Organized Labor. The strike in Frisco this last summer was prolonged and bitter. No city ever stood by the interests of Labor so unambiguously. Starting with the teamsters, the whole City Front combination of laborers joined hand against the Employers' Association. It was a plain struggle between organized Labor and organized Capital, and Labor was worsted.

In desperation Labor turned to the Ballot Box. A native of the city, a musician and a manufacturer, a Republican Labor Union man, was selected to represent Union Labor. He has now been elected Mayor by the Labor vote. He has fallen heir to the public sympathy and indignation evoked by the last summer's strike.

At least a thousand votes which were given a year ago to the Socialist candidates have been diverted to the Union Labor ticket and Socialism has apparently lost ground. But labor has gained nothing and Socialism has lost nothing. It is a barren victory for organized Labor. Schmitz stood for nothing definite. His platform contained no proposition for the benefit of the working class. At the most Labor Unions will get a few appointments and possibly have the police on their side if they engage in another strike. And that is all. Laboring men will re-

main wage-slaves just the same as before. No action will be taken to help them as a class. For Schmitz declares expressly he does not believe in separate class interests and deprecates class that, even if strike rules throughout so antagonism.

Workmen of San Francisco, what have you gained by all this trouble to win an election? Have you got one step further on your way toward emancipation from your capitalist masters?

In the second place Socialism will be final gainer, though just now a loser. For the working class has turned away from the strike as a remedy. It has turned to the Ballot Box. It does not yet know how to use its new found weapon, but it will learn.

When the men who voted for Schmitz under the impression that they were helping their own class, discover they were helping their own class, discover they will go still another step. They will then use the Ballot Box in the Socialist way.

There is no other result possible. Nothing can deliver the working class from their bondage but the ownership of the machines of production and the overthrow of the capitalist class government which maintains their class ownership of these means of work and life.

Socialists have lost a thousand votes indeed. But thousands of other votes are on their way to join them at the next election.

It is the mission of Socialists to point out to their fellow workers, now blindly feeling toward the ballot as their means of emancipation, that the Socialist ballot is the only ballot that can do the work.

Capitalist politicians will get up Union Labor parties and Fusion parties and Independent Labor Parties and so forth and so on—in order to lead the awakening giant away from the true path. But he is bound to come back when he finds no bread there and will then join the growing Socialist body which alone can give him all he seeks and needs.

VANCOUVER FISHERMEN RE-LEASED.

No Jury Found to Declare Them Guilty—Infamous Attempt of Judge Drake to Override Jury's Verdict—Comrade Rogers Still Incarcerated.—Capitalist Salmon Cannerymen Getting Their Revenge.

Vanouver, B. C., Nov. 4, 1901.
Editor The Socialist.

Seven of the fishermen are at liberty. A Vancouver jury returned a verdict of "not guilty," but Judge Drake was not satisfied with the verdict (it didn't suit his masters, the cannerymen) so he sent them over to New Westminster to be retried, and the jury there returned the same verdict. The other jury (Martin) was more impartial, so the boys are now free as the rest of the wage-slaves outside of the 'pen.

Comrade Rogers is still in jail suffering from hardship, diabetes and general collapse. The jury could not agree in his case, although the majority favored acquittal. He has been held over for the spring assizes, but his lawyer has a doctor's certificate that he is not fit to stay in jail all that time, and has applied for bail. The boys say they were treated shamefully, being confined twenty-one hours out of every twenty-four. They were kept in separate cells which were dark and unsanitary. Such are the laws of capitalism. No ball, no ventilation, and no sunshine, without being proved guilty. And this for over three months.

Judge Drake said that men receiving strike pay were paupers, trade unions are run by bosses who dictate to the members, the fishermen are mostly a lot of thieves and robbers of the lowest class, etc. He also practically told the jury they must return a verdict of "guilty," but the jury didn't.

Wonder if these men will vote for the bosses next election. The chances are they will, and if they do they deserve a worse fate next time.

I will write and let you know when Rogers gets out, which we hope will be some time next week.

This is enough for the present from

LATEST.

(From Vancouver Paper.)

Frank Rogers, one of the leaders of the fishermen during their strike last summer, was today granted bail by Chief Justice McGill, sitting in chambers. The man who has been so long in prison may be released on the sum of \$2,000 on his own recognizances and in two sureties in the sum of \$2,000 each. The learned judge remarked at the time that there must be two four thousand dollars security independent of Rogers himself. The sureties must be K. C., who acted for the crown during the trial.

American workmen, attention!

The following is a true account of the species of justice your fellow-workmen in British Columbia are to receive at the hands of their "friends" the law makers, who represent capital first, last and all the time.

Comrade Rogers of the Fishermen's Union was charged last July before a (canneryman magistrate) with being implicated in the "marooning" of some Japanese scabs who were being used by the cannerymen to break up the fishermen's strike that was on at that time. Comrade Rogers took a very prominent part in the strike, both this year and last, so the canneryman-magistrate held him over till the fall assizes. The fall assizes are over, and Rogers is still in jail. The Vancouver jury returned a verdict of "not guilty." The cannerymen were not satisfied with the verdict, so they had him removed to New Westminster, where two-thirds of the jury said he was "not guilty." Application was made for bail as soon as possible, and has now been granted. But listen to this, workmen, and may it make your blood boil with righteous wrath. Chief Justice McGill says four thousand dollars is the lowest bail he will accept. Four thousand dollars for not being proved guilty or if the bail cannot be raised by his friends, six

months in jail for the same offense, if he does not die in the interval. This thing could not happen in England, although that is perhaps the biggest market in the world for the buying and selling of wage-slaves. Such fiendish acts are only fit for her flunkey-filled colonies that are too ignorant to become independent, and allow themselves to be governed by her ancient and mildewed laws enforced by a gang of robbers of the lowest type through their flunkies both inside and outside of their houses of injustice. And then we are told there is no such thing as a class struggle in Canada.

SOCKEYE.

We wish to state it strongly, plainly, and without equivocation, Labor has, and will, gain nothing by the election of Schmitz. If there are any in Seattle who think otherwise our columns and our platform are open to argument.

Say, boys, you union men in Frisco! Are you any surer of a job, or of higher pay, now that you have "succeeded?"

The thousand so-called Socialists who deserted the Socialist banner in Frisco to vote into office a man who stands for the capitalist class as well as the working class—an utter impossibility—will have nothing to feel proud of when they find they have sold their birthright for a mess of pottage.

The returns from San Francisco, absent the election of the capitalist workman Schmitz and the turning down of the Socialist nominee, read very much like the fable in Aesop, where a dog crossing a bridge with a bone in his mouth, dropped it to grab at its reflection in the water. A dog probably wouldn't be as idiotic twice, but the chances are the misled union workmen will.

The necessity of "class-consciousness," at which some well-meaning, but otherwise ignorant, Socialists shy, was never brought to the front better than in the election of Schmitz of San Francisco. Though a union man he does not recognize the class struggle, and hence his term of office will be of no benefit whatever to the workingmen and women of San Francisco.

"See what organized labor has done," shouts a capitalist labor paper, as it hollers about the Frisco election. Yes. See what it has done. Thrown its vote away. And it will always do so if its misleaders can keep it away from Socialism.

Mayor-Elect Schmitz of San Francisco, "Union Labor," hastens to announce that he is not revolutionary, that he will do nothing radical, that the capitalist class need not be alarmed, etc., etc.

That is, Schmitz does not stand for laboring class interests at all. In a word, workmen have elected one of their own number who at once proclaims he will defend the capitalist class interests.

What else could you expect? Schmitz has always been a Republican member of the party that represents the master class.

A workman who is a Republican cannot be a friend of his own class, whatever he may say.

He must become class-conscious, fully alive to the fact that the interests of the working class are directly opposed to the interests of the capitalist class.

Fellow workmen, Schmitz of Frisco will be an eye-opener to you, for he already puts himself with the master class.

Here are his words: "I wish to state to the merchants and financiers of the city that they need criterion no fears whatever of any action on my part tending to inaugurate a radical or revolutionary policy of municipal government. Invested with the power of consideration it deserves and it will be my aim to see that business in-

terests suffer nothing. I will consider all classes and try to harmonize all interests which stand for the upbuilding of San Francisco."

This is the man who said before election: "I am not in favor of arraying one class against another."

Therefore Labor has gained nothing here but another bitter lesson of mis-directed effort.

Schmitz will put the interests of San Francisco before those of the great exploited proletarian class. He will consider business and financial interests first and Labor interests last.

Is that what you voted for, you 1500 so-called Socialists who forsook your own party to vote this "Union Labor" abortion! Have you not "thrown away" your vote and worse? You have not even stood for a principle. You have been trapped into a Capitalist dungeon called "Union Labor."

"Union Labor" in Frisco was not class-conscious enough to stay by all its candidates and hence elected only a mayor and three supervisors out of a possible eighteen. Had they possessed the Socialist sense of their own class interests, they would never have scratched their ballots. Poog devils, split up among capitalist factions, Republican, Democratic, Union Labor, Socialists will teach you better things bye and bye.

Those who Socialist votes for Ames and his comrades on the Socialist ticket form the one bright ray of hope for the working class that still shines in San Francisco.

ORGANIZER'S FUND.

Splendid Result, \$45 Already Paid in for First Month—A Few More Pledges and the Deed Is Done.

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- W. M. Voils, Buckley, pd. . . 20
- G. Stadlman, N. Yakima, pd. . . 50
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Total to date . . . \$69.70

Of this amount \$9.55 is not subscribed "per month" but only for one month. Some of the others were not designated as "per month" but the fund is collected on that basis, to be paid each month as long as an organizer remains in the field, or until the comrades notify us of their withdrawal.

We have done well, all of us. In four weeks the sum of sixty dollars per month has been subscribed and many parts of the state yet to hear from. Only one town in Eastern Washington has responded up to this date, Sprague, come on comrades in the East, the sun rises earlier over there.

Comrade Gilbert is now in Everett and vicinity, and Snohomish county will be visited and strengthened.

Comrades who have not paid the first month's dues, send it in to the Socialist. We pass it on to the State Committee.

We regret to announce that Comrade Geo. E. Boomer ("Uncle Sam") is still too ill to do his customary and valued work on our paper. All his many friends hope for his early recovery.

School Election Snap Shots



She buys everything on the installment plan and her husband drives a delivery wagon, but she "wouldn't vote for those poverty stricken Socialists."

"Me! vote a workingman's ticket, do I look like it?"

This one wanted to vote for a tax payer.

with the usual question, "Will you vote the workingman's ticket?" He looked at the ticket and said, "I don't know the candidates." "They have never done anything to be put in jail for is the reason," was the quick retort of one of the women. "Socialists don't do anything to be put in jail for," by another woman. "Except speak on the street," by another. "Why did you arrest one of our men for distributing circulars on the street?" by another. "His reply was: 'The law don't allow circulars handed to individuals. They must be distributed on the premises.'"

most conspicuous beneficiaries or retainers of the owners of wealth and its sources. The Court jester or Court chaplain of yesterday was no more surely the pensioner of the King or Lord than is the clergyman of to-day the pensioner of capitalism. The very noblest and manliest of the clergy can not escape the degradation and thralldom of this dependence, and the spiritual paperism that results therefrom. Hundreds of heroic young clergymen in Europe and America have struggled for a free look at life, and for freedom to tell what they see, only to meet with baffled hope or, tragedy, or else to fall back into acquiescence and compromise. Christianity is a huge and glastly parasite, consuming billions of treasure out of the labor and the patience of the people, and is supremely interested in keeping the people in economic and spiritual subjection to capitalism. The spiritual deliverance of the race depends on its escape from this parasite. The world must be saved from its salvations.

So long as possible the religious system will try to preserve itself within its present sources of power. It will be increasingly servile at the feet of capital. It will have annual schemes for "the reconciliation of capital and labor." It will manufacture revivals of religion. It will seek to gain power over the weak and helpless. How often have I written upon funeral occasions, when the officiating clergyman would greedily seek to gain power over the living through a studied sympathy that would tear the hearts with anguish for the dead! How often have I seen the meanest spiritual scoundrel seeking power in the guise of spiritual ministry!

But soon the church will have no sources of power left within itself. It will discover that capitalism cannot save it, since capitalism cannot save itself, and will then seek to fasten itself upon the Socialist movement—not for the sake of Socialism, but for the sake of ecclesiasticism, or the religious system. With these approaches of Christianity the Socialist revolution should have nothing to do. To Christianize Socialism would be to destroy it, and to perpetuate a capitalized and decadent Christianity. Every attempt of the church to serve Socialism will be for the sake of self-preservation, and not for the sake of the Socialist cause; just as churches are established in working-class quarters of the city to "reach the masses," not for the sake of helping them to freedom and justice, but for the sake of exploiting them as spiritual property for the church. I have listened to many discourses in religions

(Continued on Page 5.)

Two men had the audacity to call us anarchists. One lady said she wanted to vote for men who have the experience and ability to handle money. One of the women replied, "Our men have the experience and ability to handle the money." A woman, presumably a taxpayer, said she voted our ticket because "we pay enough taxes to educate all of the children in the city." She expressed indignation that small children are compelled to work. One man impudently asked "what are you peddling?" "I am not peddling," was the indignant reply. "Some men said they would not dare promise to vote our ticket or they would lose their positions."

A number of ladies and gentlemen said, "No, I won't vote that ticket." The usual reply was "you vote for the other class." They did not like that. Women of the working class of Washington come join us and help win the battle for freedom for ourselves and those who are dear to us. ONE OF THE FIVE.

Socialism and Christianity.

There could be no greater antithesis, no deeper gulf, than that between Jesus and the Christian system. And nothing so surely as Christianity stands for all that is worst in capitalism; for all that is weak and mean in the human spirit; for all that represents the basest and most perilous modes of gaining power. There is no force making for the destruction of spiritual integrity and courage, and for the unmanly and deceiving of the race, as the system of religion which so monstrously bears Christ's name, and so characteristically misrepresents Him. Among no class of men is there so beggarly a conception of what it means to tell or be the truth as among the official classes of religion; and among no other class is there so parasitical a servility. This has always been so, and it will continue to be so as long as there is an official religious class. It is in the nature of things that it should be so; for organized religion is always the economic dependent of the ruling-class. The clergy are the

Write at once and say when you want Comrade Gilbert to visit you. The longer time you have for advertising his coming the better your meetings and the better the result. Don't wait but act immediately. Now is the time to push things in this state.

SOCIALIST THANKSGIVING ENTERTAINMENT AND BALL.

Wednesday evening, November 27, at Germania Hall. Admission 25 cents. Tickets ready Sunday evening, November 10. Every Socialist should celebrate our election success by selling tickets. That success was rendered possible by a newspaper to fight the capitalist dailies. This entertainment is for the benefit of your paper. If we do well we shall enlarge the paper at the beginning of 1920. Everybody sell tickets to everybody. Begin right away. Send in your orders from all parts of the country and help us out. Let us have a Thanksgiving Reunion.

Seattle School Election.

While other parts of the country have engaged in general political contests the Socialists in Seattle have taken advantage of a school election to show the public what Socialism stands for and what stuff Socialists are made of.

We have had a clear cut class fight, Capitalism against Socialism. The capitalist ticket had a Democrat and a Republican on it and was supported by all the daily and weekly papers of the city. The Socialist ticket had a Labor Union man and a professional man, both Socialists, nominated by the Socialist Party. Their fight was conducted wholly as Socialists—though they were importuned to keep their Socialism in the background.

The results are astonishing, considering the odds. Twenty-five per cent. of the total vote cast was for the Socialist candidates.

It is not claimed that all these were Socialist voters, though the majority were certainly such. But the fact most conspicuous is this, that so many voters were willing to cast their votes for an avowed Socialist ticket.

Only one year ago in the national election when the excitement drew out the fullest possible vote we had less than 2 per cent. And now in the inference of a school election we succeeded in casting 25 per cent.

The Socialists of Seattle have a right to be elated at their success and take courage for the city election next spring. Within three months the nominations for that election will be made and it is now evident the Socialists will cut no mean figure in that election.

One point has been emphasized by this school election, namely, the slanders of the daily press which confounded Socialism and anarchism have been rebuked. Socialists are anarchists who ought to be hung, are they? Well here are eight hundred voters in Seattle who are willing to be classed with them! Suppose you stop lying about us, you capitalist editors who know better.

A fine political experience this election afforded to the comrades. And they took to it like ducks to water. Every polling place was manned and well manned by those who put up in an eight hour day with the greatest satisfaction and success.

Several Comrades came from a distance to see the fun and the crowd at Headquarters returned the returns as they came in.

We give the returns below, showing how we carried the 1st ward and almost carried the sixth.

Ward	Per Cent.	Dem.	Pro.	His.	Org.	Total
1	52	80	81	84	85	103
2	24	177	165	73	65	221
3	19	291	274	48	65	338
4	21	272	172	66	65	272
5	25	274	266	85	90	350
6	46	182	118	118	118	340
7	26	473	446	107	102	366
8	25	252	272	72	65	311
9	27	188	186	98	96	254
Totals	56	2192	2196	689	728	2834

Women at the Polls.

Here are some of the experiences the Socialist women had at the polls in the Sixth ward; keeping in mind the fact that the Sixth had the largest vote of any ward in the city. And that those women are ready for the next work that the party wants done.

A policeman coming to vote, met

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**Extracts From
a Great Book**

Werner Sombart, Professor in the University of Breslau, has written a book, "Socialism and the Social Movement in the 19th Century," which all the honest opinions of Socialism ought to read. Fred Clark, introduction by the author. University of Columbia Press. Here are a few sentences from this introduction.

We subjoin a few tastes from Sombart's book:
When Karl Marx built a communist manifesto with the well-known words, "The history of all society thus far is the history of class strife," he entered, in my opinion, one of the greatest truths that fill our century.

... would first suggest the question: "What is a social movement?" I answer: By a social movement we understand the aggregate of those endeavors of a social class which are directed to a rational overcoming of an existing social order of this class.

Classes Inevitable.
But our point is this: the existence of this capitalist system of production is the necessary condition for that class which is the supporter of the modern socialist movement—the proletariat. I have already said that the proletariat follows the capitalist system of production as its shadow. The scheme of production cannot exist otherwise, cannot develop itself otherwise, than under the condition that, subject to the command of individuals, troops of possessionless workers are herded to the great enterprises of production as a necessary presupposition of the rendering of all society into two classes: the owners of the means of production, and the personal factors in production. Thus the existence of capitalism is the necessary preliminary condition of the proletariat, and so the modern social movement.

Concerning Utopian Socialism.
Those who assume that the present order of things is nothing other than a mistake, that only for this reason men find themselves in their present position, that misdeeds are necessary only because man has not known thus far how to make it better—that is false. The utopists fail to see, in their optimism, that a part of this society looks upon the status quo as a thoroughly satisfactory and desires to be made upon anyone by quiet observation of the social movement must be that it is necessary and unavoidable. As a mountain torrent, after a thunder-storm, must dash down into the valley according to "iron, unchangeable law," so must the stream of social agitation pour itself onward. This is the first thing for us to understand, that something of great and historic importance is developing before our eyes; to recognize "that in all that happens and is accomplished in connection with this movement" are at the midst of a great process of world history, which with elementary force takes hold of individuals and even nations, and concerning which it is as wrong short-sightedly to deny the fact as to equate it to struggle against it." (Lorenz von Stein.) Probably there are some who believe that the social movement is merely the malicious work of a few agitators, or that the social democracy has been "brought up by Bismarck," and the like; probably there are some who naturally are forced to the false idea that some medicine or charm can drive away this fatal poison out of the social body. What a delusion! What a lack of intelligence and insight as to the nature of all social history! If anything has resulted from my investigation I hope it is this recognition of the historic necessity of the social movement. By this we are advanced to a further admission—that the modern social movement, at least in its main features, exists necessarily in this. Among these main features I include the object that it sets before itself, the socialist ideal, also the means which it chooses for the accomplishment of this ideal—class strife.

It is not this socialist ideal of the future that principally causes anxiety to so many men. It is rather the form in which this ideal is striven for; it is that word of terror, uttered by Philistines both male and female—class strife.

I must acknowledge that for me this idea has in it nothing at all terrible, rather the opposite. It is really true, every man must give up entirely the hope of a further and successful development of humankind. It is really true that all culture, all the noblest acquisitions of the race, are endangered by that strife.

First let me dispel the delusion that "class strife" is identical with civil war, with petroleum, dynamite, the stiletto, and the barricades. The forms of class strife are many. Every trade union, every social-democratic election, every strike, is a manifestation of this strife. And it seems to me that such internal struggle, such conflict of different interests and ideas, is not only without danger to our civilization, but on the contrary will be the sources of much that is desirable. I think that the old proverb is true as applied even to social strife, "Strife is father of all things." It is only through struggle that the most beautiful flowers of human existence bloom forth. It is only struggle that raises the great masses of the common people to a higher level of humanity. Whatever of culture is now forced upon the masses comes to them through struggle; the only warrant for the hope that they can be developed into new and higher forms of culture lies in the fact that they must rise through their efforts, that step by step they must fight for their rights. It is struggle alone that builds character and arouses enthusiasm, for nations as for classes. Let me remind you of a beautiful saying of the great poet, that expresses the same thought: "Thanks to nature for intolerance, for envious and envious self-seeking, for the insatiable desire to have and to rule! Without this, all the desirable qualities of humanity would lie eternally undeveloped. Man wants peace; but Nature knows better what is necessary for him; she wants strife."

And why lose courage, as we see that even in social life struggle is the solution? To me this seems no reason for despair. I rejoice in this law of the history of the world; that is a happy view of life which makes struggle as the central point of existence.

Over-Production.
There lived in the land America A hustling, bustling workman.
He worked, but not for life and health; He worked for the fun of handling wealth.
To fellows who showed no appreciation,
But gave him scorn and degradation,
When he had heaped their merits with a hearty and generous estimation.
They hardly allowed him a crust to eat;
Of the garments rare he did prepare He got only shreds and patches to wear;
And when this hustling American died He had not a shroud to cover his hide.

Now that is why the donkeys laugh,
And point their ears at his epitaph:
"Here lies a most hilarious joke:
The man who made all and lived dead."
Yes, lived in rags and died of starvation
Because he filled his most opulent nation
With too much food and clothes!
That was the cause of his woe!
He made so much; ay, made so much,
That plenty put him in poverty's clutch;
And he went without food and shelter and shoes
Because he made more than many could use!

And guys so wise, with glass on eye,
Who had proven by figures that never lie
That every one of the working gace
Had so many pairs of kid gloves apiece
And girth gales and glorious raiment
And billions in banks that were ready
of payment—
These guys so wise, they wondered why,
As they fixed each glass and cocked one eye,
The infernal fool should go and die
And try to prove that their figures lie!
Meantime the uproarious donkeys
laugh and wink their ears at the epitaph.
—Wm. R. Fox.

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SOCIALISM AND CHRISTIANITY
(Continued from Page 2.)
conventions about ways and means to them has had the human interest of the people in view; they have been discussing "reach the masses," but not one of them pivoted upon the question of what is to become of the church if the people turn away from it. The interest of organized Christianity in Socialism is a loathsome and menacing self-interest, of which Socialists should beware.

The relation of the Socialist movement to the spirit and ideal of Jesus is altogether another matter, and it is of this matter that I have so persistently spoken for several years. We do not need Christianity in order to interpret Jesus or what He meant to do; nor to interpret any of the Hebrew prophets before Him. It is only by a strenuous effort that the Church should come to Socialists in the name of Jesus, when it completely misrepresents the whole spirit and teaching of Him in whose name it comes. Materialistic Socialism is in a far better way to give Jesus a hearing in the world than ever Christianity has been. I have tried to make the distinction between Jesus and Christianity clear to the Church and have failed; I can only hope that no part of the Socialist movement will be devoted into allowing itself to be used for the rehabilitation of a religious system that ought to rid the world of its destructive presence. Jesus was not a Socialist, and He came long before any scientific approach to society was possible; but He has left to the world a communist spirit of matchless strength and masterly sweetness. The Socialist movement will receive this spirit and welcome this strength and power, while rejecting the traditions and authority of Christianity. Indeed, Socialism will have to be realized before the ideals of Jesus can be clearly discerned and considered.—Geo. D. Herron.

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