"A People Cannot Remain Half Slave, Half Free."
Abraham Lincoln.

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R. M. Antrim purchased a new Kimball piano of J. V. Roberts Music Store.

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BANKING SYSTEM.

(Part of speech by G. W. Gallaway at Socialist Encampment, Freemans, Ark., Aug. 16, 1913.)

Although our national banking system is the lever power by which most all wealth has been transferred from the hands of producers into the hands of non-producers, leaders and spokesmen of the three capitalist parties still contend that it is the best banking system in the world.

That it is the best system in the world for bankers is an irrefutable fact—but a more ruinous system for the people is beyond the scope of imagination. Under this system all money is created for and by national bankers and is therefore their money as a free gift. They get the face value of the bonds in bank notes, yet retain ownership of the bonds and collect interest on both the money and the bonds—making the money an absolute free gift. They can say how much or how little of this money may circulate as a medium of exchange. Having the power to limit the national money supply they control prices and give us money stringencies or panics at will.

Unfortunately for the country they give us a continuous stringency, broken only by periodical panics which sweep the country from ocean to ocean sweeping away at one cyclone swoop the life savings of thousands of American citizens and bringing distress and misery to millions of others. When we reflect that the richest harvest of the bank trust is when the people are in greatest need of money we should not be surprised at continuous money stringency with ever-recurring ruinous panics. It is to the financial and economic interest of the bank trust that it should be so.

Were it not for fear of driving their victims to general revolt against the system it is a certainty that we would have them more frequently. But those who control the action of the bank trust are too shrewd to destroy the goose that lays the golden egg. We have never had a money panic that was not purposely and deliberately brought upon us by the national bank trust.

While this is a very serious charge we have what must be accepted as conclusive proof that it is true. There has not been even a bank failure in China in two thousand years. Of course it would be considered a gross insult to tell American bankers that Chinese are their superiors in intellect and business qualifications. And no one can believe that the Chinese are even the equals of Americans in any intellectual sense. Yet Chinese can conduct the banking business indefinitely without even a single bank failure, while American bankers give us thousands of failures annually with ever recurring ruinous panics. The difference is not in business ability of the two races, but in the law. Chinese bankers understand that should their bank fail, bringing loss and distress to the public they would lose their heads at the chop block. American bank trust magnates understand that when they force a panic, bringing ruin and nation-wide misery to the people, they will reap a rich harvest and get additional grants of power through Congress as recognition and appreciation of their superior skill in the art of skinning people and as a premium on the job.

As ruinous as is the power in the hands of a few men to give us panics at will and grow richer upon the losses and miseries of the people, it is not the only ruinous feature in our insane national banking system. The system is based upon a perpetual interest bearing national debt—upon which we have already paid more than two hundred per cent interest.

Bonds are always issued to mature after the interest has amounted to at least as much as their face, and at maturity they are refunded in full or in part to double again. This is done even when there is a government surplus sufficient in amount to pay the matured bonds two or three times. This looks so unbusiness-like—so treasonous and unbelievable—that perhaps it is necessary to cite some proof. On the 1st day of July, 1907, $110,000,000 in bonds came to maturity. Secretary Cortelyou paid off the principal of thousands of American citizens and bringing distress and misery to millions of others. When we reflect that the richest harvest of the bank trust is when the people are in greatest need of money we should not be surprised at continuous money stringency with ever-recurring ruinous panics. It is to the financial and economic interest of the bank trust that it should be so.

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ALL ARE BROTHERS.

(M. Jaranoff in Forward.)

Physicians complain that they have a very dull season now—men are rich in smaller numbers than they used to be in former years. Men are brethren.

Manufacturers of coffins and dealers in coffins are satisfied when an epidemical disease breaks out among us. Men are brethren.

Dentists are greatly satisfied to see us eating candy and spoiling out teeth. Men are brethren.

Lawyers are greatly satisfied when an accident occurs and several dozen men get injured. The suffering sue the company and the lawyers get some jobs. Men are brethren.

Lawyers are joyful when men are fighting, when husbands quarrel with their wives, when reports show that the number of criminals increases. Men are brethren.

A blaze broke out, several hundred lost their lives in it, several families have been ruined. The landlord is happy, the coffin dealers are happy, the grave diggers are happy, the builders are happy. Men are brethren.

A bloody war broke out between two nations. Thousands of men have been slaughtered; tens of thousands have been wounded. Thousands of widows bewail their dead husbands. Tens of thousands of orphans are left without food and shelter. Ships have gone to decay, cities have been swept off the surface of the earth. Officers and generals got some gold medals and were promoted to higher posts as a reward for their cruelties. Contractors have become rich, manufacturers of armaments have made enormous profits; bankers got big commissions for their loans; bribes have been given right and left; newspapers sold daily thousands of "extras"; reporters had lots of material and have earned more money than ever before. Men are brethren.

A short crop has been harvested in Russia and thousands of peasants have starved to death. The American farmers got big prices and are thanking God for His goodness. Men are brethren.

Mr. Goldmine has been ruined; his house and all that was in it has been sold at auction. Mr. Goldmine's good and friendly neighbors have bought some bargains and are happy. Men are brethren.

Rents have gone up and up. Thousands of poor, unfortunate families have been put out of their dwellings onto the sidewalks. The landlords have been joyous; the real estate men have been happy. Men are brethren.

Roll in the Names!

Here and there among them we make up a giant of strength in the agitation. This makes the work go faster and relieves us of part of the load.

BIG BUSINESS.

(By W. R. Morgan)

Big Business, as constituted and operated under the capitalistic system, is the world's biggest bluff.

It has only one redeeming feature, that of co-operation.

But its co-operation is for the benefit of the few and not the many.

It demonstrates the practicability and utility of a great co-operative system of production and distribution but appropriates its fruits to a favored few.

It fattens on fraud and extortion.

The brain of man invents, while the cunning of others seizes the inventions and reaps the largest share of the fruits.

Big Business pretends to favor competition, but it asks the government to shut out its foreign competitors while it conspires to absorb or destroy those in this country.

It wants competition only among the working class.

It shuts the market against cheap foreign products and then imports cheap foreign labor to compete with American workingmen.

New Paper Invented.

Paper made from seaweed, said to be water-proof, fire-proof and odorless, has been invented by an English chemist.

Jerome, Thaw and Socialism.

New York, according to William Travers Jerome, doesn't really want Thaw within its borders just for the sake of his company, but it is necessary to get him back because at present "Socialistic tendencies are rampant" and there is a growing belief that a rich man can get away without punishment where a poor man has no chance to escape. There fore, the return of Thaw to Mattewan will have the effect of checking the growing of Socialism.

Which means if this condition didn't exist it would be all right to let Thaw get away and stay away.

Rather unusual reasoning for an eminent lawyer, this is. We had no suspicion that the fear of Socialism dwelt so heavily on Mr. Jerome. But if returning Thaw to the asylum will have the effect of checking the "Socialistic" belief that a rich man is never punished, and a poor man always, we suggest an idea to Mr. Jerome that will have the effect of checking Socialism some more. As a matter of fact, his proposition only covers half the ground.

Let Mr. Jerome advocate a reversal of the present practice so that a poor man can always escape retribution for his misdeeds and a rich man never. That would be almost a knockout blow for Socialism if Mr. Jerome's first proposition is correct. It isn't a question of "equality before the law." That is only a secondary consideration. The first is to check the growth of "Socialistic sentiment."

Socialists have paid little attention on the whole to the Thaw case, but they at least know that it isn't by any means ordinary case of the rich man escaping punishment.

Had Thaw murdered a poor man say a waiter in the cafe where he slew Stanford White, he would not have spent a single day in Mattewan. His mistake, rather than his crime, was in slaying a man almost as rich and fully as powerful and influencial as himself. It was because he killed Stanford White not merely because he killed a man, that he got into such trouble. A poor man who might have slain White would have escaped unpunished by the electric chair before he could almost draw his breath. And it is safe to say that Jerome would be the last man to think of interfering.

Whatever may be done or not done with Thaw will not have any notiicable effect on Socialism one way or the other. But the fact that Jerome has publicly announced his fear of it will probably have some effect in turning the attention of a few people to the subpect, and in that sense his announcement is satisfactory enough. There are millions of people who are not Socialists who firmly—and correctly—believe that "there is one law for the rich and another for the poor," and to have this belief publicly connected with Socialism by a man who has the ear of the public as Jerome has is a matter of some propaga da value to Socialism that Socialists do not object to in the least.—New York Call.

A Catechism for all Would be Restorers of Apostolic Christianity.

Christendom begins the 20th Century with the slogan, "Back to Apostolic Christianity; Back to the New Testament; Back to Jerusalem; Back to the Day of Pentecost; Back to the Christ; Back to Jesus the Son of Man." Is Christendom governing the great drama of restoration into a farce, in attempting to play the Hamlet of restoration, and ignore Hamlet? Will all would-be restorers of apostolic Christianity read thoughtfully these quotations and questions and answer the questions fully, confining their answers to the quotations and questions?

"Those who accepted the teaching of Peter were baptized, and about three thousand people joined the disciples on that day alone. They devoted themselves to the teaching of the Apostles, and to the socialism, to the breaking of bread, and to the prayers. All who became believers in the Christ held everything for common use. They sold their goods and their property and shared the proceeds of the sales among themselves, according to needs of each. Every day they devoted themselves to meeting together in the Temple Courts and to the breaking of bread in their homes, while they partook of their food in "simple heart gladness." Acts 41-46.

The entire body of those who had become believers in the Christ were of one heart and of one mind. No one of them claimed any of his goods as his own, but everything was held for common use. Nor was there any among them, for all who were owners of houses or land, sold them, and brought the proceeds of the sales, and laid them at the feet of the Apostles. A Levite, a native of Cyprus, named Joseph, who had received from the Apostles the additional name of "Barnabas," which means Consoler, sold a farm and brought the money and laid it at the feet of the Apostles

There was, however, a man named Ananias, who with his wife Sapphira, sold some property, and with her connivance, held back some of the proceeds of the sale. He brought only a part of the proceeds of the sale and laid it at the feet of the Apostles. Peter exclaimed, "Ananias how is it that Satan has so taken possession of your heart that you have lied to the Holy Spirit, and kept back part of the money paid to you for your land? While it was unsold was it not your own? And when it was sold, was not the money still entirely at your own disposal? How did you come to think of such a course? You have not lied to men. You have lied to God." As Ananias heard these words he fell down and expired, and everyone who heard of it was appalled. The young men arose, and winding the corpse in a sheet they carried it out and buried it.

After an interval of about three hours, Sapphira his wife came in, not knowing what had happened. Addressing her, Peter asked, "Is it true that you sold your land for such a sum?" She replied, "Yes, we did." Peter said to her, "How did you come to agree to provoke the Spirit of God? Listen, the footsteps of those who buried your husband are at the door. They will carry you out also." Instantly Sapphira fell down at the feet of Peter and expired. On coming in the young men found her dead. They carried her out and buried her by the side of her husband. And the entire congregation, and all who heard of these occurrences, were appalled. Acts iv:32 and v:11

About this time, when the number of disciples was constantly increasing, complaints were made by Israelites of foreign birth, against native Israelites, that widows of foreign birth were overlooked in the daily distribution. The twelve Apostles therefore called together the general body of the disciples, and said to them, "It is not right for us to attend to the distribution at the tables, and neglect the message of God. Therefore, Brethren, look for men of reputation among yourselves, wise, spiritually minded men, and we will ordain them to attend to this matter. And we, as our part of the work, will devote ourselves to prayer, and to preaching the message of God." This proposal was unanimously agreed to, and the disciples chose Stephen—a man full of faith and the Holy Spirit, and Philip, Prochorus, Timon, Nicanor, Parmenas and Nicolas. They brought these men to the Apostles, who, after praying, placed their hands on them. Acts vi:1-6.

On the day that Stephen was stoned to death, a great persecution broke out against the congregation that was in Jerusalem. Saul began to devastate the congregation. He entered from house after house, and dragged out men and women alike, and threw them into prison. And, with the exception of the Apostles, the members of the congregation in Jerusalem were scattered over the districts of Judea and Samaria. Acts viii:1-3.

The writer has heard hundreds of sermons, read scores of articles, and many books, discussing every passage in Acts i, ii, iii, iv, v, vi, except the language quoted. He has seen lessons for Bible classes, Sunday schools, investigating every passage in these chapters, except the language quoted. The language quoted is studiously ignored. If referred to, its teaching is denied, misrepresented, perverted.

Will all believers of the Bible study thoughtfully the language quoted, and answer candidly these

Continued on page four.

The Postal Banks of Switzerland.

(By Dr. Karl F. M. Sandberg.)

That our postal bank system is baby in its infancy and easily might be developed to a service superior to that of the private banks in the unavoidable conclusion one must come to by studying the postal bank systems of other countries, especially that of little Switzerland.

The postal banks of Switzerland form a real government banking system for the full use of the people at cost. Acounts are not limited to individuals, but may be opened by firms, corporations and public bodies, not only within the limits of Switzerland, but also in foreign countries. Even private banks are depositors and use postal checks for remittances to customers in towns where they have no branches. There is no maximum limit to deposits, but each depositor is required to make an initial deposit of 100 francs ($19.30) and never reduce the deposit below this amount. There is no distinction between savings and commercial accounts. All accounts are of one kind and subject to withdrawals by check. While this checking service would seem to be full equivalent on the part of the state, the depositors still get one-eighth ten per cent interest on their balances. Our private banks pay 3 per cent on commercial account balances, but only on balances over $1,000, while the interest in the Swiss postal banks is figured on the entire balance. Our postal banks, which take no checking accounts, only savings, and pay no interest on money left for a shorter time than a year, only pay 2 per cent. However, the Swiss postal banks do not pay interest on deposits exceeding 500 francs. Surplus funds are used in county (cantonal) work.

The postal savings system is farther developed, made more serviceable and operates with an ease and promptness that exceeds our private bank check system, of which we have such exalted ideas.

A complete directory of all the depositors is printed every year and sold at cost. Each name is given two numbers, the first one, in Roman figures, indicating the number of the postoffice, the second one, in Arabic figures, being the number of the individual.

The great advantage of having all the banks operating as one and in the hands of the government, is plainly evident. The result is harmonious co-operation, greatly reduced expenses and the greatest usefulness at the lowest cost. By means of postal check: brought in, or mailed, to the postal bank (not to the payee), credits are transferred from one account to another at the same or some other postoffice, transferred into a draft on some foreign country, or into money paid out by the mail carrier to the designated person in his home or place of business. One check may cover remittances to several persons, the postoffice transferring or paying each one separately. The depositors are daily informed, without expense, of all entries and withdrawals on their accounts. A non-depositor may buy and use postal money orders, the same as here. Messages may be written on the postal check and delivered, without extra charge, by a mail carrier. Exceedingly low charges are made for these accommodations, 5 centimes, (less than one cent) being the usual charge.

The postal banking system of Switzerland is, if not perfection, a long step in that direction, and would seem to be a splendid example for the United States to follow.

GERMAN CAPITAL UNDERTAKES ITS OWN MILK TRADE

Failure of Regulation to Insure Milk for Poor Causes City to Take Over New Municipal Activity.

Berlin, Sept. 22.—On October 1st the municipality of Berlin, already active in many lines of social work, will go into the milk business. It will establish a farm from which milk will be furnished to the poor.

This step is a direct result of the failure of regulation, even when backed by the proverbial German thoroughness, to secure pure milk through private ownership. Recent thorough tests in the city laboratory showed that the milk furnished was far below the standard both in richness and in cleanliness.

The board of charities did not give up without the most strenuous efforts to secure good service through regulation. Derelict milkmen were deprived of their contracts to supply milk to the poor. But this did not result in material improvement since the dealers were bound with long time contracts with dairymen who could not be reached by the city authorities.

The board of charities then decided to establish an experimental dairy on one of the farms already owned by the municipality and from this to supply the poor of one district. If the experiment is successful the system will be extended to other poor districts of the city.

WE WILL NOT MINCE.

Our eyes too long were blinded,
Our ears too long were dull,
Our lips too clearly recognize
Iniquity that's full.
We see the poor downtrodden,
Since robbed of what is their's;
We hear the wail of children,
And the unanswered prayers.

And by the Lord eternal
We rise to feed the call,
And swear the guilty system
Of robbery must fall.
We will not mince, ye rulers,
We will demand the right;
Standing again t oppression,
We have Jehovah's might.

We will strike off the fetters,
We will bring liberty;
And men shall have their heritage,
And rich all man shall be.
We will not yield an inch quit
Cold's bloody rule shall cease,
And human brotherhood and love
Have brought the reign of peace.
—C. L. Palter.

THE CHILD LABOR PROBLEM TAKES PECULIAR TURN.

Calcutta, India.—The child labor question has taken on a peculiar form here owing to the methods of employment by which the family is the unit.

In the coal mines, for example, the natives will not work underground unless their whole families accompany them, and the employers have therefore been accustomed to dividing the labor between the man, the wife and the children.

Recently charges of ill treatment of the children in the mines have been made, and the result has been a crop of denials of any abuses from the people who are interested in the coal industry.

It is claimed that since the children are under the direct control of their parents and also subject to the supervision of government inspectors there can be no abuses.

The people of the United States read and support as many newspapers as England, France and Germany combined.

PRISON OFFICIALS FINED FOR FLOGGING CONVICTS.

Raleigh, N.C.-Holding that under the provisions of the constitution of North Carolina, prison authorities have no right to use the lash on convicts for discipline, Judge Charles E. Cook in the Wake Superior court directed the jury to return a verdict of guilty against Supervisor Nipper and guard Johnson of the Wake convict camp for whipping Dan N. Galliger, and the Judge imposed fines of $20, and costs each against the defendants. Appeals were taken to the supreme court, where the question of right to whip convicts will be finally settled.

Judge Cook declared that 30 years ago when he was a member of the state prison board he insisted then that the prison authorities had no right to use the lash. The abolition of the whipping post many years ago it is believed, seemed to the long established practice of flogging obstreperous convicts.

Most of the whipping of convicts for some time past, it is understood, has been in the county convict camps The state prison officials abandoned the practice a long while ago except in cases of most flagrant conduct.

What is the Aurora Borealis?

Warren H. Miller, the naturalist, pries into the mystery in POPULAR ELECTRICITY AND THE WORLD'S ADVANCE for October. You will enjoy his article and wonder at how little you knew of this fascinating phenomenon. Among other articles that grip you are

A MARVEL OF THE AGE

Romantic story of an entire Blue Ridge Mountain district revitalized and made over by a monster power development.

The Ancient Tanks of Aden

A glimpse at those world-old Persian reservoirs, "at a time when there is *never rains, is hotter than Hades and mighty unhealthy for a white man.*

Illuminated Flying Fish

Unique spectacle of the Pacific Ocean, sure to delight and astonish you.

Wireless Between Germany and America

Now a fact, with New York-Berlin commercial service an early probability. Big things like this thrill you; so should

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For October—Now on Sale at Your Newsdealer's

To whet your appetite for its good things, note this brief summary of contents:

MOTION PICTURE DEPARTMENT 12 pages presenting latest photo plays and sketches; and in addition taking you through all the fascinating details of motion picture production.

WORLD'S PICTURE GALLERY 2 pages; history in the making told in 16 pages of striking photographs from all over the world. Wonderfully interesting.

THE GREAT ELECTRICAL SECTION tells in simple language the fascinating Story of Electricity; posts you on all the latest developments and shows how to make and do things yourself. 8 pages replete with entertainment and instruction for all the family.

MANY OTHER LIVE ARTICLES devoted to modern progress in every line. 32 pages of vivid, living pictures and stories of the world in action today—interesting—educational—uplifting. This immense entertainment

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The Brotherhood of Man.

What means the Brotherhood of Man? Go ask a Democrat if he believes in the Brotherhood of Man. What will his answer be? Not "Why should I?" Why Mr. Democrat do you not believe in the principle? Because I do not believe, a negro, an Indian, a Chinese, a Japanese, a dago are my equals!

Because I am an individualist, and believe that every tub must stand on it's own bottom, every mule on it's own legs, every man on his own strength, and merits. I believe in evolution, and the survival of the fittest. I want nothing of any one, and hoe my own row, am not my brother's keeper, and as long as I keep in my own circle, and do not interfere with my neighbor in his rights, liberties and privileges, no one has any right to interfere with me, or mine, or compel me to bear the burdens of others. I am not my brother's keeper, he is not mine, the largest pole knocks the persimmons, the fastest dog gets the rabbit, the smartest man gets the best profits, I claim no favors, and grant none. This my Socialist friend is what I am! A Democrat, and do not believe in your Socialist doctrine of the Brotherhood of Man.

Go ask the Ministry if they believe in the Brotherhood of Man! What is their reply? "In a limited sense only." What is your limit Mr. Preacher? Well, Ah, you know we must take that term, not in the broad sense of the meaning of the word. We must only take it in a scriptural sense, with it's spiritual meaning. Well what is the scriptural sense, and spiritual meaning? Why it means that all who are spiritually discern the father-hood of God, and the son ship of Jesus, and who are spiritually born, and saved by grace, will in the next world be recognized as Sons of God, and the Father, and all who believe in Jesus, and die in the Faith, and are spiritually resurrected will be a common brotherhood in Heaven." Well does not the doctrine of the Brotherhood of Man apply here on earth? "My brother you are treading on dangerous grounds. We can not discuss some things, nor apply them to earthly conditions. We have the race question to solve, and of course we all know that it is not true that negroes, indians, Japanese, Chinese, Mongolians, Mexicans, the Latin and Jewish races are the equal of the White Christians of this country." Why then do the churches send missionaries among the Japanese, Chinese, Mexicans, and all other races, and try to convert them to the Christian Religion, and promise them seats in Paradise? "My Socialist friend you do not seem to understand that there are mysteries of the church, that common min must not inquire about.

The plans, purposes, methods, mysteries, and secrets of the Church must be sacredly guarded by the Ministry and common minds cannot understand the secrets of the Church and the secrets of the Church must not be revealed. "Then the Socialists are wrong in contending for the doctrine of the "Universal Brotherhood of Man?" Most decidedly so sir, it is all bosh. Socialists would destroy the foundations of Government, our entire Social System, and would produce political, social, and moral anarchy if they could succeed in accomplishing what they desire."

How would the adoption of the principle of Brotherhood of Man, work injury politically, socially and morally? "Why my dear fellow, are you raving crazy? Do you not know that for more than 6,000 years there have been distinct classes of society, that constitute the very soul of our social, political system. First, we must have a separate class of persons devoted to the interests of the Church, and Religion, these men are divinely commissioned, and appointed to preside over, and control the moral elements of society, direct the proper education, and direct the moral legislation necessary for the protection of society. Second: We must have a Governing Class to make and execute the laws. These are of course a higher class than the common people. We have our upper, middle, and lower strata of society, like the upper, middle and lower currents of atmosphere. Socialism is a theory, a dream, utterly impractical. Our great Capitalists of Industry are men of mighty genius, gifted by the Lord to direct, and control the industrial welfare of the country. It is right and proper that God should appoint great heads to rule over the ignorant, and vicious lower strata, and elements of society.

Foreign Missionaries carry the message of the gospel to the heathen countries, the Bible recognizes the various classes of society, and Jesus specially advised the servants to be obedient to their masters. Jesus in the parable of the Talents further sustained the Biblical Truths as we understand the Bible. To him that hath, shall be given, and to him that hath not, shall be taken away that which he hath.

Socialists would destroy our political and social system, and put the Ministers who are God's representatives down on a common level with the ordinary ignorant working man. Workingmen should read the Bible learn their station in life, and leave the solution of social, and political problems to God's own chosen ministers, and statesmen.

Socialists are infidels, anarchists; they do not want to listen to the teachings of the Ministers, they will not obey the Bible, and pay the tenth, or tithes, and the firstlings of their fields, and flocks. If Socialists would only listen to the teachings of the church, and Bible, and let those whose duty it is to solve the problems of the State and Society work, unhampered with their wild demands, and foolish impractical ideas, the working people would be much happier. The Brotherhood of Man, means also the sisterhood of woman, and economic, and social equality means that negroes will marry whites, whites negroes, whites will marry Japanese and Chinese and marry whites. This is the result of your Socialist theorisms, and false dreaming."

Well, aint this hell! We are taught by the Bible that God is the Father of all, that all man kind are descendents from Adam, that the Human Race are Children of God, and all men are brothers, and that heaven is the place "Where Golden streams glide over silver sands, and pearly streets, and golden gates, and Angelic Choirs make Eternal Harmony and Symphonies for the common delight of all the children of God." Now we are told that the Brotherhood of Man is a vision, a dream, a baseless fabric of imaginary idealism. Well! well! sad, sad are the visions and dreams of man.

Why are not men brother humans? Why should not the stronger brother do justice to the weaker one. Why should the strongest, mentally, and physically take advantage of their greater physical strength, and endurance, and greater mental cunning, and use their greater gifts, and powers to despoil their less favored brothers in the race of life. Those who are strong should aid those who are weak, those who are wise should not use their wisdom to take advantage of the ignorance of the weaker minded brother. The strongest boy should carry the big end of the load.

Equality, Fraternity, and Liberty must perish. All dreams, visions, hallucinations. There can be no economic justice, no equal opportunity. The rule of life is then, that the big fish must eat the minnows, the strongest must survive, eternal warfare of cunning, wits, brute strength, the strongest may take from the weakest, the wisest may out wit the inferior minded by cunning. All is fair in love, and war, and the struggle for existence. There is no higher law of justice that must inspire the strong to aid and assist, and not oppress, and take undue advantage of the weak, and inferior. Man may crush out women, and children, and monopolize all of the privileges, control the means of production, and distribution, and appropriate the land, water, air, natural resources, and compel his fellow man, and woman to live on starvation wages, while the profits of labor go into the Bank account of the shrewdest rascal, and greatest industrial tyrant. Religion, Statecraft, and social system can not be changed to give equal opportunities, and rights to all.

No Socialist wants social equality, between the races. There are some Democrats that a Socialist would not fraternalize socially with, and no Socialist advocates social equality, but all claim that the Natural Resources are the gift of God, and for the use of all mankind, not a favored few, or favored color. But Democrats and Clergy scorn our dreams, our ideals, our visions, our hopes of future justice.

The South has ever been brutally Democratic, and we do not charge that Democrats believe in social equality, but we would like for Democrats to explain who is responsible for the thousands of half breed negroes that are found all over the South. They can not be charged up to Socialists.

SPOKANE IS FIGURING ON MUNICIPAL LIGHT PLANT

Spokane, Wash., Sept. 30.—A special committee of the city council is investigating the possibility of constructing a city lighting plant. At present the committee is hampered for lack of funds to prosecute its inquired. It reports that there are 7 possible power sites, to be examined.

The difference between labor and capital may be fought out the strike, but can be settled only by the ballot.

YOUNG FOLKS COLUMN

A SAD BIRD TRAGEDY.

There are tragedies among birds as well as among humans. About twenty-five feet from my window in the residence of Myron D. Smith in Iola, Kansas, stands a large box-elder tree among several maples. About five weeks ago two red-headed woodpeckers attracted my attention as they sat in the tree. Pretty soon the male began to peck a hole in a large dead limb. He worked industriously more than two weeks. For awhile the chips dropped to the ground. As the work proceeded downward, the bits of wood fell in the hole. At intervals the male came out and the female went in and threw out the chips. During the progress of the work, four sparrows were building a nest of straws in the forks of a limb about two feet above the woodpeckers' nest. Three were females, one a male. After the red-heads finished their nest, the female sat in it much of the time about one day, but Mr. Red-head and the sparrows had several fights and several times the male sparrow dashed into the woodpecker's house and attacked the female. On the morning of the second day after the red-head's home was finished, the female woodpecker lay dead near the foot of the tree. She bore no marks of violence, but evidently was killed by the sparrows. The male woodpecker mourned for two days, and had a down lights with our sparrow neighbors who had abandoned the building of their own nest. They tore it to pieces and carried the straws into the woodpecker's hole. The old fellow pulled them out perhaps twenty times, but when he went away for a few minutes, the sparrows put the straws back in again. Several times the woodpeckers caught a sparrow in the hole and a lively fight followed, but he finally killed one of them in the hole and he worked for a whole day trying to get the dead bird out, and finally succeeded. The next day he returned with a new female. He threw out a lot of straws while she sat on a limb near by dressing her feathers. After the straws were all taken out, the new wife went in and out several times and seemed pleased at the situation and settled down in the nest. The male then disappeared. That was about two weeks ago. The male woodpecker has visited his new wife but once during the week, and that was the second day after she came. The second wife has had a strenuous time. The battle has raged for a week between her and the three sparrows. Fifty or more times she has thrown out the straws carried in by her enemies. Five or six times during the week she found a sparrow in the hole. Taking it by the neck she dragged it out, when both fluttered and fought, sometimes coming to the ground. After one sparrow was killed three kept up the fight until yesterday morning when Mrs. Redhead found a sparrow in her home and killed it. That leaves but one male and one female sparrow outside, but the fight goes on. Mrs. Redhead has another difficulty to overcome. There is a dead sparrow in the hole, and notwithstanding she has many times pulled and tugged trying to drag the dead bird out, she fails to get it through the door. Her male mate, who dug the hole and put her in possession after the death of his first wife, does not put in an appearance. As I recline on my couch and write this, Mrs. Woodpecker is tugging at the dead sparrow trying to get it through the door of her house, but so far has failed. The two sparows are sitting on a limb about five feet distant from the woodpecker, chattering angrily, but are quiet. For about five weeks I have watched the doings of these birds hourly during the daylight.

I will now lay aside paper and pencil and watch proceedings until the fight is ended, when I will add a few lines and give the outcome of the struggle. * * * * (Twelve days later.) The fight went on from daylight to dark for five days longer. Then the woodpecker disappeared and was gone for four or five days, and the sparrows had undisputed possession and carried in a lot of straws, feathers, bits of cotton, etc. Then early one morning Mrs. Redhead returned to a limb in a tree close by. There she sat and, at frequent intervals all day, made a plaintive call. She began the next morning. About eight o'clock the old male who made the hole in the tree, came. He attacked the sparrows, viciously pursuing them through and around the branches of several trees. After they disappeared he went into the hole and threw out some bird egg-shells after which he came out and sounded his bill a number of times. Mrs. Redhead sat on a limb near by trying all this time. Now the old fellow disappears and the female goes into the nest and throws out straws. In about an hour the old woodpecker returns and with him comes a male. The three birds now chatter about awhile when the old fellow went away and has not been here since. For the last five or six days the two redheads have held the home. One of them sits in or near the hole all the time and through the night. Every hour or so the absent one comes and goes on guard while the other flies away. The sparrows seemed to give up the fight two days ago. The activities of this long and fierce fight are one female red-head and two female sparrows killed.

I have, in the foregoing, told of this bird tragedy without exaggeration and have given the transaction no false colorings. It has proven to me that birds are quite like human beings. Here was manifested, greed dishonesty, strategy, cool reasoning, hate, love, fear, courage, persistency and all the impulses that move men and women to action. For seven or eight weeks I was, every hour of the day, a deeply interested spectator of the doings of those birds. In this case the sparrows proved to be thieves and murderers.—R. A. Dague.

AS THINGS MAY BE.

Coarta Under Socialism.

Because Socialists often criticise the capitalist courts, as now constituted, some may gather the impression that Socialists will entirely do away with courts. The Socialists are that, instead of ending courts, they will establish new courts; but they will be courts of justice, instead of mere courts of law.

Socialists have declared for ending the federal courts, with the exception of the supreme court of the United States, and for taking away from the supreme court the power to annul laws passed by the congress or by referendum. They have declared for the power of recall over all judges. These, therefore, are two changes in jurisprudence that would no doubt follow the coming of Socialism. Socialists also are against that method of dealing with accused people and problems to be adjudicated which appears by precedent or to opinions of the dead. They believe every case should be decided on its merits. They believe, moreover, in the free administration of justice. By this is meant that if the state provides a prosecutor for an accused person as it does at the present, it is under the same obligation to provide for him a defender.

Socialists hold, however, that nine-tenths of the litigation at present is due to property quarrels and that these would be at an end under Socialism. It would follow, therefore, that the number of judges necessary to do the work would be very greatly decreased in proportion to the population.

Socialists believe also that the present system not only works toward the commission of crime and toward quarrels over property, but that most crimes are such because of the faulty development. Instead, therefore, of having penitentiaries as they are today, where criminals are abused with tortures that will some day be classed with the torments of the inquisition, they could to be given opportunity to develop their best natures and become true men and women. The Socialist idea is not so much to punish as to cure and reform. It would modify very largely the decisions of the judges.

Even today there is coming over the American people a change of sentiment relative to the courts and prisons. Agitation for the rights of recall and for the power to adopt laws by referendum is carried on even by non-Socialists. Sociologists are demanding better prison conditions. The parole system which is beginning to be adopted, is in the line with Socialist ideas relating to the treatment of criminals. The demand that families of prisoners be paid all beyond the cost of the keep of the prisoners is a beginning of the Socialist philosophy which says that the state has no more right to steal from the criminal than the said criminal has from individuals or from the state and that we have no right to punish a criminal's family because he has committed some offense against the law.

Recent years have shown a development of so-called juvenile courts, which judge young offenders not according to the law but according to common sense in an effort to reduce them to reform. Enlargement of this idea might be accepted under a Socialist regime.

There is talk now of real international courts of arbitration. This is a broaching of the idea which has long been held by Socialists and an evidence of the growing Socialist ideal that will create new courts. These international courts would probably settle all questions which now are made the cause of war. The, would also regulate commerce, immigration and things of that kind in order to obtain justice for all nationalities, to prevent overcrowding of some districts and would ultimately destroy the racial and national prejudice which even to this day is found everywhere.—Appeal to Reason.

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FREEDOM'S BANNER,
203 North St. Iola, Kan.

DELIANCO, N. J.—The W. C. T. U. here is trying to decide whether a nagging wife causes a man to drink or whether a drinking man causes a woman to nag.

The capitalists want us workers to fuse over religion; morality; ethics, etc. That is one of their ways they have for keeping us divided. dollar sign".

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BANKERS DEMAND ARMY GARRISON

New York.—Five hundred Wall street bankers and merchants are troubled with an uneasy conscience and see visions of the day when the suffering they have caused and the ignorance they have fostered shall bring forth an unreasoning mob that may descend upon their strong-boxes.

So today they joined in a petition to United States Senator O'Gorman asking that the government build a new barracks on Governor's Island large enough to quarter a regiment of the regular army, and giving as a reason for their request that such a regiment may be needed some day to protect the financial district against a mob.

It is pointed out that Governor's Island is situated in the New York harbor and is only 12 minutes away, by ferry from Wall street and the United States sub-treasury.

Charles E. Warren, president of the Lincoln National bank, who circulated the petition, says that at present Wall street would be help less in the hands of a mob. Governor's Island, he believes, should have a garrison ready to respond to a call from Wall street, since troops from there could reach the district by ferry much quicker than could the troops from any of the city armories.

The Party has declared through their last National Convention that they should not dictate the tactics of the workers in their economic organizations. Let those who are responsible for internal dissention bear this in mind and the Party can move forward to greater victories.

Mrs. Emmeline Parkhurst will sail from France for the United States October 11.

FIRE PREVENTION DAY

October 9th, the anniversary of the great Chicago fire in 1871 has been set apart by most of the states of the U[illegible] as Fire Prevention Day. An organized effort in cities, villages and on the farms is to be made at this time to remove the fire hazards by general clean-up. The State Fire Marshal Department is urging that th[illegible] day be devoted to clearing away all the rubbish and leaves from around all buildings in both country and towns; to remove all trash from alleys and the rear of stores; to inspecting and repairing flues and chimneys, and to making all premises as safe from fire dangers as possible.

Fire Chiefs are asked to make a special inspection of their towns on that day and to suggest needed changes to remove the fire hazards that may exist. Mayors are requested to co-operate with the state and the country as a whole, by issuing proclamations calling for special observance of the day, and in giving any directions that they may consider will produce more effective results in the work of lessening fire dangers in their respective towns.

Superintendents and teachers are reminded that Fire Prevention Day would be a most suitable time to place particular emphasis upon the Fire Loss in Kansas as outlined in the Fire Prevention Bulletin which has been supplied to all superintendents for distribution to the schools under their jurisdiction. A discussion of this and related subjects, together with a practical application by removing any trash from the school grounds [illegible] be a fitting observance of the day.

The Socialist Party will gain back what it has lost when those who feel they are destined to lead, quit making a noise like Otis, Kirby et al.

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Father Jones Column.

THE LA FOLLETTE ACT.

It may not be commonly known that what is termed "The LaFollette Act," (made a law despite the opposition of the railroad representatives inside of Congress and the railroad lobby outside), means a physical valuation of the railroad.

The execution of the intent of this law should be of the greatest interest to Socialists and to farmers.

A news item from California informs us of the arrival there of Robert A. Thompson, who was formerly Chief Engineer of the California State Railroad Commission, and before that Chief Engineer of the Texas R. R. Commission. He is to at once organize the work of the U. S. Government Commission.

He has given out the information that the Federal Commission will make a thorough appraisement of the railroad property in the Pacific District, which includes all the railroads from Montana on the north, New Mexico on the south and the Pacific on the west.

This, he has said, will include not only the physical valuation but the cost of reproducing them today, but he added, "The act also provides for a searching inquiry into every bond and every stock issue."

Do you reader understand what this means, PROVIDING THE TRUTH IS TOLD, and none of the facts of the shameful looting and wholesale robbery perpetrated by Leland Stanford Huntington, and others, by their construction companies, and bond issues, are covered up and whitewashed?

Remember that all over the country there will be employed, per Engineer Thompson, some two thousand or more engineers and an army of clerks, and that the financial interests will move heaven and earth to cover, if possible, the facts as to the issues of bonds and stocks as compared to the physical valuation.

They will try to have physical valuation placed as high as possible, and the bond and stock issue as small as possible, and if the members of the Commission or their employes can be reached by money they will have the money ready to pay. No doubt if we could have one per cent as many "private detectives" as they have, to watch the work, in the interests of truth and honesty, we would uncover any amount of at least attempted skulduggery.

If the truth is told, it will mean government ownership. How is it to be expected that a railroad valuation used, like for instance, the Chicago & Alton, where bonds and stock issued to SEVEN AND ONE-HALF TIMES THE PHYSICAL VALUE OF THE PROPERTY, and the public are obliged to pay dividends on $750 of bonds and stock to every $100 of actual value in the railroad property, we say, how is it to be expected that this wholesale thievery is to go on, or that when the government takes the road, that it will pay the thieves $750 for $100 worth of goods?

It seems a preposterous statement that the Chicago & Alton Railroad has bonds and stocks issued up to seven and one-half times the physical value of its property, but here is the proof. The Alton road runs through a similar country to that of the average Texas railroad. The Texas law requires the physical valuation of the railroad properties for assessment purposes. Its commission set the physical valuation at $16,520 per mile. The Interstate Commerce Commission Report 843, page 337, tells us that the indebtedness of the Alton road previous to the celebrated "Alton Steal" by "My Dear Harriman," was $33,951,407—or about four times this Texas valuation per mile. Harriman admitted to the Commission that his indebtedness was increased by $80,660,000—or a total of $114,611,337. This is $121,068 per mile or seven and a half times the Texas valuation.

The Carolina and Clinchfield Railroad is reported in the Interstate Commerce reports as being capitalized at $137,000 per mile and there are other roads, such as the Boston and Albany and the notorious New York, New Haven & Hartford R. R. that are capitalized up to ten and twelve times the physical valuation of their properties, and yet the "profound" gentlemen in Congress approint a commission to discover the cause of the high prices, etc.

Several years back a "profound" scientist told us that the "recurring panics were due to spots on the sun." No doubt, but it's on you, my son John Henry, where the spots are. You're spotty and dotty as long as you vote for the thieves that own the old parties. Come in out of the rain, under the Socialist umbrella.

THE POLITICAL INDUSTRIAL CO-OPERATIVE COMMONWEALTH OF AMERICA.

(In Embryo.

Dear Comrades:—All the excuse I am going to offer for this article, is intelligent patriotism to the principles of scientific democracy. Democracy has been defined as "government of the PEOPLE, by the PEOPLE, and for the PEOPLE;" the Socialist philosophy proclaims "Equal privileges for all and special for none." This can mean no less than that every INDIVIDUAL shall have a voice in government.

A majority cannot be definitely determined without a ballot of the WHOLE people. Wherever you delegate your franchise to another, you lack just that much of practicing democracy. Some may claim this is an extreme view; but it is democracy just the same. I believe this to be irrefutable.

One definition of science is, "An exact knowledge of anything;" democracy is the most just, equitable, and perfect human government of which man has any conception; therefore it seems to me, is entitled to the classification of the science of government. I claim that it is as exact science, as much so as mathematics; with as exact and infallable principles and rules. No one would hope to correctly solve a mathematical problem without strict adherence to its rules. No more can we hope to attain efficient party organization, or final victory by deviation from the exact rules of democracy.

Lincoln is credited with having said that, "a man could not be too radical as long as he was right." As long as my claims are not refuted they must stand as right.

The science of democracy includes exact ways and means, or tactics, which must be practicable, and in harmony with the principles of democracy.

Conventions, delegates and committees are not democracy, but representative measures borrowed from the old parties, and belonging to a republic, or representative form of government.

If you say exact democracy is impracticable you certainly are knocking the props from under the philosophy you advocate.

Trusts and combines can no more prevent the organization of our party democratically, than they can prevent the organization of locals. They can no more prevent the launching of a socialist publication, than they can the inaugurating of any other socialist (co-social) paper. Again, a party owned paper is not Socialism, unless it is democratically managed.

Interchange of ideas, or discussion, is the most and only efficient means of educating the rank and file upon the principles of pure democracy of which I have any conception; therefore the greatest internal need of the party today is a socialized publication through which all questions germain to Socialism could be initiated and thoroughly discussed. Will some comrade please tell me wherein Party Builder differs from other papers? I will support only those papers that publish my articles.

Yours for democratic organization.

G. P. HUNT,
Ft. Dodge, Kans.

September 21, 1913.

OPEN LETTER.

To State Supt. Postoffice Missions of Universalist Church.

Buffalo, N. Y.

Hobart, Okla., Aug. 26, 1913.

Dear Sister:

I wish to gratefully acknowledge receiving small package of literature of Universalism. I will hand them out where they will do good.

One of the tracts by Rev. Marion D. Shutter, D. D., is "THE EVERLASTING GOSPEL." It is good as far as Universalism is stated, but pardon me for saying that the theology of Universalism is a system based on the same fundamental principles as the "Everlasting Gospel" Rev. 14:6, but the theology of Universalism is not the everlasting gospel mentioned in the text and is only an incidental part; for the world message spoken of in the text is for consequently by what is spoken of in the next verse, viz: "The Fall of Babylon." The 18th chapter in discribing this fall shows it to be the fall of the commercial system of production and distribution—the profit system in which a few "merchants of the earth" have become rich buying and selling for profits. The "Everlasting gospel" in Rev. 14:6, signified by an "Angel having the everlasting gospel to preach unto them that dwell on the earth," is more sympathetic than the simple but beautiful message of Universalist theology and relates to a system of society and government, a specific program of socialization, the specific remedy for commercialism with all its evils and abominations. Universalism is all right as a theology and is specifically adopted to save the world from the evils of theological fear and doubt; it will save the world from so-called "orthodox" theological errors, giving hope instead of fear, good cheer instead of despair; and in this regard it is filling its mission grandly; but this is only one factor in the salvation of the world from the evils that damn mankind.

The evils of war and want, of worry and strife, of poverty and riches, of greed and graft, of prostitution, intemperence and commercial crimes and corruptions and oppressions, all rooted in the commercial system of life which dominates the world, involve a message more comprehensive, a more specific program than the system of Universalist theology with its beautiful message of hope for all in the world to come.

The message of the Universalist Church, lacks completeness and falls short of the specific program of the Christ sent to "the salvation of the world" which has been the emphasis of the Universalist Church, and taught in the New Testament. The preaching of endless hell remedied the evil, but it became a part of the commercial system, and has been used as a commercial lash to thrash out the economical well being of the priesthood and the profit system. The theological fear is only a small part of the commercial system in which the greedy few have become rich exploiting and oppressing labor; for it is a system of speculation of merchants and politicians as well as preachers, and includes merchandising in all the common necessities, being specified in the description of the fall of the system as "Merchandising of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner of vessels of the most precious wood, and of brass, and iron, and marble and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots (wagons, buggies, automobiles, etc.) and bodies (slaves) and souls of men." Rev. 18:12-13. This is a good technical statement of all things involved in the profit system. Universalism only pertains specifically to one item of the commercial system, viz.: dealing for souls. Traditions of the church and its economical environments in which the desire of profits is the actuating force which stimulates commercial activities, holds back Universalist advocates and preachers from coming out clearly with the full message and program of the gospel of Jesus, which involved common ownership and co-operation in the organization and administration of the church when it first appeared after the gospel manifest to "go forth and preach the gospel to all nations." The Universalist church and work is hampered by the system under which they act and work. To be a consistent minister in any church, the preached must wear a padlock on his mouth, and utter only glittering generalities and he dare not be specific as Jesus and his immediate followers were in preaching the only program of society and government that will save the world from war and strife, riches and poverty, and give all the workers in society peace and plenty, none gorged with abundance none emaciated from poverty, "no man lack" for any thing. It has fallen to the preachers that leave the church as pastors and to nonchurchmen to preach specifically and clearly the original gospel for the complete salvation and emancipation of the world.

I believe this is understood by the able author of the tract—"The Everlasting Gospel," and I am sure vain enough to think that I am giving him any information. But this letter is to call the general public's attention to the fact that all churches and theological institutions are dominated and controlled by the prevailing commercial system and none of the ministers and representatives of the church instituted in the beginning of the Christian of the age, can come out plainly and unequivocally and preach the everlasting gospel of Jesus, which is destined to undermine and abolish the system of which churches and church institutions are a part. With charity for all, with malice toward none, I am happy to subscribe myself, as messenger of the dispensation of which the angels sung when the child was born in the manger who was sent to teach the program of society, the doctrine of human life, that will "deliver us from this present evil world," that song being, "GLORY TO GOD IN THE HIGHEST ON EARTH PEACE, GOOD WILL AMONG MEN."

Lovingly and hopefully,
THOMAS W. WOODROW.
Hobart, Okla.

Chicago.—The barnyard hen that will lay an egg a day, soon will replace the eagle as the national bird, according to officers of the National Poultry, Butter and Egg Association at its annual convention here.

One billion dollars' worth of eggs a year old are sold and 70 million dollar's worth broken in transit.

A CATECHISM FOR ALL WOULD-BE RESTORERS OF APOSTOLIC CHRISTIANITY.

Continued from page two.

questions?

I. Do you actually believe what Luke states in Acts i, ii, iii, iv, v, vi is really true?

II. Do you really believe that on the Day of Pentecost, May 25th, A. D., 30 the Apostles were baptized in the Holy Spirit and inspired to inaugurate the Christian Dispensation, lay the foundation of "The Church of Christ," and to proclaim the organic law of the Kingdom of God for all time?

III. Do you really believe that the utterances and acts of the Apostles who had been baptized in the Holy Spirit recorded in Acts i, ii, iii, iv, v, vi were utterances and acts of inspiration?

IV. Do you really believe that what the inspired Apostles who had been baptized in the Holy Spirit taught, practised, sanctioned, in the congregations of many thousands of disciples, in and around Jerusalem, the only congregations then in existence, from the Day of Pentecost, May 25, A. D., 30, until the dispersion caused by the persecution headed by Saul of Tarsus, A. D., 36, the organic law of the Christian Dispensation should be taught and practiced, as the religion of Christ, by all Christians, during all time, everywhere, in all circumstances?

When the writer observes how all conventions, theologians, religious periodicals, Bible Class and Sunday school literature, all preachers, all writers, all churches, quote the law quote quoted, he wonders: Do they really believe that inspiration really meant what inspiration said, did? That inspiration really said, did, what inspiration really meant? If they do, why do they so studiously ignore it, misrepresent, pervert it, when compelled to notice it?

V. In the congregations of many thousands of disciples in and around Jerusalem, the only congregations then in existence, from the Day of Pentecost, May 25th, A. D., 30, until the dispersion caused by the persecution headed by Saul of Tarsus, A. D., 36, the organic period of the Christian Dispensation, did not the inspired Apostles who had been baptized in the Holy Spirit, teach all disciples under the teaching and oversight of the inspired Apostles, teach, practice, each, one, everyone, all of these eight things?

A Each disciple sold all that each disciple possessed.

B Each disciple put all of the proceeds of such sales into a common social fund:

C Did any disciple regard anything that each had possessed, as any longer the private property possession of self?

D Did not each disciple regard all that each had possessed, as equally the possession, the property of every other disciple, of all disciples? Could socialism be unreserved?

E Did not each disciple receive out of the common social fund, what would satisfy the rational equitable needs of self, regardless of what each put into the fund, in property or wage?

F Did any disciple receive out of the common social fund, more than would satisfy rational needs of self, on account of what any one put into the common social fund, in property or wage?

G In such distribution of the fund, was not what had been received from the rich given to the poor?

H Did not disciples take meals together from social tables?

VI In doing these eight things did not the disciples do the very things that are now condemned as most objectionable in Socialism?

VII In receiving and distributing the social fund, until the events narrated, Acts vi:1-7, a period of five years, did not the inspired Apostles who had been baptized on the Holy Spirit, teach, practice, sanction, each thing, every ning, all things, the very things that are now denounced as most objectionable in Socialism, did not the Holy Spirit in the Apostles, who had been baptized in the Holy Spirit teach, practice, sanction Socialism?

VIII. Now meet the issue fairly, squarely! From the Day of Pentecost, May 25th, A. D., 30, until the dispersion caused by the persecution headed by Saul of Tarsus, A. D., 36, the six organic years of the Christian Dispensation, did not the Holy Spirit, in Apostles who had been baptized in the Holy Spirit, teach and practice, in the congregations of thousands of disciples in and around Jerusalem the only congregations in existence, the very things that are now denounced as most objectionable in Socialism? This is eternal quietus to all such cavilling.

IX. Did not Luke devote as many words to the Socialism of the congregations, as to all other practices combined; thus making socialism the most prominent, the most important practice in the congregations—in the religion of the congregations?

X. Was not God expected to detect and punish miraculously, the fraud on the socialism of the congregations, attempted by Ananias and Sapphira?

XI. In saying through inspired Peter, "You have not lied to men, you have lied to God and to the Holy Spirit," did not inspiration declare, as plainly as language can express it, that the socialism of the congregations was not the work of men. That the socialism of the congregations was the work of God and the Holy Spirit?

XII. What other practice of the congregations received such signal and awful divine sanction, as the socialism received in the miraculous punishment of Ananias and Sapphira?

XIII. Is not the cowardly half-hearted insinuation, that the socialism in the congregations in and around Jerusalem was a vagary, with which inspiration had no connection an insult to common sense, common honesty, common decency and blasphemy against the Holy Spirit? Who will dare to write and sign such blasphemy?

XIV. Did not the Greek word KOINON mean a socialist labor association, a socialist labor union? Does not KOINONIA, Acts ii:42, mean the socialism that Luke records, Acts ii:41-46, iv:32 to v:11; vi:1-7 as the most prominent, the most important practice in the congregations?

XV. Did Luke mean "They devoted themselves to the teaching of the Apostles and TO THE PASSING OF THE HAT—Selah! and to the breaking of the bread and to the prayers?" Did not Luke mean "They devoted themselves to the teaching of the Apostles, and to the Socialism" —that he records (Acts ii:41-46, iv: 32 to v:11, vi:1-7) as the most prominent important practice in the congregations?

XVI. What practice in any synagogue of Churchianity has the slightest resemblance to the KOINONIA of Acts ii:42?

XVII. Did not inspiration (Acts vi:1-7) direct members of the congregations to select men to act as socialist officials, in distributing the social fund, and ordain such socialist officials to such socialist work? If such action did not inspiration take action to continue and complete the socialism of the congregations?

XIX. In the light of such action of the Apostles, is not an insinuation that the Apostles ceased to teach, practice socialism, an insult to common sense?

XX. Were not the first officials in the congregations, aside from the Apostles, socialist officials, chosen to discharge socialist duties? What official in any congregation of Churchianity discharges a duty bid, or the slightest resemblance to the duties of the seven of Acts vi:1-7?

XXI. Was not socialism the most prominent, the most important practice in the congregations in and around Jerusalem, and in their religion? Were not those congregations religious socialist associations, religious labor unions?

XXII. Should not all preachers, teachers of the inculcations of the Bible, all congregations, all Christians teach and practice the practices, organic laws of the Christian Dispensation? Can persons who ignore the preaching, the teaching, the baptism, the Lord's Supper, the prayers, any one or more of them, receive Apostolic Christianity?

XXIII. Should not all preachers, teachers of the inculcations of the Bible, all congregations, all Christians, teach and practice the socialism taught and practiced by inspired Apostles and all Christians taught and practiced as the most prominent, the most important practice in all the congregations of many thousands of disciples, all congregations then in existence, during the first six years, the organic years of the Christian Dispensation?

XXIV. Who can hint a ghost of a reason, why the preaching, the teaching, the baptism the prayers, the Lord's Supper, should be retained, and the socialism, that inspiration records as the most prominent, the most important practice in all congregations, should be ignored? Is not such restoration a most farcical attempt to play the Hamlet of restoration and omit Hamlet? Does not such falsehood deserve the punishment that was meted out to the falsehood of Ananias and Sapphira?

How many "religious" periodicals will publish in full this article, and answer the questions?

How many teachers in theological schools, chairs, will read the article to their classes, and answer the questions?

How many preachers will read the article from their pulpits, and answer? Will the Right Reverend Archbishop Ireland, J. W. Hill, D. D., and DDs and preachers galore, who have confederated to run amuck against Socialism, answer?

Will all confine replies to quotations and questions?

CLARK BRADEN.

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BEYOND.

It seemeth such a little way to me
Across to that strange country,
Beyond;
And yet not strange, for it has grown
to be
The home of those of whom I am
so fond,
They make it seem familiar, and
most dear,
As journeying friends bring distant countries near.

So close it lies, that when my sight
is clear
I seem to see the gleaming of that
strand;
I know I feel those who have gone
from here
Come near enough to even touch
my hand.
I often think but for our veiled eyes,
We would find Heaven right round
about us lies.

I cannot make it seem a day to dread
When from this dear earth, I shall
journey out,
To that still dearer country of the
dead,
And join the lost ones, so long
dreamed about.
I love this world, yet I shall love to
go
And meet the friends who wait
for me, I know.
I never stand above the bier and see
The seal of death set on some well-
loved face,
But that I think—one more to welcome me
When I shall cross the intervening
space
Between this land, and that one
Over There;
One more to make the strange Beyond seem fair,
And so to me, there is no sting to
death.

And so the grave has lost its victory,
It is but crossing, with suspended
breath
And white, set face, a little strip
of sea,
To find the loved ones on the other
shore.
More beautiful, more precious than
before.

—Mrs. Wilmoth Wilson.

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Federal inspection is maintained at 793 slaughtering and packing establishments in 127 towns and cities. The inspection work requires a force of 2,400 veterinary surgeons.