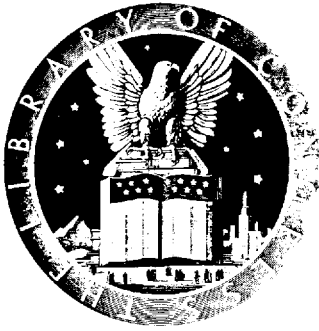


SOCIALISM

FEMINISM

AND

SUFFRAGISM



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NO. 27

SOCIALISM, FEMINISM,
AND SUFFRAGISM,
THE TERRIBLE TRIPLETS

CONNECTED BY THE SAME UMBILICAL
CORD, AND FED FROM THE SAME
NURSING BOTTLE

By **B. V. HUBBARD**

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by

B. V. Hubbard

DEDICATION

To the innumerable multitude of motherly women, who love and faithfully serve their fellowmen with a high regard for duty, with a veneration for God, respect for authority, and love for husband, home and heaven, whether such a woman is the mother of children, or whether she has been denied motherhood and bestows her motherliness upon all who are weak, distressed and afflicted.

This book is also dedicated to the man who is, in nature, a knight and protector of the weak, the defender of the good, who shrinks no responsibility, who has a paternal love of home, a patriotic affection for country, veneration for moral and religious precepts, and who has the courage to combat evil and fight for all that which is good.

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INTRODUCTION

Thoughtful people, who have observed the trend of events during the last generation, view with great alarm the situation in our country. There has been a violent revolution of the sentiments and ideals of the life of men. This revolution of moral sentiment has been almost coincident with the revolution and change in the commercial world.

There is a persistent and ominous demand for the divorce of religion from morals and education, and that religious precepts shall not be taught; for the lowering of the ideal of marriage, and the substitution of a temporary contract for that permanent union, which is necessary for the nurture and education of the next generation; for the commercial employment of married women, resulting largely in the neglect and disruption of family life, the displacement and unemployment of men, and the reduction of the wages of both men and women.

This moral change came with the advent of the trusts in about the year 1890, and has been continuously intensified. The ministers of religion have not had the stamina to resist, and many have given up spiritual teaching for corporal works of charity, and are now trying to influence men exclusively via the stomach instead of through the heart. The charity done in humility, "Letting not the left hand know what the right hand doeth," has been turned into a vainglorious way of "settlement" work, maintained by endowments from the rich corporations.

United charities have taken the place of the personal contact, the individual charity which included all brotherly love and sympathy. The modest love of God and man, which was

displayed by the widow who gave her mite, has been displaced by egotistical feminists, whose chief assets are pride of an advertisement of the accomplishments of physical relief, which bear no relation to heartfelt and true charity.

Charities have really been trustified and expend the larger part of their incomes to high paid officials and investigators. They have assumed a monopoly of charity and have their agencies for the purpose of crushing out all individual efforts of persons to relieve suffering, hunger and distress by personal contact and independent giving.

The business man gives his check for \$25.00 to a United Charities collector (who retains \$10.00 as his commission), and the giver gets a pack of reference tickets to direct the indigent to the head office. He does this to escape the brotherly contact with the poor, whereas he might have personally bestowed 40 per cent more financial relief and 100 per cent more charity by personal encouragement and cheer. This method is but a per cent better than Dives compelling Lazarus to remain outside the gate with only dogs to lick his sores.

The trusts, consolidating many industries into one, displaced many workers and reduced the relative wages, while increasing the cost of living. Family life was displaced, as those living in cottages exclusively were compelled to join other families, more than one family living under one roof, or in one small flat. The head of the family being unable to make a living for the entire family, women were forced into work and commercial life outside the home, and the ties of home became weakened.

With these home ties weakened, idealism decreased and humanity, instead of looking upward for an ideal state, commenced to look downward to the earth on material things only, and the golden calf was the only image portrayed in the mind of man.

From this cause sprang distortion of the ideals of the

family, of the duties of the father and the mother toward the child, and of the independence of the women. Socialistic conceptions of only the material, eliminating the spiritual good, and Feminism and Suffragism arose in the place of womanhood and motherliness.

There must be a revulsion from this condition, or else the world will be chaotic. The material interests of man alone will not suffice for his well-being. Remedies must be applied so that the burdens of material life shall be lightened, and man shall be made free and his vision may be diverted from a mere material goal of life to the greater good, and be lifted up from the golden calf to an image of life which is higher and more sublime.

To meet these emergencies nostrums have been proposed instead of remedies. One suggestion is Socialism, which proposes still further to reduce the individuality of man, to deny him personal accountability, to assert that the evolutionary trend cannot be resisted by him, to deny his free will and to prevent him from owning private property; to make him entirely dependent on the Socialistic State and to promise in turn to feed him up to the highest capacity of animal existence and to reduce his labor hours to six or three per day.

Feminism also is proposed. This is a twin sister of Socialism, and has all its "unmoral" principles. Feminism proposes the financial, industrial and domestic independence of women from men,—“to be free to give love wherever it is natural,” “To be free to choose the father of her own children”—“Not to submit to involuntary motherhood,” and “To satisfy the maternal instinct and to voluntarily bear children whether married or unmarried.”

Votes for women is another proposed remedy, commonly called female suffrage. Both classes, Socialists and Feminists, are universally and without exception suffragettes. They claim that Socialism and Feminism will be brought about by

means of Suffragism. Suffragets claim that "Votes for women" will overthrow "man made laws" and give woman such a larger liberty that she will no longer be a "sex slave;" and, by means of a romantic imagination, the suffragette pictures that her ballot will correct all the evils which afflict women and children; that she will get "emancipation" as expressed by G. Bernard Shaw, by forgetting the word "duty" and neglecting her household and maternal cares and separating the unity of the family as ordained by the Almighty.

The dominant note in Socialism, Feminism and Suffragism is the escaping of labor and the duties of motherhood as they came to mankind as a consequence of the disobedience of man's first parents, as related in the Book of Genesis.

The common sentiment of these three spirits is materialistic infidelity, and their common motto is, "No God, no Master."

It is the purpose of these essays to show that the proposed remedies for present conditions are not medicines for healing but poisons, which kill the remnants of our faith and morals, and will plunge our country into greater political corruption and intensify our industrial and economic difficulties.

I.

SOCIALISM DEFINED

Socialism is an active propaganda which is international in its scope. It deals with the economic and political conditions of life and stands entirely for revolution, denying that reform is possible.

The existing conditions, industrial, financial, religious and economic, are objected to by Socialists who declare that these conditions must all be absolutely changed: that they were never properly founded; are not subject to reform, but must be revolutionized or annihilated.

The basis of Socialism is the "Materialistic Conception of History," by which is meant an atheistic theory of creation, ascribing no creative force to God as a Divine Being, but attributing all creation to matter and motion. That God as a creative force has never existed; that man as a creature has evolved from lower orders of animal life, and being such, has no future life, but the best good that may accrue to man shall be attained only in this present existence. That God being non-existent could never have given man any moral laws for his government, as relating to himself and his Creator, or as obtaining between himself and his fellow men.

Socialism asserts an atheistic evolution of all life and matter and ascribes to all industrial and social affairs an evolutionary process, which Socialists claim will inevitably produce their system of industry and ethics, displacing all forms

of industrial organization and the morals as laid down by religion.

Socialism is atheistic, not having any definite morals or ethical principles.

It is an enemy of private property and of the family. It is disloyal to all forms of government, except that it advocates—an international co-operation of all men in all conditions—and in that respect is disloyal to the governments which now exist, and in which individual Socialists reside.

The principles of Socialism are uncharitable in that they desire to abolish all forms of alms, private hospitals and the bestowal of charity by a more fortunate to a less fortunate person; holding that even the act of one person to benefit another in a material way shows the unequal distribution of wealth, which from the Socialist view amounts to robbery. In this respect hospitals as benevolent institutions have never been erected under the present form of Socialism anywhere in the world. Utopian Socialism has passed away, and has been succeeded by what is termed Scientific Socialism. This so-called Scientific Socialism is a jargon of undemonstrated hypotheses, conjectures and unproved theories. This Science, so-called, does not fulfil the requirements of any legitimate definition of the term "Science."

To supply between men, "the Social state" claims the power to enact laws which are binding upon men, and in the absence of such laws the Materialistic Doctrine of the Survival of the Fittest obtains, and that force is the only right which the Socialistic system recognizes. In the final analysis, the Ten Commandments being null and void, there is no such thing as natural rights or moral law, and this nullifies the doctrine of the Declaration of Independence, that men have the inalienable right to life, liberty and the pursuit of happiness.

From the foregoing, the Socialist declares, "No God, no Master."

Religion affirms with the immortal David, "The fool hath said in his heart, there is no God, but the heavens declare the glory of God, and the firmament showeth his handiwork."

The Socialist says, "Live your own life, get pleasure; there is no future accountability."

The Jew and the Christian say that "I was created in the image and likeness of God, a little lower than the angels, and that there is a future accountability, for I shall be rewarded or punished according to the deeds done in the body, and for my guidance I have the Ten Commandments."

In the platforms of Socialism two demands are made: One is the "Immediate Demand," and the other is the "Ultimate Demand."

The immediate demands are usually for the public ownership of waterworks, telegraphs, railroads and other like utilities, and are not essentially Socialistic, for any voter or any party may advocate such measures without being Socialistic.

But these state owned institutions (mail, telephone, telegraph, railroad services) are not Socialistic institutions, as is erroneously assumed. The institutions are exploited by the state, according to the same capitalistic principles as if they were privately owned. Neither the officials or the workmen are particularly benefitted by them. The state does not treat them differently from a private employer. . . . These are not Socialists, but capitalistic actions, and Socialists have every reason to protest against the assumption that the present state-owned institutions are Socialistic in character and to be regarded as a realization of Socialistic aims.—Women and Socialism, August Bebel.

But the leaders offer these alluring enticements to the people for the purpose of leading them forward into the doctrines of International Socialism,—or to cultivate the Socialistic Mind.

The "Ultimate Demand" of Socialism is that all means of

production, lands, mines, forests, and the tools of production, and the means of distribution, shall be owned by the Social State. That all people shall be employed by the state, clothed by the state and fed by the state.

Under Socialism there would be no choice of work and the worker could do nothing but the labor assigned to him by the Governing Committee. There would be no private property or capital. The family as now known would cease to exist—for all buildings would be common property, and families could remain in one house only so long as permitted by the Governing Committee.

Leading Socialists have demanded the abolition of the family, decrying it as the chief bulwark of capitalism, saying so long as husband and wife formed families with children, they had the motive to accumulate property or "capital," and the ultimate end of Socialism is to abolish private property. Another expression is that so long as a wife is dependent on a husband for support, she is a "sex slave" and cannot leave him at her will and be sexually or economically free.

To abolish this "slavery" they propose to make all women "economically free;" that is, that the Socialist State shall furnish all women with work independent from the home, and have her recompense separate and apart from the control of the husband.

To this end they propose state nurseries for the infants, where the baby will get Socialistic state milk in a Socialistic state bottle, administered by a state nurse. All this is done to liberate the mother from "sex slavery," that she may not depend on the father of her child for support. This is done to destroy the "family," which is, in the Socialists' view, an institution established by religion to promote capitalism.

Our modern marriage is very far from fulfilling its true purpose and has therefore no claim to be regarded as either sacred or moral.—*Woman in the Past, Present and Future*, page 49.

The form of the family corresponding to civilization and becoming its pronounced custom is monogamy, the supremacy of man over woman, and the monogamous family as the economic unit of society. The aggregation of civilized society is the state, which throughout all typical periods is the state of the ruling class, and in all cases mainly a machine for controlling the oppressed and exploited class. In Germany it was originated by the priests in order that the honest German might bequeath his property to the church without any interference.—*The Origin of the Family*, page 214.

A common expression of Socialist and feminist writers is that marriage, where sex fondness does not exist, is legalized prostitution, and marriage should be easily dissolved at the will of either of the parties.

Socialism puts out as many definitions for itself as there are dictionaries and encyclopedias.

Perhaps the most condensed definition is:

“The aim of dominant Socialism is to gain political power in order to convert private property into collective property and use it for the common good.”

The phrase that all property shall be “used for the common good” sounds well.

We would laud a man who strove to provide his family with good food and clothing, but when a political party claims that it will so furnish the whole human family, we at first feel like awarding it great applause and glory.

If we knew that this man proposed to supply his family with good things which he should obtain by burglary and theft from their rightful possessors, our laudations would turn to denunciations.

It must not be assumed that the professions of Socialism to do all these good things for humanity will be accomplished.

And we shall find on examination that the Socialistic methods are those of the thief and burglar.

They claim that confiscation of private property by the

authority of a majority is right, but when done by an individual it is wrong.

This is the doctrine that might makes right, and that minorities have no rights which the majority are bound to respect. This doctrine of Socialism is poor logic and worse morals.

What is essentially wrong for an individual to do is wrong for a collection of individuals to do by superior force.

Socialism would destroy the "free will" of man, which is the principal distinction possessed by him over animals, and would subordinate his will and acts to the "common herd"—"the collective will of the Social State."

The free will of man is a faculty by which he is enabled to be a free agent, and gives him his freedom as contra-distinguished from slavery. Under free will man has the opportunity to do, to be and to become, but under Socialism, the state owning and controlling all the natural resources, all the means of transportation, the entire educational system, and being the dictator and payer of compensation to all individuals of the state, would make man, even for his clothing and food, absolutely dependent on the state, without any personal ability to obtain raw materials with which to labor for himself, or not being able to find any market for any product which he possibly might manufacture.

Not having any choice of education for the purpose of the improvement of himself as a wage earner, the Socialist citizen under such a regime would be the most abject slave ever known or conceived of in the entire history of the world.

The foregoing epitome of the principles of Socialism will be elucidated in the chapters to follow. The method being used is to fairly state the proposition of Socialism taken from a large number of leading authors of Socialism's standard works from both Europe and America, quoting them freely and fairly.

It is also the intention to show the intimate relationship of Socialism to Feminism and Female Suffrage.

This connection will become more apparent as the subjects are elucidated and the baneful influence of the THREE ISMS on the established state of society, and on morals and religion, is shown.

II.

THE MATERIALISTIC CONCEPTION OF HISTORY

The Socialists ascribe all life, actions, developments and consequences to the theory of "matter and motion." They assert that the irresistible course of nature will proceed, and no force can modify it; that all actions and effects are predestined by evolution; that humanity just happened, "grewed up like Topsy," and that our first parents evolved from apes.

Excluding and denying God, Socialists give to man no moral responsibility. They deny that man was endowed by his Creator with "memory, understanding and free will," and not having these attributes, man is not morally responsible for his actions. Hence will be observed in some of our large cities psychopathic hospitals, where a man who styles himself "Doctor of Pychopathy," undertakes to examine and analyze certain evil-doers, whom he classifies as "morons," etc., and who excuses their sins for which they should be punished or restrained, on the ground of irresponsibility. The old legal maxim that "every one should suffer the consequences of his wrongful acts," is voided by these professors.

They are trying to persuade our courts that there is no such thing as moral responsibility, dependent on freedom of will and deliberate choice, but that all actions depend on materialistic conditions of the body—that the criminal is not spiritually wicked, but physically sick. This is a development and a consequence of the "materialistic conception of the universe." It is the easy way to avoid punishment for sins, and has been adopted by both Socialists and Feminists, and these classes constitute a majority of the Suffragettes.

Their materialistic doctrines have led them to deny the "free will" of man, and that from it man is competent to choose good acts and perform them, or to elect bad acts and do them. According to moral law, in the one case he is to be praised and rewarded; in the other, condemned and punished.

Socialism, aided by Feminism and Suffragism, aims to overthrow the philosophy of the ages, and destroy our theory of family and school governments, and our system of public justice, and substitute in their places atheistic anarchy.

To assume the possibility of uncaused acts is to consign the world to chaos and abolish the reign of law under their theory that there could be no reward for virtue—no punishment for vice.

The Socialists and Feminists believe in the "Total Depravity Theory" which the Widow Bedott remarks, "is a very good doctrine if well lived up to," and both classes are living up to it and are trying to drag others down to it.

The absence of Free Will implies lack of responsibility. The gifts of Reason and Free Will make the owner a responsible being subject to punishment as well as rewards. The Socialists, Feminists and Suffragets are afraid of moral responsibility and merited punishment, and therefore they morally anaesthetize themselves and take on a comatose state like a criminal, who deadens his moral senses with drugs or liquor. Small wonder that they cry out in terror, "No God, No Master," for they fear a reckoning. They dread just punishment.

"I use the term 'historical materialism' to designate that view of the course of history, which seeks the ultimate cause and the great moving power of all important historic events in the economic development of society, in the changes in the modes of production and exchange, in the consequent division of society into distinct classes, and in the struggle of these classes against one another.

"Now up to then science had but been the humble handmaid of the Church, had not been allowed to overstep the limits set by faith, and for that reason had been no science at all. Science rebelled against the Church."—From Socialism, Utopian and Scientific.

With Socialism everything must be defined by statute. Whereas in truth, actions, unless on minor indifferent matters, are either good or bad in themselves without the sanction or the forbiddance of the Law. Caring for the poor is good without legal sanction, murder was bad before the statute forbidding it was enacted. But Socialists, as materialists, hold that the material human law is superior to the moral law.

The materialism of Socialism is the opposite of the idealism of Knighthood. The man of Socialism is a mere brute, descended from an ape; more likely he is the offspring of a bear. He craves for nothing but his food, his berries, field mice, wild honey, his hollow log in which to hibernate and forget his materialistic miseries. The feminist is a mere she bear with claws and teeth and a growl. Her association with the he bear has taught her selfishness and has made gentleness a myth. These two brutes are warring on Knighthood and Ladyship, and would destroy them together with the chivalry and modesty which adorn them.

The Idealist is a Knight—he possesses honor and loyalty and courage and gentleness—above all he is a gentleman. He is the soul of honor, the advocate of truth, the defender of the weak, the promoter of justice. His pride is in his lady, who is modest affectionate, loyal and charitable. They are the possessors of two worlds, the material and the ideal. The material is for temporal purposes and the ideal for both the present and the future life. They are doubly rich. Not dependent on the hollow log of earth. Their family is a trinity, one in three, the father, the mother, and children, blessed in

one, united by supernatural idealistic love. One purpose unifies all, unselfishness and submerges each. Unlike the Socialist and his Feminist, they believe in the indissolubility of marriage and are opposed to the novitiate of matrimony. Their union is blessed with chaste love, not cursed by mere "Sex fondness," while the Socialists and Feminists are not as ideal as the wild asses of the plains, for like mules they have no pride of ancestry and no hope of posterity.

"I was astonished to find that his (Walter Thomas Mills) very first lesson contained two fallacious teachings on questions of fundamental importance to what we term scientific Socialism, viz: First, the teaching of a design in nature (hence a designer); Second, the teaching that men have inalienable or natural rights.

"As to the first, I will advance no argument beyond the statement that it is totally at variance with the teachings of modern science. The importance of refusing to sanction it in a work on scientific Socialism lies in the fact that when we get involved in intricate sociological questions we find that our main or basic arguments, and indeed our general views, depend upon our ultimate philosophic conceptions. For example: Without the materialistic conception of history, Socialist political economy would not be scientific since it would have no relation established between cause and effect. But a materialistic conception of history is dependent upon a materialistic philosophy, hence it conflicts with idealistic doctrines.

"The second fallacy: The doctrine of natural rights is one that probably more than any other distinguishes the old academic metaphysical school of political economy from the modern scientific school. It is a fallacy that is refuted by all the teachings of history, and no person with any valid claim to a knowledge of scientific Socialism would teach it. It implies that conditions are changed by a recognition of rights, i. e., by ethical teaching, and not by superior force exerted in the interest of classes favored by economic conditions. To permit the teaching of such doctrine is to vitiate the movement by destroying its class conscious and sternly revolutionary character."—The Chicago Socialist, July 11, 1903.

CONSEQUENCES OF THE MATERIALISTIC CONCEPTION OF HISTORY

By the theory of the Materialistic Conception of History the Socialists deny God as an efficient First Cause and Creator of mankind, and affirm that man has been created by slow processes of evolution, coming up from some cell form or protoplasm and developing through graduated stages from lizards, frogs, apes, gibbons, and finally man. In consequence they disavow the binding validity of the Ten Commandments which were proclaimed by the Creator; hence if the Commandments which enjoin what is right and prohibit the doing of that which is wrong, as between men, are overthrown, then there can be no basis of moral law. If all the governments which are based on the Jewish and Christian morality were to eliminate all the laws so established, there would not be even a single vertebra of the skeleton of our civil or criminal laws remaining. There would be no such doctrine as natural rights left for the protection of the property or the person of the individual, and the Declaration of Independence "that all men are endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness," would be a fraudulent deception, instead of a self evident truth. The Marxinians make the irresistible conclusion from their false materialistic premises that there can be no morals or ethics, which have originated higher than "the consensus of the social mind," or otherwise stated, a moral code agreed to by a majority of the people; and they hold that which may be moral and advisable today may become unmoral and should be avoided tomorrow. Whilst

they ignore God and his law in the material world, this disbelief also implies the disavowal of the functions of the Conscience in the mental and spiritual world. The conscience is a dictate of the practical intellect, which from the general principle of morals, pronounces an action to be avoided because it is evil or to be done, inasmuch as it is good. The Conscience in the Christian implies his education to love God as the Efficient Cause and Creator, above all creatures, and to love men as himself, everyone being his neighbor. The intellect of the Jew and Christian being based on the above principles, acts with a good will and what may be termed an enlightened conscience for the benefit of mankind. A believer in revealed religion acts not alone, but under the enlightenment and impulsion derived from revelation and grace in a strictly supernatural order. By obeying his conscience in these matters, he believes that he will receive in this world and in the hereafter certain earned rewards or merited punishments, and constantly holds before his mental vision the futility of even gaining the whole world if he should suffer the loss of his immortal soul.

The Socialist in denying God, and an enlightened conscience must set up some idol. It is the Ego. In moral matters he proclaims: "I am the highest tribunal without appeal." "Whilst seeing nothing, they open their mouths as if they knew everything; keen for vain things and dull for things eternal." The above describes the Socialist mind as well today as it did sixteen hundred years ago. The Socialist impulse of action is to "eat, drink and be merry, for tomorrow we may die."

"The materialistic conception of history starts from the proposition that the production of the means to support human life, and next to production, the exchange of things produced is the basis of all social structure; that in every society that has appeared in history, the manner in which wealth is

distributed and society divided into classes or orders, is dependent upon what is produced, and how the products are exchanged. From this point of view, the final causes of all social changes and political revolutions are to be sought, not in men's brains, not in man's better insight into eternal truth and justice, but in changes in the modes of production and exchange."—Socialism, Utopian and Scientific, page 94.

By the materialistic attitude assumed by the Socialist, he has placed himself in the same position as a lower animal without conscience, without morals and without ethics. From time immemorial, during the days of savagery, early civilization and later civilization, before, during and since the time of the philosophers of the school of Aristotle and Plato, a conscience has been recognized as a spiritual and efficient guide by all peoples, and the disavowal of conscience by the Socialist places him below the grade of any humanity, barbarian or civilized, which has ever existed.

Socialists are not able to explain from a materialistic standpoint the generous virtues and disinterested actions of men toward their fellows, and they cannot attribute these actions of conscience to self love. Having no conscience in correspondence to the will of his Creator, he has not the "true light which enlighteneth every man that cometh into the world."

He claims to possess a massive brain, as large as that of the mastodon, thoroughly competent for deep reason and philosophy; but states that he is without a conscience even as large as an Amoeba, but defines himself as a "proletarian," and this definition of himself will be accepted with the hope that it is something very nice and may end soon in "economic determinism."

This philosophy makes man a beast by denying the immortality of his soul and asserting that he has evolved from the monkey or protoplasm. If he is a descendant of the monkey or the goat, where is the impropriety of his imitating

the propensities of his ancestors? You tell him there is nothing beyond or above him, neither a God nor a future. Why then should he aspire when there is no object worthy of his aspiration? You point to the oyster or to the libidinous orang-outang as his origin, and tell him his future is a blank. Why then should he curb his passions, or limit his impulse? Is it worth the effort? You make man a beast when you make his origin and destiny the same as that of the beast.

But the Socialist himself refutes his own arguments.

Only from his God given "Free will" could he write the thesis of Socialism.

When he chooses his subject, or the branch on which he writes he uses his "free will." If he uses his words with discrimination he is exercising "free will." If he walks down town instead of riding, this volition is "free will" and in either of these matters, and thousands of others which occur during a year he shows his God given superiority over the animals.

The Socialists believe in Evolutionary, materialistic creation—that is to say, that matter exists of itself, and having been set in motion has been evolved into various degrees of perfection without any First Cause.

It might be said to the Socialist that his watch is a fine piece of mechanism, but did it make itself? He knows it was made by a mechanic who possessed great intelligence and skill.

The universe; wonderful creation, it is governed by exact laws which are harmonious and immutable.

The creation of the world implies a designer, a Creator, and a Governor of infinite genius and unlimited power, but as the watch did not create itself, neither did the universe make itself. Man is not self created, but man also had a Creator, endowed with intellect.

All people in every degree of civilization, and also bar-

barians have had an innate belief in God as a Creator. Their expressions of their beliefs have varied according to their perception of God, but their consciousness of the necessity or a great First Cause, who had made all the works of nature and established laws controlling their orderly operation, impelled them by the light of simple reason to believe in God.

The only man who has no light of reason and is blind to the lesson taught by creation is the atheist, of whom the Socialist is a species.

All this refutes his arguments of a predestined determinism by which his actions are controlled without volition on his part. No argument is easier than one in which our antagonist disproves his own contention and establishes yours.

"You claim to be apostles of liberty. The greatest thing in this world is liberty. You sing this tune until your hearers tire of it. Now, if there is nothing but matter, and matter is governed by invariable laws, there can be no liberty whatever. Materialism destroys liberty and free agency, leaving man the victim of physical forces. You who prized liberty so highly should repudiate a theory that destroys it. If man is not free, and he cannot be, according to your materialistic doctrines, you are inconsistent when you appeal to his intelligence.

You expect your reasonings to convince him, since his convictions must depend on material forces independent of him and you. If you understand your principles, you are bound, by the force of logic, to be silent and wait in patience the outcome of those forces which are unalterable, irresistible and unavoidable. If men's thoughts are the result of mere physical forces it is insanity to reason with them. As well might you reason with a clock for running too fast, with fire for burning, or with a tree for growing.

The sublime conceptions are creations, or Shakespeare and

Milton, or Raphael and Angelo, are nothing more than the flowering and blooming of carnal vegetation. Are all the externs of lunatic asylums prepared to accept this philosophy.

But let us go a little further: You are proud of your philosophy and your wisdom. But why should you be so if your ideas are the mere results of the forces that govern matter. And why should you try to convert the world to your way of thinking if the world must be governed by the unalterable laws of matter? I believe in the Holy Scriptures. Is that the result of material forces? If so, why try to persuade me to the contrary? If your materialistic theory is true, how can I help being a Christian? If I am the victim of unalterable forces or laws, why try to convince or persuade me? Do these material forces compel you to try to persuade me to assent to your notions, and at the same time compel me to reject them? Why condemn kings as tyrants, and priests as hypocrites, if they are the helpless victims of the unalterable forces of matter."—Rev. L. A. Lambert.

III.

SOCIALISM EVOLUTIONARY

Socialist authorities announce through propaganda the claim to be based on the fact and not the theory of evolution.

Therefore Socialists claim to be "Scientific."

This claim of "science" based on evolution is made in all their platforms and speeches delivered by Socialists in good standing.

A few expressions of this avowal of evolutionary scientific Socialism will serve:

"By Darwinism we mean, as you know, the transmutation of species by variation and natural selection—selection accomplished mainly, if not solely, by the struggle for existence. Now this doctrine of organic development and change or metamorphic evolution, which was, with its originators, Wallace and Darwin, a purely biological doctrine, was transported to the field of sociology by Spencer and applied with great power to all human institutions, legal, moral, economic, religious," etc.—Socialism, Positive and Negative, page 19, La Monte.

"Thus, both teachings, the teachings of Darwin and of Marx, the one in the domain of the organic world and the other upon the field of human society, raised the theory of evolution to a positive science."—Marxism and Darwinism, page 18.

"The logical consequences of Darwinism and of scientific evolutionism applied to the study of human society lead inexorably to Socialism, as I have demonstrated in the foregoing pages."—Enrico Ferri's Socialism and Modern Science, page 158.

"They supplement each other in the sense that, according to the Darwinian theory of evolution, the animal world develops up to the stage of man, and from then on, that is, after the animal has risen to man, the Marxian theory of evolution applies."—Marxism and Darwinism, page 33.

As expressed above, Socialists accept the theory of evolution in regard to the material organic and inorganic creations as being "an established and exact science." They also go further and claim that the doctrine of evolution, its former development, and its future progressive effects apply to all human institutions, legal, moral economic and religious, and that the economic condition of man in the future will determine without reference to his free will, by immutable laws carrying him on to his destiny in his industrial and living conditions.

In harmony with this theory, the following from "Socialism Utopian and Scientific," page 26, is of interest:

"Calvin's creed was one fit for the boldest of the bourgeoisie of his time. His predestination doctrine was the religious expression of the fact that in the commercial world of competition success or failure does not depend upon a man's activity or cleverness, but upon circumstances uncontrollable by him. It is not of him that willetth or of him that runneth, but of the mercy of unknown superior economic powers."

The complete theory of Socialism in regard to man is a doctrine of blank despair in that it denies the effect of man's reason operating by means of free will, to work out his destiny and produce any other effects than those which were fore-ordained for him by a cruel and soulless operation of the laws of nature.

The theory of evolution is still only an hypothesis and the Socialist assumption that they are teaching "scientific government based on the fact of demonstrated evolution" is absurd.

There is no evidence whatever for the common genetic descent of all plants and animals from a single primitive organism.

Neither the Jewish nor Christian theologies accept the probability of evolution in regard to the origin of the life of man's body and soul which they logically assign to a great First Cause or God for his power in the creation of all things.

Both schools of theology harmonize in the theory that man has a soul, and that this soul could not have had its origin in matter; that the soul is a special creation of the Almighty, which is akin to the divinity in its attributes, that throughout its earthly existence, it is responsible to its Creator, and like God, will have immortality. This is dualism.

The Socialistic-atheistic theory of evolution rejects the assumption that the soul was created separate from matter and considers the creation of the body of man an ordinary materialistic effect. This is monism.

The Jewish and Catholic religions hold that it is quite comprehensible that God should have made use of natural evolutionary causes in the production of man's body. This doctrine will be seen in the Jewish Encyclopedia and it was also propounded by Saint Augustine in a very early day; but these theologies agree that the human soul could not have been derived through natural evolution from that of the brute. Since the soul is of a spiritual nature, therefore the soul is the effect of a special creative act of God.

The Jewish term for "day" in the story of creation does not imply that a day, as described in Genesis, was but 24 hours in duration, as the Jewish language has no expression for the periods of time, and used the word "day" without reference to its being a period of 24 hours.

From the beginning no theological authority has held by any means that the world was created in 144 hours or six calendar days, and the theory of evolution that a long period of time transpired before creation was completed, with the days each representing thousands of years is perfectly consistent with the narrative in Genesis.

The scriptures were never intended as scientific text books. If God had revealed every material fact to man, there

would not have been anything remaining for the reason of man through his free will to do.

The special faculties of man would have been idle, and he would have been unhappy from lack of accomplishment.

"The beaver builds a dam, and the bird a nest, and the bee a cell; but while beavers' dams, and birds' nests, and bees' cells are always constructed on the same model, the house of man passes from the rude hut of leaves and branches to the magnificent mansion replete with modern conveniences. The dog can, to a certain extent, connect cause and effect, and may be taught some tricks; but his capacity in these respects has not been a whit increased during all the ages he has been the associate of improving man, and the dog of civilization is not a whit more accomplished or intelligent than the dog of the wandering savage. We know of no animal that uses clothes, that cooks its food, that makes itself tools or weapons, that breeds other animals that it wishes to eat, or that has an articulate language. But men who do not do such things have never yet been found, or heard of, except in fable. That is to say, man, wherever we know him, exhibits this power—of supplementing what nature has done for him by what he does for himself."—"Progress and Poverty."

On the other hand the Socialist attitude towards a divine Creator is that of ridicule and blasphemy, and ascribes to the creator a malice towards his creatures which would be unworthy of satan in its malevolence.

Quoting from the "Origin of the Family," page 5, we find the following:

"An eternal being created human society as it is today, and submission to 'superiors' and 'authority' is imposed on the 'lower' classes by divine will. This suggestion, coming from pulpit, platform and press, has hypnotized the minds of men and proves to be one of the strongest pillars of exploitation. Scientific investigation has revealed long ago that human society is not cast in a stereotyped mould. As organic life on earth assumes different shapes, the result of a succession of chemical changes, so the group life of human beings develops different social institutions as a result of increasing control over environment, especially of production of food, clothing and shelter. Such is the message which the works of men like Bachofen, Morgan, Marx, Darwin, and

others, brought to the human race." — The Origin of the Family, page 5.

"By using the human art principle man augments his vision by the telescope, the microscope and the X-ray. With the telephone, the telegraph and wireless telegraphy he extends his power of communication—of speech. With the derrick and the steam shovel he adds strength to his arm. With the railroad, steamship and airship he extends his power of locomotion. Whence came this positive art principle by which man may first create his design and then work it out in substance, if not God given? It is not merely more of the same instinct to which the animal negatively responds in carrying out the designs impressed upon him by the Creator of the heaven and the earth. The atheistical biologists have not even a suggestion which covers this great gap in their theory. Evolution from their standpoint is a mock to common sense.

"We repeat, this discussion does not properly fall upon the process of forming man's body, but rather upon the impassable gap which separates him economically from whatsoever animal. To be cock-sure of what is without satisfactory proof to any biologist of standing; to be silent upon the latest pronouncement that 'animals do not think,' and to ignore the common, ordinary facts, in the experience of all men at all times, in all places, is audacity carried beyond the limit not merely of right reason, there is an impudence in it that savors strongly of ill-will towards Almighty God. Indeed, rebellion is the very first and the rotten, ripest fruit of malignant minds. Yet for one to declare his belief that his ancestors were not monkeys, would be a gross display of ignorance from the Socialist standard of intelligence."—Socialism, The Nation of Fatherless Children, page 71.

The adoption of atheistic evolution by the Socialists as the cause of human life, and denying dualism, which is the theory that spirit is a distinct entity from the body with attributes of immortality. The Socialists bring men to the lowest possible animal level, with no attributes above the brute and no aspirations in this life nor for the life hereafter. Hope is abandoned, and despair is adopted.

IV.

SOCIALIST SCIENCE—SPURIOUS

Socialists claim that their theory of economic and industrial government is based on an exact science, and go before the public in their party platforms, by means of their literature and speeches announcing this new government, which they claim will relieve the world of all present ills of industrial life, and will assuredly bring forth a harmonious system of industry and production, which will be of the greatest benefit to mankind.

Speaking for themselves, the Socialists assert that their system is based on Darwinian Evolution and applied to Social affairs.

The following quotations are given:

"Every Socialist writer of note is a convinced Darwinian and Spencerian, besides being a convinced Marxian. For this reason, the Socialist Darwinians are alone able to reason in a consistent materialist monist way."—*Science and Revolution*, page 149, 1905. Ernest Untermann.

"Man is the product of evolution, that has been in process through millions of years."

"Before proceeding to that specific theory let us clearly understand that evolution has ceased to be a theory merely, it is also a **well established fact**."—*Evolution, Social and Organic*, page 42.

"The principle now about to be applied belongs to this latter class. It is the most luminous principle ever employed in the interpretation of the phenomena of society. This principle is that the intellectual life of a people is determined by its mode of wealth production and the social classes arising therefrom."—*Evolution, Social and Organic*, page 90.

"Granted this theory as a premise, and Weismann's conclusions cannot be gainsaid."—*Evolution, Social and Organic*, page 68.

"Natural science has made a myth of creation; astronomy, mathematics and physics have converted heaven into airy space, and the stars on heaven's system where the angels sat enthroned, into fixed stars and planets, whose nature quite excludes the presence of such beings as angels. The ruling class, which sees its existence threatened, clings to religion as the support of all authority, a dogma which all rulers have upheld up to the present day. The bourgeoisie believe nothing; it has itself destroyed all belief in religion and authority by its own process of development, and by science to which it has given birth. Its belief is a farce, and the church accepts the help of this false friend because it needs help."—"Woman in the Past, Present and Future," page 146, Bebel.

"This does not alter the fact, however, Socialism is, after all, in its fundamental conception only the logical application of the scientific theory of natural evolution to economic phenomena."—Socialism and Modern Science, page 94, Enrico Ferri.

The Encyclopedic definition of Science is given below:

"Knowledge duly arranged and referred to, general truths and principles."

Science denotes a systematic and orderly arrangement of knowledge, and hence we speak of reducing a subject to science.

In a more distinct sense, science embraces those branches of knowledge which give a positive statement of truth as founded on the nature of things or established by observation and experiment.

"Encyclopaedic Dictionary"—Knowledge amassed severally tested, coordinated and systematized specially regarding those wide generalizations called laws of nature."

Those resting only on probable evidence are not really science or knowledge.

No one can be a truly scientific student unless he considers truth of priceless importance and is prepared to sacrifice all preconceived notions whenever he discovers these to be erroneous.

Illustrating the Socialistic view and esteem of evolutionary

science, quotations will be made from some of their leading writers among whom is Arthur M. Lewis, the master of a school in Chicago which he styles the People's University—the author of many Socialistic books and one of the leading propaganda speakers.

“Darwin has put forward a theory of heredity which he called ‘Pangenesis,’ which made out a good case for the admission of the Lamarckian factor. According to this theory all the somatic or body cells give forth still smaller cells which he calls ‘gemmules.’ These ‘gemmules’ are collected, by some process not explained, in the reproductive organs.”—*Evolution, Social and Organic*, pages 68-69.

“While it is undoubtedly true that much in Weismann's position lacks experimental demonstration, it is equally true that when the heat of the discussion somewhat subsided, his theories were well to the fore, and they have since secured a wide acceptance among competent authorities. It is hardly to be expected that his two greatest critics, Spencer and Haeckel, would look with much favor on a theory the acceptance of which would make necessary the rewriting of those many volumes, which constitute their life-work.”—*Evolution, Social and Organic*, pages 76-77.

“Although evolution is an established fact, our knowledge of its processes are incomplete and must always remain so until we have solved that most vexed of all biological problems, the ‘causes of variation.’

“As to the nature of these causes, natural selection is dumb. For its purpose, variation is simply assumed to be a fact, and Darwin's acknowledged ignorance as to how variation is brought about is expressed in the term ‘spontaneous variation.’ Until variation has played its part by producing new and various forms, selection has no function or office to perform.”—*Evolution, Social and Organic*, pages 82-83.

“It is being acknowledged every day that modern accepted scientific explanations of the ‘nature of things’ are becoming more and more inadequate to the satisfaction of true knowledge.”—*Socialism, Its Growth and Outcome*, page 65.

The last quotation above is from William Morris and Ernest Belfort Bax, leading Socialists of Great Britain, and of high standing, and while in every work and pamphlet which they and Arthur M. Lewis put forth to influence men to join the Socialistic movement they assert evolutionary

Socialism is an established science, while at the same time in their writings they acknowledge that it is inadequate and unsatisfactory and cannot be claimed to "contain true knowledge."

According to the definition given above by Encyclopedias neither one of these men is a scientific student because neither one of them is prepared to sacrifice all preconceived ideas he might have discovered to be erroneous.

"Then Cesare Lombroso entered the arena leading a camel. According to the Italian criminologist, the camel's hump had been first acquired by bearing loads and then transmitted by heredity. From the fact that the camel and the llama, which is smooth backed, have something in common, he concludes that camels are really llamas that have recently acquired a hump in the performance of their labors. Lombroso also supported his hump theory by some statements about Hottentot women having developed callouses on their hips by carrying their children on their backs."—*Evolution, Social and Organic*, pages 72-73.

The above quotation before being published in book form was delivered in a lecture by Prof. Lewis before an audience at the People's University and shows the kind of science which Socialist leaders are benevolently bestowing upon the public at 50 cents a head.

It is difficult to ascertain how the Socialistic audience connects this luminous science with industrial political economy, and to justify their relecture of God as the creator of all things, and attempt to repeal the civil and criminal codes of Moses. They cannot make the hump of the camel, nor the callous of the Hottentot convincing against the Faith of the Fathers.

"From some time past, tailless kittens have frequently appeared in the families of many different mother cats at Waldkirch, and this fact is explained in the following manner. A clergyman, who lived for some time at Waldkirch had married an English lady who possessed a tailless male Manx cat. The probability that all the tailless cats in Wald-

kirch are more or less distant descendants of that male cat amounts almost to certainty. Since a male Manx cat has reached the Black Forest, it might equally well arrive at some other place.”—*Evolution, Social and Organic*, page 75.

The above was also contained in the same lecture. The wonder is that Mr. Lewis took the evidence of a clergyman in regard to the sad fate of these kittens, as Mr. Lewis abhors clergymen, or any person who teaches morals or religion. However that may be, this magnificent science was perhaps propounded by Mr. Lewis for the purpose of showing that there is no God, and that the cats came into being by process of evolution.

The last remark that the cat might equally arrive at some other place in the Black Forest is certainly very brilliant. But following their evolutionary theory where do the Socialists expect to “arrive at”? “It might equally well arrive at some other place.” The following quotations amply establish that Socialists themselves recognize the fact that evolution as a science has not been established; therefore it cannot be claimed as a sound basis on which to build the most serious theories affecting life and civilization.

“Weismann maintained that variation arose solely through the combining of two portions of differing germ-plasm contributed by two different individuals, and producing a new individual unlike either—a ‘variation’ from both. While whatever there was of victory fell to Weismann, neither side has experimentally proven its case, and we are still in the dark as to the ‘causes of variation.’ Our ignorance is still cloaked in the convenient word ‘spontaneous’; to Darwin’s ‘spontaneous variation’ we now add DeVries’ ‘spontaneous mutation.’”—*Evolution, Social and Organic*, page 84.

“Romanes, one of Weismann’s ablest critics, compares Weismann’s theory with Darwin’s, and while he refuses to defend Pangenesis against Weismann’s charge that it is a wholly unsupported speculation, he replies by contending that the germ-plasm theory lives in precisely the same kind of a glass house.”—*Evolution, Social and Organic*, pages 69-70.

“As DeVries clearly recognizes, Darwin is in no way re-

sponsible. 'Darwin,' says DeVries, 'recognized both lines of evolution.'—*Evolution, Social and Organic*, page 85.

If there are two "lines" there cannot be any definite or scientific system of evolution.

"But although this controversy has split the evolutionists into two camps, it in no way compromises the evolution theory itself."—*Evolution, Social and Organic*, page 61.

Although there is a controversy, and "two camps" of Socialists they still absurdly claim the establishment of a Science. A definite Science is indisputable.

"Thompson's views of the recent age of the world have been for some time one of my sorest troubles."—*Life and Letters of Chas. Darwin*, vol. 3, page 114.

"Grant Allen in his biography of Darwin says, 'Let not the love of the biographer deceive us. Not to mince matters, it was his one conspicuous failure.'"—*Evolution, Social and Organic*, page 69.

"About 1896, however, the public grew tired of the never-ending flood of biological lore on what looked to the lay mind like an insoluble problem. The editors, with their fingers on the public pulse, cried, 'A plague on both your houses.'"—*Evolution, Social and Organic*, page 63.

Prof. Haeckel who is the prime authority of Socialists in support of their theories that man has descended from the lower orders of animals, the monkey just ante-dating the development of man. According to this theory, he himself acknowledges that he is not certain of his premises, or in fact of much of his theory.

"We grant at once that the innermost character of nature is just as little understood by us as it was by Anaximander and Empedocles, twenty-four hundred years ago, by Spinoza and Newton, two hundred years ago, and by Kant and Goethe, one hundred years ago. We must even grant that this essence of substance becomes more mysterious and enigmatic the deeper we penetrate into the knowledge of its attributes, matter and energy, and the more thoroughly we study its countless phenomenal forms and their evolution. We do not know the 'thing in itself,' that lies behind these knowable phenomena. But why trouble about this enigmatic 'thing in

itself' when we have no means of investigating it, when we do not even clearly know whether it exists or not?"—The Riddle of the Universe, New York, 1900, Prof. Haeckel.

Haeckel after many years of service as a Scientist, was thoroughly discredited on account of falsifying the alleged proof he had brought forth in support of man being a descendant of animals.

The following quotation shows the sad fate of Professor Haeckel, the leading authority on Socialistic Science, and proves "Socialistic Science" spurious, based on lies of all kinds. Written, printed, spoken, and visual lies exhibited by anatomical plates. On this failure to deceive the ignorant by high sounding terms, the entire foundation of Socialism breaks down.

"Shortly before his seventy-fifth year was reached (Feb. 16, 1909) Ernst Haeckel, Professor of Zoology at the University of Jena, had been compelled to admit, over his own signature, the existence of deliberate forgeries in his scientific writings.

"Haeckel had published in 1907, a pamphlet, entitled 'Das Menschen—Problem,' in which representations of embryos of man—and apes were given. Dr. Arnold Brass in 'Das Affen—Problem' asserted that many of the diagrams were inaccurate and worthless, and that others had been purposely and deliberately falsified; that in particular, Haeckel's Gibbon-embryo (plate 3) was a reproduction of Selenka's drawing of a Macacus-monkey-embryo, 15 or 16 vertebrae having been omitted, and the name changed; . . . In proof Brass published the original diagrams and Haeckel's distorted and forged copies side by side.

"This deadly parallel made all thought of escape impossible. Haeckel's reply appeared in the Munchner Allgemeine Zeitung (No. 2, Jan. 9, 1909), and contained the following admission:

"To put an end to this unsavory dispute I begin at once with the contrite confession, that a small number (6 to 8 per cent) of my embryo diagrams are really forgeries in Dr. Brass's sense . . . I should feel utterly condemned and annihilated by this admission, were it not that . . . the great majority of all morphological, anatomical, histological and embryological diagrams . . . are not true to nature, but are more or less doctored, schematized and reconstructed.'

"The last sentence caused a sensation. Professional ethics require that the word **schematic** be always added to every diagram which the author has retouched or invented; whereas Haeckel deliberately left his readers under the impression that he was using diagrams from nature! The Zoologists of Germany were, therefore, compelled, much against their will, to throw Haeckel overboard in order to save their own honor.

"A statement signed by 46 professors representing 25 German and Austrian universities and scientific schools discredited Haeckel's work (No. 8, Munchner Allgemeine Zeitung) and 36 other scientists representing nineteen universities, botanical laboratories, etc., of Germany, Switzerland and Austria, including the University of Jena agreed in demanding 'that henceforth as in the past, German scientific research shall rest on an uncompromising love of truth.' 'Yet the past holds an ugly record.' In 1868, Haeckel printed off **one and the same diagram** three times in succession to show the marvelous similarity of the embryos of man, ape and dog. Rutimeyer called attention to this curious device, whereupon Haeckel conceded that he had been guilty of a 'thoughtless piece of folly.' The end of his career is therefore worthy of the beginning (Augsburger Post-Zeitung, March 23, 1909) 'Repudiation of Haeckel is now unanimous and complete; he is discredited by the signed verdict of eighty-two of the foremost German authorities.'"

It is a false impression created by Socialists that Scientists are almost a unit against the doctrine that the universe was created by a Supreme Being as a First Cause.

Three of the greatest Scientists the world has ever known, together with hundreds of others bear testimony to their belief in such creative power. They are quoted below.

"Eternal, infinite God, I perceive Thy omnipotence in the works of Thy creation, and am like one stricken daft with admiration and wonder. Every part of Thy handiwork, the most infinitesimal as well as the most sublime, is alive with power and wisdom, with unspeakable perfection. The benefits that accrue to us poor mortals from Thy works prove Thy infinite goodness, their beauty and harmony bespeak Thy wisdom, their perpetuity and fruitfulness, Thy eternal power."—Linnaeus.

"Because biologists could not escape from the conclusion that there was original creative power when they studied the physics and dynamics of living and dead matter, science was not antagonistic to religion, but a help to it. 'A million of

millions of years would not give them a beautiful world like ours.'—Lord Kelvin.

“Two important deductions may be drawn from reading the opponents of Lord Kelvin: the first is, that while they deny Creative Power, they offer no alternative; and, secondly, their reason for not accepting Creative Power is that they cannot conceive of it. The first shows clearly the limitations of biology as such and its ignorance of the origin of its own subject matter. Ignorance of a thing can never become an argument for its non-existence. Inadequacy of the means offered by a particular science must be supplemented by other legitimate means furnished by some other legitimate branch of science in order to reach the conclusion which the first science unaided could never attain. In the case under consideration the facts furnished by biology must be aided by a process of logical reasoning upon those facts, and the logical conclusion must be admitted by every reasonable mind.

“This brings us to the consideration of the second deduction of the opponents of a Creative Power—namely, that they cannot admit such a power because they cannot conceive of it. This is a most startling statement in the light of scientific methods in every department of science. If there is one thing that any scientist demands as a matter of belief and to which he appeals in all his investigations it is the principle of causation. Remove this principle and what a sorry picture is presented by the investigator in the laboratory.

“Now, those scientists who rigorously demand the application of this principle in every step of scientific investigation should logically demand it to explain the existence of the universe. Hence, to say that they cannot conceive of a Creative Power is to abandon at a crucial point the principle of causation, the chief incentive to scientific investigation.

“Probably scientific atheism is based largely on the misunderstanding of the too great generalization of modern science. These great laws are the conservation of energy and the conservation of matter. But in reality what do they mean? Simply this: in our hands we can neither destroy or create matter or energy, and that we believe on the principle of causation that the same effect always follows everywhere the same cause, and hence we generalize. But whence matter and energy? Are we to deny the principle of causation here?

“It is refreshing to find such princes of science as Kelvin, Newton, Muller, Locke, Schwann, Pasteur, Liebig and others deeply drinking at the fount of science and impregnated with the true philosophy of science, defending from scientific grounds the existence of God in opposition to the

agnosticism of Huxley, the materialism of Tyndall, the atheism of Clifford, the skepticism of Fitzjames Stephen, the positivism of Frederic Harrison and pantheism of Haeckel to understand that science must perforce soon cease her dogmatism, confine herself to her own legitimate sphere and become as she must by right the handmaid of religion."—Rev. D. T. O'Sullivan.

An established science is thus defined by Prof. Dolbear:

"In an established science there are no contingencies and no possibilities of hedging. If any one of the fundamental postulates of science could be overthrown, the whole body of science would go with it."

As an estimation of Fake Science, the words of the Rev. L. A. Lambert, as used against an atheistic lecturer will apply to the Socialistic propagandists:

"God abhors lying spirits, false prophets, false philosophers and deceivers of all kinds, ancient and modern, and yet he permits them to exist because he cannot make them impossible without destroying "free will" or human liberty. There were laws enacted condemning these false prophets and other popular seducers, but these laws were not enforced because the false prophets, etc., flattered the passions of the people, telling them pleasant things. They were popular lecturers in their day, and they did not die without issue."

True science is the knowledge of the truth, and is an ability to demonstrate the truth to the understanding of others.

Science is the knowledge of the reality of things; vain speculation on unproved theories is not science because science must be demonstratable and provable truth.

Knowing the demonstrative teaching of astronomy, we can assert as a truth that the sun causes the variations of the seasons.

Knowing the hypothesis of organic evolutionary processes, we are not warranted by truth to apply them to man, to his creation, to his descent and development, nor to his economic condition present nor future.

Such a theory put forth as "scientific" knowledge would be as violative of the truth as to call the incantations and charms of soothsayers and alchemists the "science of chemistry."

These Socialist writers and lecturers publish their books in the four quarters of the world and sell their lectures to gaping multitudes. These Socialists assume a dictum and an air of philosophic profoundness, when at the time they are not dealing with realities and cannot be profound—for profundity must have knowledge of the truth as its support.

His attractions for the ignorant are the use of big words. He wants to be rated an encyclopaedist when he is not an A. B. C. D.-ist in truth.

His affinity for the vicious is their common hatred of all that is known to be morally good and true.

Instead of teaching coherent truths, he proposes irrational vagaries.

Instead of possessing profound intelligence, he has shallow incapacity.

But he is satisfied to sell counterfeit science in exchange for bona fide coin of the government that he is trying to destroy.

To hear a lot of Scientific Socialists propound their theories causes one to think of a tribe of Simians.

A lot of idealogists chattering in the tree of knowledge in the language of their simian ancestors about some barren ideality. And ordinary mortals listening, are more or less impressed, and even some of the less intelligent of men say, "We are convinced that monkeys do have a language, although we cannot understand them, and we doubt if they understand themselves."

V.

SOCIALISM ATHEISTICAL

The doctrine of the Mosaic and Christian religions assert that man is a special creature, created by the Almighty with attributes in his nature which make him a little lower than the angels and an heir of immortal life, these attributes being, reason, memory, and free will, and the Mosaic law of the Ten Commandments being moral rules for his guidance as between himself, his creator and his fellow man.

The Socialist teaches that men, by evolution, had no special creation and are derived from the lowest forms of animal life, finally culminating in the ape and monkey, and not being specially created, there are no rules of life which govern the actions of men.

From this standpoint, Socialism absolutely denies religion.

Leading Socialists avow this very clearly.

They are ultra-materialists, and adopt the Darwinian theory of evolution, claiming that all humanity, themselves included, descended from Apes, the Socialist being superior to others, in that he was provided with a better tail—a tale of woe.

Christians do not claim such ancestry, and of the Socialist we will remark, adopting Shakespeare, "It is a wise son that knoweth his own father."

Socialism is essentially atheistic. Occasionally a Socialist professes to be theistical, but he has a misconception of Socialism, for if he believes in "the material conception of history," which is the only basis for Scientific Socialism, it is utterly impossible

at the same time for him to be a Socialist, and finally if he perseveres in studying such a doctrine, he will find that his fire of Christian faith will be extinguished by the foul sewer water of Socialistic doctrine, which is as antagonistic to Christianity as water is to fire.

To fairly demonstrate the Socialist position on Atheism, extracts have been made from the writings of prominent Socialists the world over, which quotations here follow:

"Darwinism deals with a new scientific truth which has to contend with religious prejudices and ignorance. Yet it is not hard to see that in reality Darwinism had to undergo the same experiences as Marxism."—Marxism and Darwinism, page 22, A. Pannekoek.

"Darwinism came at the desired time; Darwin's theory that man is the descendant of a lower animal destroyed the entire foundation of Christian dogma."—Marxism and Darwinism, page 23.

"It is for this reason that science and religion are in inverse ratio to each other; the one diminishes and grows weaker in the same proportion that the other increases and grows stronger in its struggle against the unknown."

"Joseph Diezgen has thus stated what may be called the law of the atrophy of religion: 'The more the idea of God recedes into the past the more palpable it is; in olden times man knew everything about his God; the more modern the form of religion has become, the more confused and hazy are our religious ideas.'"—Socialism, Positive and Negative, page 95.

"In practice it is very convenient to have one principle for the human world and another one for the animal world. In having this, however, we forget that man is also an animal. Man has developed from an animal, and the laws that apply to the animal world cannot suddenly lose their applicability to man. It is true that man is a very peculiar animal, but if that is the case it is necessary to find from these very peculiarities why those principles applicable to all animals do not apply to men, and why they assume a different form."—Marxism and Darwinism, page 36.

A MATERIALISTIC CONCEPTION

"Socialism arises from the recognition that the sole aim of mankind is happiness in this life."—Professor Karl Pearson. The Moral Basis of Life.

"Socialism tends to substitute itself for religion, because

it desires precisely that humanity should have in itself its own 'terrestrial paradise,' without having to wait for it in a 'something beyond' which, to say the least, is very problematical."—Professor Ferri. *Socialism and Positive Science*.

"Socialism may be defined as the application of the theory of evolution to the phenomena of society. This is precisely what Marx and Engels accomplished, and this is why their work is so fundamentally opposed to the conventional theories and theological superstitions current in their time."—*Evolution, Social and Organic*, page 58.

"Law, morality, religion, are to him (Socialist) so many bourgeois prejudices, behind which lurk in ambush just as many bourgeois interests."—*Communist Manifesto*, page 27.

"The attitude of the reformed church toward the fundamental facts of life was not different from that of the true church. It controlled the civic rights of the colonist of America for a time. It did not admit women to any of the rights from which they were excluded in the true church. The last of the witch-burnings took place under the auspices of the reformed church at Salem, Mass., in the eighteenth century."—Lida Parce in *Lesson Outlines, etc.*, pages 46-47.

"The education effected in the public schools, formed under the influences of theology, and at a time when political control and not industrial administration was the object sought, has proved to be inadequate to present needs. It is not related to industrial life, and industrial life is the basis of society. It seeks to train the mind to ideals that are outgrown and it does not equip the student for the business of making a living."—Lida Parce in *Lesson Outlines, etc.*, page 59.

The above, from authoritative sources quoting the *Communist Manifesto*—the very foundation and corner stone of Socialism, and also quoting Marx and Engels, demonstrates that Socialism is essentially Atheistic and bitterly antagonistic to any form of religion.

This will explain why the Socialists, when they attain to any degree of power will assault the organized church and attempt to destroy the same, which is but recent history in France and Portugal, and is a certain demonstration of the antagonism of Socialism to the church.

While it happened that in these countries the Catholic Church was dominant, the same spirit of bitter hatred to

religion would be no respecter of churches in any country where Socialism may obtain political power.

This fact is so well known in France that the Evangelical churches of that country stand together with the Catholics, solidly opposed to the progress of Socialism.

Socialist leaders are aware that both Socialism and the Church cannot exist in the same government and that explains the death struggle in which they are engaged against Christianity.

"On this side then, Socialism is closely related to the religious evolution, and tends to substitute itself for religion, since its aim is for humanity to have its own 'earthly paradise,' here, without having to wait for it in the hereafter, which, to say the least, is very problematical."—Socialism and Modern Science, page 62, Enrico Ferri.

"The saying of Tridon, subsequently repeated by Bebel and others, to the effect that Socialism stands for a system of life and thought expressing itself in economics as Communism, in politics as Republicanism, and in Religion as Atheism, embodies in a few words a large measure of truth.

"It were surely a much better policy, while always insisting on the avoidance of barren theological controversies, or the unnecessary irritation of smouldering religious sentiment, to candidly admit that Socialism . . . is, nevertheless, if nothing else, incompatible with the supernaturalism, and with much of the ethics of the old religious systems."—E. Belfort Bax, Essays in Socialism.

"The great men, who in France prepared men's minds for the coming revolution, were themselves extreme revolutionists. They recognized no external authority of any kind whatever. Religion, natural science, society, political institutions, everything, was subjected to the most unsparing criticism; everything must justify its existence before the judgment-seat of reason, or give up existence."—Engels' Socialism, Utopian and Scientific, pages 47-48.

George Bernard Shaw, in the preface to "Plays, Pleasant and Unpleasant," says: "I have no respect for popular morality." A few weeks since a workingman, who had been listening to a stereotyped sentimental harangue emitted by one of our amiable utopian comrades, showed me the palms of his hands, which were thickly studded with callouses, and asked me, "What the hell has a fellow with a pair of mits like those to do with morality? What I want is the goods."

Shaw meant what he wrote; yet the critics will continue to treat his utterance as one of Bernard Shaw's "delightfully witty paradoxes." My friend meant just what he said; yet Salvation Armyists and other good Christians will continue to preach to him and his kind a religion and a morality which have become meaningless to them."—Socialism, Positive and Negative, pages 61-62.

"This brings me to the churches, the spires, if any, will be used as stations for wireless telegraphy. In these halls the people will assemble for lectures, concerts, theatrical performances . . . After the lecture or concert the people will have a dance, the old gentlemen play skat, and the old ladies hold a Kaffe Klatch."—Social Democratic Herald, March 2, 1907.

The quotation given above from an American Socialist paper shows the spirit that now exists in America, and which is sometimes openly avowed and more frequently confined in its expression to secret meetings or to the circulation given sheets devoted to opposition to the church.

Below we give a quotation from Bebel, before his death, leader of the Socialists in the German Parliament, which announces his will toward ministers of religion and morals:

"Society will not interfere. The priest must perform his share of social labor, and as this is full of instruction for him as well as for others, perhaps the time will come for him too in which he recognizes that the highest aim in life is to be a human being.

"Morality and ethics have nothing to do with religion; those who assert the contrary are either fools or hypocrites. Morality and ethics are the expression of conceptions which regulate the actions of men and their relations towards each other; religion regulates the actions of men towards supernatural beings. But ideas of morality are the fruit of the social conditions of mankind at a given period, just as religion is the fruit of those conditions. Cannibals consider it highly moral to eat men."—Woman in the Past, Present and Future, page 215.

The antagonism of Socialism to religion is shown in the standard Socialist book. "Our Mental Enslavement," as follows:

"We find the priest licking the hands of the powerful and combining with them for the purpose of exploiting the worker. These last were the supposed followers of the lowly Nazarene who had no place to lay his head."—Our Mental Enslavement, page 24.

"Law and order means the laws and the orders of the capitalist class which the worker from childhood up is taught to obey, under penalty of imprisonment backed up by a threat of hell fire, coming from the ministerial profession.

"It is almost entirely by mental chains that the workers are enslaved.

"We must break away from all the superstitions, orthodox beliefs, and moral codes of an old society before we can establish a new one.

"The religious reformations in the past have been merely the reflex of a changing industrial system adopting a code of morality to reflect new class interests."—Our Mental Enslavement, page 44.

Quotations showing antagonism to God and his church, religion and morals, are given below, which contain proofs from a multitude of witnesses that Socialism is the avowed mortal enemy of Christianity and Christian ethics and morals.

It also follows that if Mosaic morals were destroyed, that the basis of all civil and criminal laws the world over would be undermined, and all people would be without law, and lawless.

"It is because Socialism knows and foresees that religious beliefs, whether one regards them, with Sergi, as pathological phenomena of human psychology, or as useless phenomena of moral incrustation, are destined to perish by atrophy with the extension of even elementary scientific culture. This is why Socialism does not feel the necessity of waging a special warfare against these religious beliefs which are destined to disappear. It has assumed this attitude, although it knows that the absence or the impairment of the belief in God is one of the most powerful factors for its extension, because the priests of all religions have been, throughout all the phases of history, the most potent allies of the ruling classes in keeping the masses pliant and submissive under the yoke by means of the enchantment of religion, just as the tamer keeps wild beasts submissive by the terrors of the cracks of his whip."—Socialism, Positive and Negative, pages 96-97.

"So now the progress of Sociology is restrained by the

doctrine of divine providence. Believers in divine providence are well represented by the Hindoo who, in his lesson on English composition spoke of his father as having "died according to the caprice of God which passeth all understanding."—*Evolution, Social and Organic*, page 173.

"Tradition is a great retarding force, is the *vis inertiae* of history, but being merely passive, is sure to be broken down; and thus religion will be no lasting safeguard to capitalist society. If our juridical philosophical and religious ideas are the more or less remote offshoots of the economic relations prevailing in a given society, such ideas cannot, in the long run, withstand the effects of a complete change. And, unless we believe in supernatural revelation, we must admit that no religious tenets will ever suffice to prop a tottering society."—*Engels' Socialism, Utopian and Scientific*, page 43.

CHRISTIAN SOCIALISM

(A Misnomer)

There are a few persons in the Socialistic movement, or rather on the fringe of the Socialist movement, having never been accepted into full confidential fellowship with the inner propaganda, who are pleased to call themselves "Christian Socialists."

At various times ministers of different denominations have joined the Socialistic movement, and it is a rather noted fact that a large percentage of the ministers claiming to be Christians when first attaching themselves to the Socialist cause, have later on disavowed Christianity and have become Materialists of a virulent type. Noted among this class of ministers is the Rev. Geo. D. Herron, who is a good type of other ministers who have apostatized from the Christian faith.

There are numerous leading Socialists who do not welcome Christians to the movement. If Christians join the movement they are merely tolerated by these monist Socialists with the idea that they will finally become full fledged Materialist Comrades.

The tactics of the Socialist party are to encourage Christians to join the movement, hoping thereby to make them decoys so that other persons may lose fear of the Socialists and come with these Christians into the Socialist camp.

Many persons still believe they are Christians, and at the same time Socialists, but the authoritative quotations given herein should easily disabuse their minds that they can be but a hybrid with two lobes of a brain in which there is care-

fully tucked away on one side Socialistic Atheism and on the other side Christian Belief.—They are like Eggleston's silly boy inmate of the poor house, "with potato on one side of his head, and hog brains on the other."

He could some times think with the hog brains. The potato brains gave him a Materialist Conception of History and the hog brains impelled him to think that he was descended from an animal, as he constantly wanted to take the property of others.

"One word on that singular hybrid, the 'Christian Socialist.' . . . The association of Christianity with any form of Socialism is a mystery, rivalling the mysterious combination of ethical and other contradictions in the Christian divinity himself.

"It is difficult to divine the motive for thus preserving a name which, confessedly, in its ordinary meaning, is not only alien, but hostile to the doctrine of Socialism."—The Ethics of Socialism, by Bax.

"The sheep's nature of a Christian is shown in his resemblance to the Lamb of God."—Karl Marx, Capital.

While so long ago as 1899, at the Madrid Convention, the Spanish Socialist party resolved:

"To expel any comrade who supported positive religion."

"The crowning generalization of modern thought is that which presents the Universe as a unity, inter-related in all its parts. By it, the defenders of dualism are discredited and their theological, metaphysical philosophy is thrown aside. It is no longer God and Man, nor even Man and God, but Man only, with God an anthropomorphic shadow, related to man not as his creator, but as created by him. God and Man are not 'two,' but in reality 'one.'

"Modern science has reversed the order of their appearance, and also the order of their dependence. That which seemed to our primitive ancestors a living reality, a separate and independent being, proves, when submitted to the tests of anthropology and psychology, to have been a creature of their own dreams.

"The dim and shadowy outline of the superhuman deity fades slowly from before us; and as the mist of his presence floats aside, we perceive with greater and greater clearness, the shape of a yet grander and nobler figure—the figure of him who made all Gods and shall unmake them."—Evolution, Social and Organic, pages 133-134.

"Has not Christianity declaimed against private property,

against marriage, against the State? Has it not preached in the place of these, charity and poverty, celibacy, and mortification of the flesh, monastic life and Mother Church? Christian Socialism is but the Holy Water with which the priest consecrates the heart-burnings of the aristocrat."—Communist Manifesto, page 45.

Arthur M. Lewis, author, lecturer, and confessed Scientist, claims to be amused at the performance of Christian Socialists. He should be, as they are gymnastic performers.

"Socialists have always been among the first to enjoy these entertaining performances, and it seems like divine retribution when these same theological and 'Reverend' persons tumble over into the Socialist camp and bring their obsolete methods of thinking with them.

"They dub themselves 'Christian' Socialists and proceed to show that 'Socialism is a philosophy concerning the social and economic life of man, and not the religious at all.'—Evolution, Social and Organic, page 135.

Dr. Aveling, son-in-law of Karl Marx, declares his opposition to Christianity and his hatred for its members, as follows:

"Mr. Headlam is sorry I do not think it worth while to expose the evils of capitalism. I do. But I know that others are at this good work, and I know that Christianity and Capitalism support, and are supported by each other. They are Siamese twins. They live, they die together. A blow at one, is a blow at both. Christianity is a pander to Capitalism, bringing to it for prey the fair virgin called Labor, beguiled by the hope of a beatific hereafter.

"We can scarcely wonder that certain impetuously honest natures among the Socialists exclaim against the admission of priests to the party. The priest in this respect is in the same position as the capitalist. He is a monopolist. A capitalist can join the Socialist party as an individual, and will be welcomed as a man. But he must denounce even if he cannot renounce, his capitalism. The priest also is admissible to our human, earthly, natural society as an individual, and is welcome as a man, but he must denounce his priesthood and all its pretensions to relation with the supernatural. And whilst we cannot fairly, or for the time wisely ask the capitalist to give up his sources of income, and therefore of work for the good cause, we can ask the priest to do this. There are other means of livelihood more lucrative in some cases, and more honest in all.

"In Christianity we see not only a supporter of the

greatest of social evils, but a system that by its fundamental principles, vitiates human thoughts, and distracts the attention of mankind from the natural and actual. Against these, therefore we fight."

The tactician and politicians of the Socialistic party, including the ex-Rev. Geo. D. Herron, take more or less different views in regard to the policy to be pursued in inducing Christians to become Socialists.

The following quotation will indicate this tactful attitude:

"I have always been thoroughly opposed to the using of the Socialist platform for the propagation of anything known as 'Social Christianity.' I have never, when speaking from a Socialist platform, made use of it for religious propaganda. I believe every such use of Socialism will result in confusion, disaster and betrayal. Every appeal to men to become Socialists in the name of Christianity will result in the corruption and betrayal of Socialism in the end, and in the use of the movement for private ends. People cannot separate Christ from Christianity. And Christianity today stands for what is lowest and basest in life. The church of today sounds the lowest note in human life. It is the most degrading of all our institutions, and the most brutalizing in its effects on the common life. The church is simply organized Christianity. For Socialism to use it, to make terms with it, or to let it make approaches to the Socialist movement is for Socialism to take Judas to its bosom. There is not an instance, in sixteen centuries, in which the church has not betrayed every movement for human emancipation it has touched. Official religion and militarism are the two guardians of capitalism, and the subtle methods of the church, in destroying the manhood of the soul and keeping it servile, are infinitely more to be dreaded by the Socialist movement than the world's standing armies.

"Let us keep clean from confusion and self-deceit in this critical hour, and not use the Socialist movement for special propagandas of our own. If we belong to Socialism, if our lives are dedicated to the revolution—and its emancipation of mind and body, then let us give ourselves to it without trying to use it, or without putting conditions in our service."—The Worker, 3-30-02, republished from The Advance, also republished in The Wage Slave, Hancock, Mich., July 3, 1908, Geo. D. Herron.

"One of the darkest curses that has fallen on the working class is its being shut out of the wondrous world of modern thought. The great gates of the Temple of Science

are clanged in its face, and its mind is fed on the theological garbage of the Middle Ages. In the school, the press, and especially the pulpit, ideas are gravely presented as serious truths, which are known by all university men to be thoroughly exploded lies."—*Evolution, Social and Organic*, page 168.

"In Labriola's strong words, 'Nothing happens by chance.' The Marxist believes this in all its fulness. To him systems of religion, codes of ethics and schools of art are, in the last analysis, just as much products of material causes as are boots or sausages. There are some intellectual Socialists whose mode of life has shielded them from the discipline of the Machine Process—the inexorable inculcator of causation—who attempt to place religion and ethics and other ideological phenomena in a separate category not to be accounted for by the materialistic conception of history. These may turn to Marx and weary their auditors by their iteration of 'Lord! Lord!' but verily they know not the mind of the Master."—*Socialism, Positive and Negative*, page 58.

A. M. Lewis in debate (1915) with Rev. St. John Tucker, "Can a Christian be a Socialist?" said:

"Ninety-nine per cent of Socialists are Atheists.

"A so-called Christian Socialist is a hybrid.

"Thou shalt not steal—its utility doubtful. Religion always adapts itself to changing conditions. It is only a fair weather friend of the working man, always upholds the rich as against the poor.

"What did Jesus know? He believed disease due to evil spirits. A last fool hope of religion is to save itself. It cannot save others.

"We will welcome any Christian into the Socialist ranks and tolerate him in the hope that he will get in contact with ideas, and get rid of his superstition.

"Atheism is dominant in the works of all Socialist writers.

"Socialist Science is a denial of religion, and the less Socialists have to do with religion the better they will get on."

The avowal is made by John Spargo and others that the ethics of Socialism and Christianity are entirely different and distinct.

Antagonism is shown, not only to the Catholic church, but to other churches which are teachers of religious ethics.

"The Roman Catholic, which was the first established Christian Church that became orthodox, adopted a ritual and promulgated dogmas. The various protestant religions each represent a religions revolution in which new codes of morality were adopted, or in which slight changes were made in the previous code, adapting it to the desires of a rising social class."

"What we have to do on behalf of the ethics of the Social-Democratic State is to separate them from precepts enjoining duty to God and from any other commands for which there is no social and secular warrant."—*Socialism and Character*, page 43, J. Leatham.

"We have lost the courage of our faith, if indeed, we ever had it to lose.

"Take, for example, the question of ethics. How often do we see quoted in our own press, from the *Encyclopedia Britannica*, that familiar fallacy that 'the ethics of Christianity and Socialism are identical.' It is not true; we do not ourselves, in most cases, believe it. We repeat it because it appeals to the slave-mind of the world. It is easier so to act, than to affirm, what in our very souls we feel to be true, that Socialism as an ethical interpretation of life is far removed from Christianity, and of infinitely greater beauty and worth. The ethics of Christianity, like its practices are characterized by a monstrous disregard of the common life.—John Spargo. "The Comrade."

"This ruthless materialism crushes belief in God, in the soul, in immortality. It leaves no room for any shred of dualism in thought. It is true that the German Social Democracy included in the famous Erfurt Programme (adopted in 1891—the first clearly Marxian Socialist platform ever promulgated) a demand for a 'Declaration that religion is a private matter. Abolition of all expenditure from public funds upon ecclesiastical and religious objects. Ecclesiastical and religious bodies are to be regarded as private associations, which order their affairs independently.' It will be seen that this is nothing more than a demand that the State withdraw its sanction of religion as France has recently done in the Clemenceau law."—*Socialism, Positive and Negative*, Pp. 94-95.

"At the present moment I cannot remember a single instance of a person who is at one and the same time a really earnest and intelligent Socialist and an orthodox Christian. Those who do not openly attack the Church and the fabric of Christianity show but scant respect to either the one or the other in private . . . And while all of us are thus indifferent to the Church, many of us are frankly hostile to her. Marx, Lassalle and Engels, among earlier Socialists; Morris, Bax, Hyndman, Guesde and Bebel among present-

day Socialists—are all more or less avowed atheists; and what is true of the more notable men of the party is almost equally true of the rank and file the world over.”—“Socialism and Character,” 1897, James Leatham.

“Let it be understood that the moment the Socialist Party’s whole aim and object is to get votes, we can get them more quickly by trying to please the religionists and those whose only ambition is to pray to God and crush mankind. But—to spread forth to the world that religion is the individual’s affair and that religion has no part in the subjection of the human race; we lie when we say it.”—Vander Porten.

The following quotations from leading Socialist organs in America and Europe inform us as to how Socialism will finally annihilate all orthodox religions:

“Socialism is infinitely greater and grander than our comrades, the Christian Socialists, suppose it to be. It is not only a struggle to ameliorate conditions today, but it is the revolutionary climax to the evolution in ethics, religion, economic and political conditions which is now going on. Socialism would bring, along with its economic change, a change in religion, for the religion of any given body of people is determined, if not directly, at least indirectly, by the economic conditions prevailing. Thus, our present religious beliefs are fostered and prevented from swift decay by capitalism.

“The deterioration of the church can be seen on every hand: its power is waning, as witnessed by the expulsion of the ‘black frocked sanctimonious thieves’ from France, Portugal and, tomorrow, Spain. And when the day comes that the Socialist forces triumph, together with the cankering hulk of capitalism will sink that still older and more retrogressive inveterate sinner, the church.”—The Call, 12-24-1910.

A VAST IMPOSTURE.

“Already the people regard the multitude of mouthing, mumming experts in the hereafter with doubting indifference; soon they will treat them with open scorn. After a generation of ridicule, the whole vast imposture of superstitions and tyranny will topple to its native earth, a reproach upon the past, a mockery to the present, and a warning to the future. Soon, again, the unerring hand of Time will sweep the memory of bishops, popes, and every variety of fakir upon the heap where sorcery and witchcraft already lie in the merciful obliteration of utter decay.”—The Bradford Socialist Vanguard, August, 1909.

With these brutally expressed views of Socialism from high authorities against religion and the morals inculcated by religion, it would seem impossible for professed Christian lambs to lie down with atheistic lions when their certain fate is destruction.

Socialists may claim that the support of churches and religion are "private matters," and left to the individual desire, but when the Socialist State is in operation, having abolished private property, it would be a financial impossibility for individuals to maintain churches.

With the design to deceive people into becoming Socialists, some speakers claim that Socialism is not antagonistic to the Christian Church, but their avowals of antagonism are made by all classes of speakers, men and women, the world over.

Socialists are not respecters of different denominations, but fiercely hate all creeds which profess a belief in God, including Jew and Christian, Catholic and Protestant.

The extracts herein given are fully convincing of the attitude of Socialism toward religion, and their desire to overthrow all theistical beliefs and destroy the churches. While professing liberty of action, they are opposed to the exercise of free will, and individuality of conscientious action. They are the annihilators of true democracy.

J. Bruce Glasser, a Socialist of Great Britain says:

"In fact, frankly speaking, I do not want clergymen to become Socialists—at least to any great extent. They serve the cause admirably as enemies — they would spoil it as friends.

"Wherever two or three clergymen are gathered together, there surely are hypocrisy and humbug in the midst of them. The blacker the hosts of the enemy become with clerical coats, the nearer and easier will our victory be."—Men Who are Socialists—The Commonweal, Vol. 4, page 139.

"We shall have deserved well of it (Socialism) if we stir up hatred and contempt against all existing institutions. We make war against all prevailing ideas of the State, of country, of patriotism. The idea of God is the key stone of a perverted civilization. It must be destroyed. The true root of liberty, equality and culture is Atheism."—Karl Marx.

"It is high time we Socialists dropped our timidity about attacking those priests and ministers, who under the guise of religion and wrapped in its sacred folds so underhandedly attack and falsely represent Socialism.

"The working people are rapidly becoming aware of the fact that the church of today is the same as it has always been—a stumbling block and bar to progress of civilization. It makes no difference what its creed may be, whether it be Roman Catholic, Methodist, Presbyterian, Lutheran, or any other kind of creed. They all stand united as defenders of capitalism."—The Daily People, June 5, 1901.

"But the church is still the great engine for enslaving the minds of men, for binding mankind in ignorance and superstition. And the same with the state. For how many generations have not the nobles laboured and suffered and died in their own endeavors to reform the state. But the state is still supreme. It is still the great center of despotism, still the seat of centralized tyranny. It still claims unquestioned obedience to its decrees. The state, like the church is a relic of barbarism. If we would raise men to dignity, in place of the church, we must have a free and rational system of education. If we would raise men to liberty, in place of the state we must have the free organization of society."—The Commonweal, Vol. 4, page 137.

"The religious aspect of our capitalistic civilization is dogmatic Protestantism—the predominantly commercial states of Christendom are the predominantly Protestant ones—the religious creed of the capitalist bourgeoisie is dogma, minus sacerdotalism.

"The religious creed of the land owning class is sacerdotalism with a nominal adhesion to dogma. The watch word of one is an infallible Church; the standard of the other an infallible Bible. The Roman or High-Anglican squire represented incarnate land, on its religious side; the Baptist haberdasher incarnate capital.

"And now we come to the question—what is the end of these things?

"Socialism has been well described as a new conception of the world presenting itself in industry as co-operative Communism, in politics as international Republicanism, and in religion as atheistic humanism.

"The establishment of society of a Socialistic basis would imply the definitive abandonment of all theological cults, since the notion of a transcendent god or semi-divine prophet is but the counterpart and analogue of the transcendent governing class.

"So soon as we are rid of the desire of one section of society to enslave the other the dogmas of an effete creed will lose their interest. As the religion of slave industry was

Paganism; as the religion of serfage was Catholic Christianity or Sacredotalism; as the religion of Capitalism is Protestant Christianity or Biblical dogma, so too, the religion of collective and co-operative industry is Humanism, which is only another name for Socialism."—The Religion of Socialism, pages 77 and 81.

"Religion spells death to Socialism, just as Socialism to religion. The moment Socialism turns into a religion it loses all its vitality, all its progressiveness, it ossifies and turns into a superstition of fanatics, who never forget and who never learn anything. Socialism is essentially, although not apparently, a free thought movement. The thinking Socialists are all free thinkers."—International Socialist Review, August, 1908.

"All religions the world has ever seen have been imposed for the purpose of preventing the operation of the collective will. They have been mere philosophers of submission, aiming at the subjection of the people. The world has only therefore advanced as the collective will has found halting expression in successive revolutions made against these imposed dogmas, both the church and the state. Thus humanity can hope to advance only as it forsakes all reliance on any resources outside of the common life. The common life and its common aims, aspirations and efforts must be its own savior. It makes even now its own heaven and its own hell."—Socialistic Spirit, Jan., 1903.

"In other matters than politics the influence of both the true church and the reformed church are waning. A theological interpretation of life is not in consonance with the thought generated by socialized industrial experience, and by the general scientific understanding which must precede and accompany this experience. A reverential spirit toward the laws and forces and operations of nature is gradually taking the place of the fear and worship of personal deities and the subjection to a priesthood which have always characterized an orthodox religion of whatever cult. This last consideration leads to the belief that the church will be unable, for any considerable length of time, to control the votes of the workers in America through the personal contact of the priesthood with them."—Lida Parce in Lesson Outlines, p. 61.

"The Socialist state will never be realized except by a violent revolution, and it is our duty to spread this conviction through all classes. Christianity is the greatest enemy of Socialism.

"When God is expelled from human brains what is called the Divine Grace will at the same time be banished, and when the heaven above appears nothing more than an immense falsehood, men will seek to create for themselves a heaven below."—Social Demokrat, Vol. 1, page 310.

VI.

SOCIALISM WITHOUT MORALS.

It is impossible for men, when constituting a society where selfish and corrupt human nature is predominant, to formulate any code of morals which will be workable or logically perfect.

The morals of all Christian nations are based upon the revealed will of God through the Ten Commandments and admonitory revelations by the Almighty, and the established rules, traditions and commandments of the church.

The main base of morals, which governs all civilized communities is from the Ten Commandments of the Mosaic law. The ethics of these commandments have become almost universal; not only within the church, but have spread and have become the warp and woof of all the civil and criminal laws of all nations.

An essential to the enforcement of moral law is the necessary implication that the person coming under such law is a free moral agent, and has free will to do right, or on the other hand to choose evil acts.

Thus idiots and the insane, without will, are not held accountable for their acts, and amenable to the penalties of the law.

To be a free agent with power to do good or evil at choice implies that men are a special creation of the Almighty, that they have free will which animals do not have.

The Socialists deny these essentials in the above definition.

In the first place, they deny there is a God, and that He ever imparted His will by revelation to man.

Secondly, they affirm that man was created by a process of material evolution, and while they admit he is a superior animal, they deny he was ever given an especial gift of free will, which alone makes man accountable for the consequences of his acts.

With these assumptions held as essential by Socialists, it is absolutely impossible for that cult to assume any fixed moral principles. In consequence of the Socialistic denials as above, they also, perforce, must deny that men have natural and inalienable rights.

They claim that all moral codes, or rather any ethical code, can be formed by society, which by its "consensus of opinion" may validate such a code, prescribing certain duties to men and assigning punishment for the violation thereof.

The Socialists claim that morals are not fixed or immutable, that with the changes of time and conditions, what might have been moral yesterday, may be immoral today. They assert that at one time in the history of mankind cannibalism might have been justified, and also that slavery was right.

Socialists do not generally use the word "immoral," but instead use the word "unmoral."

In exemplification of this doctrine of Socialism on the question of morals, quotations are given fully and fairly from their leading text books and platforms, as follows:

"While there will be no morality in Socialist society; while in the perfect solidarity of a classless society there can be no conflict of individual with social interests; there will nevertheless be certain actions exceptionally fitted to increase the welfare and augment the happiness of the community."—Socialism, Positive and Negative, page 68.

"So that my contention that morality only came into being with the division of society into classes and will pass away when class divisions are abolished, becomes a question of definition."—Socialism, Positive and Negative, pages 75-76.

"Moral codes, religious creeds, judicial institutions both civil and criminal, political organization: all are constantly

undergoing transformation and all are relative to their respective historical and material environments.

"To slay one's parents is one of the greatest of crimes in Europe and America: it is, on the contrary, a duty enjoined by religion in the island of Sumatra; in the same way cannibalism is a permitted usage in Central Africa, and such it also was in Europe and America in prehistoric times."—Enrico Ferri, *Socialism and Modern Science*, page 96.

"First of all, let it be understood that Socialism does not present any problems in ethics. Socialism is a theory of social evolution; and, being such, there can be no more argument as to whether it is good or bad."—*Evolution and Revolution*, page 5.

The writer of the above presents a strange doctrine, when he declares that the Socialistic theory cannot be questioned "as to whether it is good or bad." There is no social ethical problem which affects multitudes of men but which is subject to a judgment in regard to whether it will be for the good or for the ill of humanity. Where Socialists derive their immunity from examination it is difficult to ascertain. He means that as Socialism is, in his opinion, evolutionary, it is wound up, and on its way, and will run over you and you cannot question its right to do so.

"But there is an ever-growing portion of the working class whom the ever-increasing severity of the discipline of the machine process is teaching more and more to think solely in terms of material cause and effect. To them, just as much as to the scholar who has learned by study the relativity of ethics, current morality has ceased to appeal. It is idle to talk of the will of God, or of abstract, absolute ideas of right and wrong to the sociological scholar and the proletarian of the factory alike."—*Socialism, Positive and Negative*, page 61.

The above is an admission that morality does not appeal to Socialists as a class, and that morals are indifferent matters which they are privileged to ignore.

The following from "Landmarks of Scientific Socialism," page 128:

"From the very moment when private property in movables developed there had to be ethical sanctions of general

effect in all communities in which private property prevailed, thus: Thou shalt not steal. Is this commandment, then, an eternal commandment? By no means. In a society in which the motive for theft did not exist, stealing would only be the practice of the weak-minded, and the preacher of morals who proclaimed, 'Thou shalt not steal,' as an eternal Commandment would only be laughed at for his pains."

So theft will be abolished by Socialism.

The following blasphemy also tells the truth, that where there is no belief in God or religion that there cannot be morality.

"Ethics and religion appeared now as inseparably bound together. Certainly the moral law was the logical creator of the new God; but in Christianity God appeared as the author of the moral law. Without a belief in God, without religion, no morality."—Ethics and the Materialist Conception of History, page 24.

The following seems to be a future vision which pleased the author. This was gleaned from some fables of prehistoric days, and denotes a state of moral and sex anarchy which is so very pleasing to many Socialistic minds.

"As there was no master and no slave class, their rules were essentially democratic. This code of morality contained very few planks. There were no laws in regard to marriage. Promiscuity in the horde prevailed. As the horde shared in common all property which they possessed, there were no laws forbidding stealing, as no one could steal that which was already his. There were no laws prohibiting lying in those days, as lying is the slave's method of avoiding punishment. You never lie, unless you fear something. There was no occasion to bear false witness against your neighbor, because there was no private property. You could not covet your neighbor's property, nor his ass, nor his wife, nor his maid-servant, for all these things, with the exception of the servant, were the property of the entire horde. There were no servants at this stage of society's development."—Our Mental Enslavement, page 13.

There was no fear, for there was no God, no Master, no punishment.

The quotations below show that according to Socialists mor-

als are changeable, and for this reason Socialists approve slavery. Question—Does the intellectual class among Socialists want a slave class for their use?

“Slavery produced a leisure class which could give itself up to intellectual pursuits, and in this way only was civilization made possible. **For this reason slavery was right and necessary in its time.**”—*Evolution and Revolution*, page 13.

“All the same, however, the connection between the tenets of morals and the social needs has been already proved by so many practical examples, that we can accept it as a general rule. If, however, this connection exists then an alteration of society must necessitate an alteration in many moral precepts.”—*Ethics and the Materialist Conception of History*, pages 179-180.

“Materialist moralists, to whom the moral codes are simple conventional fashions, deny the possibility of an immorality of that kind as a social phenomenon. As all morality is relative, that which is called immorality is simply a deviating kind of morality.

“On the other hand idealist moralists conclude from the fact that there are entire immoral classes and societies that there must be a moral code eternal and independent of time and space; a standard independent of the changing social conditions on which we can measure the morals of every society and class.”—*Ethics and the Materialist Conception of History*, page 192.

“Immorality can never be more than a deviation from **our own moral code**, never from a strange one. The same phenomenon, say of free sexual intercourse or of indifference to property can in one case be the product of moral depravity, in a society where a strict monogamy and the sanctity of property are recognized as necessary; in another case it can be the highly moral product of a healthy social organism which requires for its social needs neither property in a particular woman nor that in particular means of consumption and production.”—*Ethics and the Materialist Conception of History*, pages 193-194.

“At the same time Marxism has done away with the old utopian views that Socialism would be brought about by the intelligence and good will of some judicious men; as if Socialism were a demand for justice and morality; as if the object were to establish an infallible and perfect society. Justice and morality **change** with the productive system, and every class has different conceptions of them.”—*Marxism and Darwinism*, page 21.

“It was the materialist conception of history which has

first completely deposed the moral ideal as the directing factor of the social evolution, and has taught us to deduce our social aims solely from the knowledge of the material foundations."—Ethics and the Materialist Conception of History, page 201.

The quotations below show that the Socialist Proletarian is taught by the Socialist lecturer that all moral laws have been devised by the ruling class for his exploitation and enslavement.

No mention is ever made to the proletarian that moral laws are for his protection and his reward, and that if he does not violate law, he cannot possibly be punished. This tactic is a Satannic device to breed class hatred and bring on the "Revolution."

"In all these different periods we find that the dominant class, in each period, not only framed the statute laws, but also molded the customs and laid down the code of morality for the people to follow. We also find these laws were always designed to govern the whole people for the selfish interests of the ruling class, regardless of whether these rules were for the betterment or for the harm of the rest of society.

"All down through the ages, history shows us a series of class conflicts based upon the struggle for the wealth created by those who work. Codes of morality are always built to protect the ruling class in their possession of property, which they have wrung from the sweat and blood of the working class."—Our Mental Enslavement, pages 7-8.

"Certainly the moral law is a product of the social nature of man; certainly the moral code of the time is the product of particular social needs; certainly have neither the one nor the other anything to do with religion. But that kind of morals, which must be maintained for the people in the interests of the ruling class, that requires religion badly and the entire ecclesiastical organism for its support. Without this it would soon go to pieces."—Ethics and the Materialist Conception of History, page 190.

"Conduct that has tended to perpetuate the power of the economically dominant class—since the increase of wealth has divided society into classes—has ever been accounted moral conduct; conduct that has tended to weaken or subvert the power of the ruling class has always been branded as immoral. There you have the key to all the

varying codes of ethics the world has seen. For it must never be forgotten that ideas of right and wrong are not absolute, but relative; not fixed, but fluid, changing with the changes in our modes of producing food, clothes and shelter. Morality varies not only with time, but with social altitude."—Socialism, Positive and Negative, pages 59-60.

"From now on the maintenance of particular moral principles becomes a matter of interest, often of a very powerful interest. And now appears also weapons of force, of physical compulsion, to keep down the exploited classes, and this means of compulsion is placed also at the service of 'morality,' to secure obedience to moral principles which are in the interest of the ruling classes."—Ethics and the Materialist Conception of History, pages 187-188.

The author of "Marxism and Darwinism," pp. 40-41, boldly avows his principles and states that the morals of man and animals are practically the same, and their development changes without having any fixed ethics.

"Everything that applies to the social animals applies also to man. Our ape-like ancestors and the primitive men developing from them were all defenseless, weak animals, who, as almost all apes do, lived in tribes. Here the same social motives and instincts had to arise which later developed to moral feelings. That our customs and morals are nothing other than social feelings, that we find among animals, is known to all; even Darwin spoke about 'the habits of animals which would be called moral among men.' The difference is only in the measure of consciousness; as soon as these social feelings become clear to men, they assume the character of moral feelings. Here we see that the moral conception—which bourgeois authors considered as the main distinction between men and animals—is not common to men, but is a direct product of conditions existing in the animal world.

"Among men, however, the groups, these social units, are ever changing in accordance with economic development, and this also changes the social instincts."

As a summary of Socialist views on morals it is thought that the Ten Commandments adapted to the views of the Socialists, below, perfectly apply in accordance to and harmonize with the quotations herein given, and contain a fair estimation of the Socialistic opinion of the Mosaic law.

THE SOCIALISTS' COMMANDMENTS.

I.

I am the Lord thy God, thou shalt not have strange Gods before me.

The Socialist in his pride denies a Creator, or a First Cause, and ascribes the creation of all things to an evolutionary process—matter set in motion.

II.

Thou shalt not take the name of the Lord thy God in vain. Socialist conversation and literature are full of statements that God is a myth originated by the priesthood, together with the moral law to make people afraid and keep the Proletariat in subjection to their masters—the capitalists.

III.

Remember that thou keep holy the Sabbath Day. Six days shalt thou labor, etc.

The Socialist disposition is to reverse the order, and work on one day and rest six days. Socialist leaders promise their followers that under Social rule men will not work more than two or three hours daily—but they give no bond to guarantee so much rest. The next highest bid will be to allow the Comrades to sleep twenty years, like Rip Van Winkle.

IV.

Honor thy father and thy mother, etc.

This commandment is ignored, as under Socialist teaching, Father and Mother shall surrender all care and authority over the children to the state, and give up the duty of nurture and education of the children to the state.

V.

Thou shalt not kill.

As there is **no God** in the Socialist economy, God could not have given **this** or any other commandment, and it would not be valid except for social consensus of opinion. When Socialism is established, no Comrade will have anything worth living for; his killing, like that of a crippled animal, will be commendable.

VI.

Thou shalt not commit adultery.

Socialists teach that matrimony was not established by God, that sex fondness is the only bond, and that marriage should be dissolved at the wish of either party. All that a man or woman need do is to declare that the marriage "is off."

VII.

Thou shalt not steal.

The Socialists teach that the propertyless class have nothing because he has been deprived of his deserts by the "property possessing" class, and for the Proletarian to take such property and make it "social" or common property they would use the words, CONFISCATION or EXPROPRIATION, which is not as harsh as "steal" although the owner loses possession.

VIII.

Thou shalt not bear false witness against thy neighbor.

The Socialist terms "that property is robbery," "that marriage is legalized adultery," that religion is a cloak for the robbery of the masses," will not be taken as the truth. And is bearing false witness,

IX.

Thou shalt not covet.

Covetousness and envy are the great characteristics of Socialism.

Their main propaganda is the teaching of "Class Consciousness" and "Class Hatred" and they instil a desire for the property of others.

It is apparent that as a consequence of holding that there is no God, there can be no moral law, hence man has no natural, personal or property rights that Socialists are obliged to respect, and that a man has no natural property rights, no other man can covet property which is not possessed by his neighbor.

VII.

SOCIALISM AN ENEMY OF THE FAMILY —FAVORS FREE LOVE

The family in all Christian Countries is the unit of Society. The family is created by the marriage of one man with one woman, and such marriage is called monogamy.

From the beginning of Christianity the uniting of one man with one woman in marriage has been considered a sacrament, ordained by God, and such sacrament in the bonds of matrimony can never be dissolved, for "what God hath joined together, let not man put asunder." Romans, 7:2.

The object of marriage is for the parties to live together in grace and bring up children, for which they are responsible, both spiritually and temporally, and it has always been considered that two persons joined together in marriage are one. Wherefore a man shall leave father and mother and cleave to his wife, and they two shall be in one flesh." Genesis, 2:24, also Matthew, 19:5, Mark, 10:7.

Socialists intent upon revolution announce themselves opposed to marriage and to the family, and claim their theory of the Material Conception of history, by evolutionary processes will destroy the family. Their atheistic concepts do not permit them to acknowledge the existence of God, nor his establishment of any sacraments as governing the human race. Their antagonism to the family has been made clear by the Comunistic Manifesto, written by Karl Marx and Frederick Engels, and adopted as the basis of the propaganda and actions by the Socialists throughout the world.

Socialist and Feminist writers have denounced marriage in unmeasured terms and in the vilest language.

They claim that under the form of matrimony, the wife is made the "sex slave" of her husband, and they advocate their liberation by means of the Freedom of Sex and Economic Independence of Woman, providing that they may be employed and earn wages separate and apart, and without the control of the husband.

They also advocate the dissolution of the marriage relations at the will of either party. That children of such marriages shall not be subject to the control of either of their parents, nor dependent upon them for support or education, but that all children shall be dependent on the State for all necessary things—food, clothing and education.

The Socialists allege that the Christian monogamistic family was originated as a capitalist scheme, from the fact that parents naturally desire to accumulate private property for the protection of themselves and their children and to be given to their children as an inheritance.

Socialists claim that marriage is an invention of the capitalist class and the priesthood, for the maintenance of capitalism, and that therefore, marriage and the family are the greatest enemies and obstacles in the development of Socialist society—where private property shall not exist.

Below are given quotations from the Communistic Manifesto—the basis of Socialist Propaganda, which makes a candid avowal of Socialist intentions toward the family. Also from the Origin of the Family it is predicted that the foundations of monogamy would disappear, and that the Christian family would cease to exist.

Also, as concomitant of the abolition of matrimony and the substitution of temporary alliances, easily dissolved—free love would necessarily be practiced.

In fact the bolder Socialists advocate Free Love, the control of births, and other practices which are abhorrent to all persons who have been brought up in a Christian atmosphere:

"Abolition of the family. Even the most radical flare up at this infamous proposal of the Communists.

"On what foundation is the present family, the bourgeois family based? On capital, on private gain. In its completely developed form this family exists only among the bourgeoisie."—Communist Manifesto, page 36.

"The bourgeois family will vanish as a matter of course when its complement vanishes, and both will vanish with the vanishing of capital."—Communist Manifesto, page 36. Carl Marx and Frederick Engels, "The Fathers of Socialism."

"We are now approaching a social revolution, in which the old economic foundations of monogamy will disappear just as surely as those of its complement, prostitution. Monogamy arose through the concentration of considerable wealth in one hand—a man's hand—and from the endeavor to bequeath this wealth to the children of this man to the exclusion of all others. This necessitated monogamy on the woman's but not on the man's part. Hence this monogamy of women in no way hindered open or secret polygamy of men. Now, the impending social revolution will reduce this whole care of inheritance to a minimum by changing at least the overwhelming part of permanent and inheritable wealth—the means of production—into social property. Since monogamy was caused by economic conditions, it will disappear when these causes are abolished."—The Origin of the Family, page 91, Frederick Engels.

The above, from Fredk. Engels, distinctly avow the aim of Socialism which appears to undermine the economic foundation of marriage, to cause the disappearance of families and the abolition of private wealth, and to prevent the accumulation of property to be bequeathed to children.

All this is to be done through abolishing the holding of property which is the means of production, after which sacramental marriage will disappear when it loses its means of support.

With this avowed aim of Socialism the public should be advised.

"Socialist parties do not attack Religion, the Family, or the State. But Socialist philosophy proves conclusively that the realization of the positive political and economic ideals of Socialism involves the atrophy of Religion, the metamorphosis of the Family, and the suicide of the State.

"The Nihilism of Socialism springs from the Materialist Conception of History, and this is precisely the portion of the Socialistic doctrine that is usually ignored or half-understood by the enthusiastic young intellectuals who are in growing numbers joining the Socialist movement on both sides of the Atlantic."—Socialism, Positive and Negative, page 89. Robert R. La Mont.

To Robert Owen: "Three great obstacles seemed to him especially to block the path to social reform: private property, religion, the present form of marriage."—Socialism, Utopian and Scientific, page 72.

Robert Rives Lamont and Robert Owen, two of the greatest Socialists of the present century, both assert that religion and the family stand in the way of the success of Socialism, and that the materialistic conception of history, which is rank atheism, is an enemy of all organized Society and its Institutions.

Lamont states plainly that this annihilistic doctrine of Socialism is usually ignored or not understood, by many persons who are joining the Socialistic movement.

It is charitable to presume, but very few professed Socialists, who are not within the inner circle have such vicious knowledge and sentiments. That when they acquire such knowledge, they will desert Socialism.

Socialists not content with their own morbid ideas of themselves attribute to the world at large the worst motives and judging others by themselves, believe that they would be guilty of child murder, and state that prostitution is a necessary evil for the world at large. It is inconceivable that persons with pure minds and morals can ever listen to Socialists discourse on any topic.

It is amazing that some colleges receive as lecturers, both Socialists and Feminists, and also permit the organization of

Socialist Leagues among their students. Governors of States, Judges and Publicists point out a present disregard of law, and disrespect for government. Do such college faculties comprehend that their sufferance of Socialism is a permission to teach treason?

"They have cudgelled their brains in vain to discover a rational limit beyond which the killing of the child in its mother's womb is murder. It is just as impossible to determine absolutely the moment of death, for physiology proves that death is not an instantaneous momentary phenomenon, but a very protracted process."—Socialism, Utopian and Scientific, page 81.

"Prostitution becomes a necessary social institution, just as much as the police, the standing army, the church, the capitalist, etc., etc. This is no exaggeration but an assertion that can be proved."—Woman in the Past, Present and Future, page 92.

"As in grammar two negatives make one affirmative, so in matrimonial ethics, two prostitutions are considered as one virtue.' Sexual love in man's relation to woman becomes and can become the rule among the oppressed classes alone, among the proletarians of our day—no matter whether this relation is officially sanctioned or not."

The above affirms with boasting pride that the proletarian Socialist will indulge himself, regardless whether his connection with the opposite sex is validated or confirmed by law or religion. This is a bold assertion of what they term Free Marriage, or Sex Fondness.

"The bourgeois sees in his wife a mere instrument of production. He hears that the instruments of production are to be exploited in common, and, naturally, can come to no other conclusion, than that the lot of being common to all will likewise fall to the woman.

"He has not even a suspicion that the real point aimed at is to do away with the status of women as mere instruments of production.

"For the rest, nothing is more ridiculous than the virtuous indignation of our bourgeois at the community of women which, they pretend, is to be openly and officially established by the Communists. The Communists have no need to introduce community of women; it has existed almost from time immemorial.

"Our bourgeois, not content with having the wives and daughters of their proletarians at their disposal, not to speak of common prostitutes, take the greatest pleasure in seducing each other's wives.

"Bourgeois marriage is in reality a system of wives in common, and thus at the most, what the Communists might possibly be reproached with is that they desire to introduce, in substitution for a hypocritically concealed, an openly legalized community of women. For the rest, it is self-evident that the abolition of the present system of production must bring with it the abolition of the community of women springing from that system; i. e., of prostitution, both public and private."—Communist Manifesto, pages 37-38.

"But you will say we destroy the most hallowed of relations when we replace home education by social.

"And our education! Is not that also social, and determined by the social conditions under which you educate, by the intervention, direct or indirect, of society by means of schools, etc.? The Communists have not invented the intervention of society in education; they do but seek to alter the character of that intervention, and to rescue education from the influence of the ruling class.

"The bourgeois clap-trap about the family and education, about the hallowed co-relation of parent and child, becomes all the more disgusting, the more, by the action of Modern Industry, all family ties among the proletarians are torn asunder, and their children transformed into simple articles of commerce and instruments of labor."—Communist Manifesto.

"In the same case is what we may call the stage-setting of the monogamous family, the home. The home ceases to be regarded as the sacred and eternal Palladium of society. It, too, is destined to change, if not to disappear. 'With the transformation of the means of production into collective property,' Engels writes, 'the private household changes to a social industry. The care and education of children becomes a public matter.'"—"Socialism, Positive and Negative," page 106.

The above from the Communist Manifesto, and "Socialism Positive and Negative," show that the Socialists intend to destroy the family and to take the education of the child entirely from the parents, and they intend to take education away from the influence of religion, which has been about it for ages. They claim the relationship of parent and family are disgusting, and that the home is neither sacred nor perma-

ment in its foundation, and intend to change the private household into Socialistic Industries, and put the care and custody of children on the State, by taking the same from their parents.

The trend of the times shows that too much has already been accomplished in this way in our system of public education.

The parents are too little consulted, and there is too much disposition on the part of teachers to underestimate the parents' value before the child, and attempt to cause the child to think that their parents are ignoramuses and not fit to have his education in charge in any sense.

There is no better person, as a rule, than the parent, to care for the child, and this Socialistic tendency in our public education should be radically checked.

"With the transformation of the means of production into collective property the monogamous family ceases to be the economic unit of society. The private household changes to a social industry. The care and education of children becomes a public matter. Society cares equally well for all children, legal or illegal. This removes the care about the 'consequences' which now forms the essential social factor—moral and economic—hindering a girl to surrender unconditionally to the beloved man. Will not this be sufficient cause for a gradual rise of a more unconventional intercourse of the sexes and a more lenient public opinion regarding virgin honor and female shame? And finally, did we not see that in the modern world monogamy and prostitution, though antitheses, are inseparable and poles of the same social condition? Can prostitution disappear without engulfing at the same time monogamy?

"Here a new element becomes active, an element which at best existed only in the germ at the time when monogamy developed; individual sex love."—"The Origin of the Family," pages 91-92.

"From the point of view of this Socialist materialism, the monogamous family, the present economic unit of society, ceases to be a divine institution, and becomes the historical product of certain definite economic conditions. It is the form of the family peculiar to a society based on private property in the means of production, and the production of

commodities for sale. It is not crystallized and permanent, but, like all other institutions, fluid and subject to change. With the change in its economic basis, the code of sexual morality and the monogamous family are sure to be modified; but in the judgment of such Socialists as Friedrich Engels and August Bebel, we shall probably remain monogamous, but monogamy will cease to be compulsorily permanent."—"Socialism, Positive and Negative," page 98.

As stated above, if Socialism should arrive in vogue, there is no doubt what the monogamist family would cease to exist, and that there would be greater freedom and promiscuity between the sexes.

The comparisons in the above text will not be relished by people who have a moral standard. The teaching of immorality by wholesale, should be made criminal and punished by law, more severely than the practicing of immorality by retail.

"And the monogamic family, so far from being a divinely instituted 'union of souls,' is seen to be the product of a series of material and, in the last analysis, of the most sordid motives."—"The Origin of the Family," page 7.

"Marriage itself remained, as before, the legally recognized form, the official cloak of prostitution, and, moreover, was supplemented by rich crops of adultery."—"Socialism Utopian and Scientific," page 56.

"Many who regard sexual morality from the point of view of evolutionism have never inquired whether monogamy—and an increasingly perfect monogamy—is really the best means of human development. These evolutionists united with the champions of Christian idealism in condemnation of 'the immorality of the present day,' which declares itself in sexual matters in the form of free connection outside of matrimony; of an increase of divorce among those married; of disinclination for parentage, and of the claim of unmarried women to the right of motherhood. Other evolutionists think that all this is the earliest announcement of the awakening which will assign to love its full importance, not only for the perpetuation, but for the progress of the race. With the will of active, effective life, they attack the current standard of morality and the rights of the family. The object of the conflict is not itself new; what is new is only the boldness, fostered, consciously or unconsciously, by the evolutionary idea, of thus asserting the rights of love against

those of society, the code of the future against that of the past."—Ellen Key, "Love and Marriage," page 54.

"Here there is no solution except the freedom of woman—which means, of course, also the freedom of the masses of the people, men and women, and the ceasing altogether of economic slavery. There is no solution which will not include the redemption of the terms 'free women' and 'free love' to their true and rightful significance. Let every woman whose heart bleeds for the sufferings of her sex, hasten to declare herself and to constitute herself, as far as she possibly can, a free woman. Let her accept the term with all the odium that belongs to it; let her insist on her right to speak, dress, think, act, and above all, to use her sex as she deems best; let her face the scorn and the ridicule; let her 'lose her own life' if she likes; assured that only so can come deliverance, and that only when the free woman is honored will the prostitute cease to exist. And let every man who really would respect his counterpart, entreat her also to act so; let him never, by word or deed, tempt her to grant as a bargain what can only be precious as a gift."—"Love's Coming-of-Age," pages 62-63.

The two quotations above from Ellen Key, the queen of the Feminists, and Edward Carpenter, an authority on Socialism, whose books may be had at any Socialist book store in Europe or America, attack the family vitriolically and demand in Socialistic and Feminist phrases that woman shall be "emancipated," liberated and made "free from sex slavery:" which sex slavery is generally understood to be by civilized persons, as the leading of a virtuous and decent life.

They want the woman to insist on the license instead of the "right to work, dress, think, act, and above all to use her sex as she deems best."

This is the key note of Socialism and Feminism on which they unite without a discord. Many Suffragists repeat the same, parrot like, without knowing its full meaning or consequences. Yet most of the leading Suffragets know the dark road on which they are "hiking." They pretend it is to prohibition of liquor, when it to revolution in morals.

Page 101, "The Destinies of a Lifetime": "Unlike the Catholic Church in its dealings with novices, society demands (in marriage) the ring, the parchment, and the vow as a preliminary to the knowledge and experience; hence adulteries, the divorce court, home-prisons, and the increase of cant and pruriency in the community. Unless a woman knows what a man's body is like, with its virile needs, and realizes to the full her own adult necessities, how is it possible that she can have the faintest conception as to whether the romantic passionate impulse a man awakens in her is the trinity of love, trust and reverence, which alone lays the foundation of real marriage?"—Edith M. Ellis, "A Novitiate for Marriage," page 13; Appendix "Love's Coming-of-Age," page 161.

Note to page 110, "Love's Coming-of-Age":

"While, either for man or woman, it is almost impossible to thoroughly understand their own nature, or that of others, till they have had sex experience, it happens so that in the case of woman the experience which should thus give the power of choice is frequently the very one which seals her destiny."

"The third type of woman, the prostitute, provides us with that question, which—according to Bebel—is the sphinx-riddle that modern society cannot solve, and yet which unsolved threatens society's destruction. The commercial prostitution of love is the last outcome of our whole social system, and its most clear condemnation. It flaunts in our streets, it hides itself in the garment of respectability under the name of matrimony; it eats in actual physical disease and death right through our midst; it is fed by the oppression and ignorance of women, by their poverty and denied means of livelihood, and by the hypocritical puritanism which forbids them by millions not only to gratify but even to speak of their natural desires."—"Love's Coming-of-Age," pages 61-62.

The above quotations, advocating a novitiate of marriage, to be assumed for a short period and continued or disavowed after the trial has been consummated.—and tired of—

The reference to the church, comparing this novitiate of a creature, anything but pure, with a young virgin desirous of consecrating her life in an unselfish manner for the good of others in the hospital, the school or the poor asylum, is sacrilegious.

From such minds come the enmity to all churches and re-

ligion and fiendish attacks for all that is good and true and beautiful.

This is the cant of a majority of the Feminists, to which may be joined the name of Mrs. Havelock Ellis, who has lectured in America under the auspices of Woman Suffrage Clubs, insinuating such loose doctrine into the minds of women who were hitherto innocent.

It is hoped, exhibiting these doctrines of Feminism, Suffragism and Socialism to the public will cause many people to see the enormity of these doctrines and not be misled thereby.

"It is probably through this fact of the variety of love that it does remain possible, in some cases, for married people to have intimacies with outsiders, and yet to continue perfectly true to each other and in rare instances, for triune and other such relations to be permanently maintained."

"We now come to the last consideration, namely (4), the modification of the present law of marriage. It is pretty clear that people will not much longer consent to pledge themselves irrevocably for life as at present. And indeed there are always plentiful indications of a growing change of practice. The more people come to recognize the sacredness and naturalness of the real union, the less will they be willing to bar themselves from this by a lifelong and artificial contract made in their salad days. Hitherto the great bulwark of the existing institution has been the dependence of Women, which has given each woman a direct and most material interest in keeping up the supposed sanctity of the bond—and which has prevented a man of any generosity from proposing an alteration, which would have the appearance of freeing himself at the cost of the woman; but as this fact of the dependence of women gradually dissolves out, and as the great fact of the spiritual nature of the true marriage crystallizes into more clearness—so will the formal bonds which bar the formation of the latter gradually break away and become of small import."

"But surely it is not very difficult (for those who believe in the real thing) to imagine so sincere and natural a trust between man and wife that neither would be greatly alarmed at the other's friendship with a third person, nor conclude at once that it meant mere infidelity—or difficult even to imagine that such a friendship might be hailed as a gain by both parties. And if it is quite impossible (to some people)

to see in such intimacies anything but a confusion of all sex-relations and a chaos of mere animal desire, we can only reply that this view exposes with fatal precision the kind of thoughts which our present marriage system engenders."

"But, after all, Love is fed not by what it takes, but by what it gives; and the love of man and wife too must be fed by the love they give to others. If they cannot come out of their secluded haven to reach a hand to others, or even to give some boon of affection to those who need it more than themselves, or if they mistrust each other in doing so, then assuredly they are not very well fitted to live together."—"Love's Coming-of-Age," pages 102, 100, 104-105.

Comrade Carpenter, Socialist and Feminist, needs no further elucidation, and there are no words in any language which will sufficiently condemn his views.

The advent of Socialism and Feminism has produced more evil mindedness in the world than his Satanic Majesty could have hoped for, during a thousand years of an unchained condition. The following extracts show the opinion of the Socialists and Feminists of the form of an alliance which they would recommend for men and women instead of the true Christian marriage.

The two classes are one and indivisible. They are also Suffragets and are fast educating the remaining Suffragets who now have an academic knowledge, and they hope that they will soon pass from the "Novitiate" of the Yellow Suffraget, to the graduate practice of the Red Socialist.

"Real life has certainly its claims; in the one case, that all who are hungry for food should have work, at such a rate of pay that they can eat; in the other, that all who are of a marriageable age should have the possibility of contracting marriage at the right time. But the changes that must take place before this can come to pass will fail to appear so long as society—under the assumption that prostitution is a necessary evil—superintends its results and thus gives itself the illusion that its dangers can be provided against. For thus society escapes the search for expedients which would better provide for the two fundamental needs—love and hunger—for the satisfaction of which prostitution at present provides the only means for many men and women."

"Those ascetics who recommend only self-control as a remedy for the mastery of the sexual instinct, even when such control becomes merely obstructive to life, are like the physician who tried only to drive the fever out of his patient, it was nothing to him that the sick man died of the cure."—Ellen Key, "Love and Marriage," page 26 and page 33.

"As there is undoubtedly a certain natural reticence in sex, so perhaps the most decent thing in true Marriage would be to say nothing, make no promises—either for a year or a lifetime. Promises are bad at any time, and when the heart is full silence befits it best. Practically, however, since a love of this kind is slow to be realized, since social custom is slow to change, and since the partial dependence and slavery of Woman must yet for a while continue, it is likely for such period that formal contracts of some kind will still be made; only these (it may be hoped) will lose their irrevocable and rigid character, and become in some degree adapted to the needs of the contracting parties.

"It may, however, be said that rather than adopt any new system of contracts, public opinion in this country would tend to a simple facilitation of divorce, and that if the latter were made (with due provision for the children) to depend on mutual consent, it would become little more than an affair of registration, and the scandals of the proceeding would be avoided."—"Love's Coming-of-Age," pages 106 and 107.

"The antique morals which hold woman as a servile property belonging to her husband still live in many minds. They will be extinguished by degrees. The matrimonial contract will end by being the same kind of a contract as any other, freely accepted, freely maintained, freely dissolved; but where constraint has disappeared deception becomes an unworthy offense. Such will be the opinion of a future humanity, more elevated morally than ours. Doubtless it will no longer have any tender indulgence for conveniently dissimulated adultery, but, on the other hand, it will no longer excuse the avenging husband."—Letourneau.

Page 106, "Contracts of Some Kind Will Still Be Made":

"It is therefore probable that a future more or less distant will inaugurate the regime of monogamic unions, freely contracted, and, at need, freely dissolved by simple mutual consent, as is already the case with divorce in various European countries—at Geneva, in Belgium, in Roumania, etc.—and with separation in Italy. In these divorces of the future, the community will only intervene in order to safeguard that which is of vital interest to it—the fate and the education of the children. But this evolution in the manner of understanding and practicing marriage will operate slowly, for it supposes an entire corresponding revolution in public

opinion; moreover, it requires as a corollary profound modifications in the social organism."—Letourneau, "Evolution of Marriage," page 127 and page 358.

The Socialists in their endeavor to discredit marriage as ordained by God in the beginning, in the form of monogamy have made speculative searches into the rites and customs of pre-historic times, and have produced many books on the subject of the origin of the family, Fredk. Engels, the co-worker with Carl Marx, having been very active in this matter.

They recognize the fact that the present form of society cannot be revolutionized unless the family is overthrown. Volumes which they have written on the subject contain no established facts, but are merely myths and traditions. If the fact was established that certain barbarian tribes practice common or group marriages, this would teach no lesson to civilized people. The following show the glee that Socialists exhibit in discoursing on these supposed heathen marriages:

"Each person took what he needed from the common store. The group form of marriage prevailed, a man being married to all women not of his own marrying group."—"Evolution and Revolution," page 9.

"It has lately become a fashion to deny the existence of this early stage of human sex life, in order to spare us this 'shame.' Apart from the absence of all direct proof, the example of the rest of animal life is invoked. From the latter, Letourneau quoted numerous facts, alleged to prove that among animals also an absolutely unlimited sexual intercourse belongs to a lower stage. But I can only conclude from all these facts that they prove absolutely nothing for man and the primeval conditions of his life. The mating of vertebrates for a lengthy term is sufficiently explained by physical causes, e. g., among birds by the helplessness of the female during brooding time. Examples of faithful monogamy among birds do not furnish any proofs for men, for we are not descended from birds.

"And if strict monogamy is the height of virtue, then the palm belongs to the tapeworm that carries a complete male and female sexual apparatus in each of its 50 to 200 sections and passes its whole lifetime in fertilizing itself in every one of its sections. But if we confine ourselves to mammals, we find all forms of sexual intercourse, license, suggestions

of group marriage, polygamy and monogamy."—Engels, "The Origin of the Family," pages 39-40.

The Suffraget, under Feminist and Socialist teachers, has now advanced from the "Novitiate of Marriage," to the Tape Worm of Engels. She is far advanced toward the "New Freedom," and "Votes for Women."

In the beginning of her "education," she was led to believe that she would by her vote prohibit the sale of liquor. Perhaps now she can see that there are worse evils than liquor,—the total loss of morals to both men and women, and that the other two divisions of the army, (Socialism and Feminism), with which she is marching, are, to say the least, not better than liquor vendors. Is it not better to return to the ranks of womanly women among the Red Cross Nurses, and allow men to vote against the Demon Rum? Men have fought alone for 90 per cent. of "dry" territory without women's votes.

The following extracts from standard Socialist Works show their vision of the future of women under Socialistic society.

The immodest state of society in which the Hetaira will have as much credit as a virtuous woman. That the sexes will be immodestly nude in each other's presence, that no woman will be obligated in any sense to a man, that the state will support mothers during periods when they are nursing infants, that women may reject motherhood, and that women having property will be deprived of the same for the common good, and will be economically liberated to go to work, and that there shall never be any return from the above conditions to the higher life of the present day. In other words woman will pay for her "enfranchisement" with a hell on earth from which there shall be no redemption.

"In the wild and even bacchanalian festivals of all the earlier nations, there was an element of Nature-sex-mysticism which has become lost in modern times, or quite unclean and depraved; yet we cannot but see that this element is a vital and deep-lying one in humanity and in some form or other will probably reassert itself."

". . . Monogamy, under similar circumstances, would lose its narrowness and stuffiness; and the life of the Hetaira, that is, of the woman who chooses to be the companion of more than one man, might not be without dignity, honor, and sincere attachment."

"No doubt the Freedom of Society in this sense, and the possibility of a human life which shall be the fluid and ever-responsive embodiment of true Love in all its variety of manifestations, goes with the Freedom of Society in the economic sense. When mankind has solved the industrial problem so far that the products of our huge mechanical forces have become a common heritage, and no man or woman is the property-slave of another, then some of the causes which compel prostitution, property-marriage, and other perversions of affection, will have disappeared; and in such economically free society human unions may at last take place according to their own inner and true laws."—"Love's Coming-of-Age," pages 115, 116, 118, 119.

"The spectacle of the naked human body and the natural treatment of natural things were the best safeguard against the sensual excitement artificially produced by the modern plan of separating the sexes from the earliest childhood. The forms of the one sex and the functions of its specific organs were no secret to the other. There was no possibility of trifling with ambiguities. Nature remained nature. One sex delighted in the beauty of the other. And our only salvation lies in a return to nature and to natural intercourse between the sexes, in casting off the unhealthy, spiritualistic ideas of humanity which cling to us today."—"Woman in the Past, Present and Future," page 70.

"The freedom of Woman must ultimately rest on the Communism of society—which alone can give her support during the period of Motherhood, without forcing her into dependence on the arbitrary will of one man. While the present effort of women towards earning their own economic independence is a healthy sign and a necessary feature of the times, it is evident that it alone will not entirely solve the problem, since it is just during the difficult years of motherhood, when support is most needed, that the woman is least capable of earning it for herself." (See Appendix.)—"Love's Coming-of-Age," Carpenter.

"We must finally take into account that woman will occupy a totally different position in the society of the future,

and will have no inclination to bring a large number of children, 'as gifts of God,' into the world; that she will desire to enjoy her freedom and independence, and not to spend half or three-quarters of the best years of her life in a state of pregnancy or with a child at her breast."—"Woman in the Past, Present and Future," pages 255-256.

"The theory, happily now exploding, of keeping them 'innocent' through sheer ignorance partakes too much of the 'angel and idiot' view. To see the life of slum and palace and workshop, to enter into the trades and professions, to become doctors; nurses, and so forth, to have to look after themselves and to hold their own as against men, to travel, to meet with sexual experience, to work together in trade-unions, to join in social and political uprisings and rebellions, etc., is what women want just now. And it is evident enough that at any rate among the more prosperous sections in this country such a movement is going on apace. If the existence of the enormous hordes of unattached females that we find living on interest and dividends today is a blemish from a Socialistic point of view; if we find them on the prowl all over the country, filling the theaters and concert-rooms and public entertainments in the proportion of three to one male, besetting the trains, swarming onto the tops of the 'buses, dodging on bicycles under the horses' heads, making speeches at street corners, blocking the very pavements in the front of the fashionable shops, we must not forget that for the objects we have just sketched, even this class is going the most direct way to work, and laying in stores of experience, which will make it impossible for it ever to return to the petty life of times gone by."—"Love's Coming-of-Age," pages 70-71.

Judas Iscariot, and Dives, and Herodias, and Delilah would all perhaps desire "to return to the petty life of time gone by," but the "stores of experience" which they laid in during their lives renders it impossible for them to "come back." And they remain listening to the band, "There's a hot time in the old town tonight."

A Suffrage "education" under Socialist doctrines, may be what Suffragists claim they need.

But it is not an education that a womanly woman needs for this world—but for the next world—with the object of escaping coal bills.

VIII.

SOCIALISM REVOLUTIONARY AND UNPATRIOTIC

The family drawn together by ties of affection, blood and pleasures of association is a unit, and from this unit of the family, many families make a community, and an aggregate of communities form a State or Nation.

In fact, everyone has an instinct born in him of personal and local attachments. The horse knows his stall, and the dog loves his master. We love our birthplace, and the fatherland of infancy because there we have received nurture, education and protection.

In return for these benefits we owe a debt of gratitude, and if needs be, we should pay a reciprocal service. This is "Patriotism."

We should build up our States by the payment of taxes for the common good. We should educate by at least giving a good and honest example, and we should protect and defend our country by force of arms, if need be.

We have received all the above physical and educational benefits from our government and our duty is to repay in kind.

It ill becomes parents, whose son is being educated at the State's expense, to decry Patriotism, but this is the slogan of Socialists, who claim they have a broad international love, which love does not first extend to their own State. It is an acrobatic jumper. Like their monkey ancestors, it can go from tree to tree.

No one believes that Socialists entertain anything but selfish motives. When a man does not love a family, a town, a State, his heart is too small and ungrateful to take in the whole world, and those who have the benefits of education for their children in free schools, are so blind as not to see their obligations as patriots and lovers of their country. It is about time they should have their mental cataracts of ingratitude removed until such gratitude returns to their hearts.

To be consistent, the Socialist should cease to agitate any matter of State politics and should stop voting as citizens of the State of his residence, as he is plotting its overthrow.

From the family love originates the communal affection and from that comes national loyalty and Patriotism, and all come from the divinely imparted tie that the first unit, the husband and wife shall be in one flesh.

The Socialist hates the family, and the nation—because he hates God, for the Socialist fears both the justice and judgment of God.

Destructionists always attract the unthinking, who do not know even the first principles of construction, and could not devise a better form of government to put in place of that we now have.

As destructionists, Socialists stand for abolition of our present educational system, our family life, our religious and social beliefs and our economic forms and customs, and for the replacement of the little school house by teaching therein International Socialism, and make "Patriotism" a by-word. The pictures of Washington, Lincoln and Wilson shall be torn down from the walls, and those of Karl Marx, Bebel and Debs shall replace them.

The "Stars and Strips" shall be hauled down and trampled under foot. The Red Flag of International Socialism furlled on the flag pole.

As confirming the revolutionary and unpatriotic views of Socialists, the following quotation from the Communist Manifesto is positive proof, in which they declare for the overthrow of all present social conditions and declare support of every revolutionary movement. W. Matt reiterates this position by declaring the principles of Socialists to make war on the State, the Country, and Patriotism.

"The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at a Communistic revolution. The proletarians have nothing to lose but their chains. They have a world to win.

"In short, the Communists everywhere support every revolutionary movement against the existing social and political order of things."—Communist Manifesto, page 58.

"We make war against all prevailing ideas of religion, of the state, of country, of patriotism. The idea of God is the keystone of a perverted civilization. It must be destroyed. The true root of liberty, of equality, of culture is Atheism."—W. Matt, Secret Societies in Switzerland.

"'Law and order' means the laws and the orders of the capitalist class which the worker from childhood up is taught to obey, under penalty of imprisonment backed up by a threat of hell fire, coming from the ministerial profession."—Our Mental Enslavement, pages 43-44.

"Marxism has taught us that there is no such thing as a natural and a permanent social system, and that there can be none, or, to put it another way, every social system is natural, for every social system is necessary and natural under given conditions. There is not a single definite social system that can be accepted as natural; the various social systems take the place of one another as a result of developments in the means of production. Each system is therefore the natural one for its particular time."—Marxism and Darwinism, page 34.

The scoffing of the Socialist leaders against government is absolutely disloyal and partakes of the element of high treason. The Socialists maintain schools for the young, in which their books of catechism specifically teach disloyal sentiments against the government. They scoff at the motives

of the patriots of the Revolutionary war, and claim that their only desires were to exploit their fellow colonists.

They decry our patriotic songs and sneer at the American flag, and for the self sacrificing patriotism as shown by the citizens of foreign countries, they claim that it has been to the injury of the people and against the welfare of the working class.

"The leading citizens of the American colonies—the Washingtons and Hancocks—could not exploit the colonies because they did not control the government; so they seized the government from the British ruling class. They were then able to exploit the colonies to their hearts' content."—*Evolution and Revolution*, page 44.

"It is good for the ruling class to have the working class patriotic and sing 'My Country 'Tis of Thee.' It means to them continued class rule, their class the rulers.

"We are taught from the cradle up that it is a noble quality to be patriotic. When as little children, we go to school, the American flag is hoisted upon a tall pole in the school yard. We are taught to sing patriotic songs."—*Our Mental Enslavement*, pages 46-47.

"Poland, Hungary, Italy, Servia, Ireland and France, as represented by her Chauvinists, have all once and again contributed their quotas to this nuisance of 'Patriotism,' which has so often in these latter days dragged the red herring over the path of the Revolution."—*Socialism, Its Growth and Outcome*, page 146.

"Does the new morality condemn what the old branded as 'crimes against property?' It must be confessed that the revolutionary worker has absolutely no respect for natural rights—including the right of property—as such. Hence, as the act of an individual in appropriating the goods of another is not likely either to help or to injure his class, he neither approves or condemns it on moral grounds; but knowing, as he does, that his class enemies, the capitalists, own not only 'the goods,' but also the courts and the police, he condemns theft by a workman as suicidal folly."—*Socialism, Positive and Negative*, pages 64-65.

"Both the statute laws and the code of morality are made to protect the robber class from the robbed class. Both the capitalist and the priest call the Socialists bad because they desire to inaugurate a system of publicly owned industry so that the workers may be paid their full product, and the robbery of the poor by the rich be stopped."—*Our Mental Enslavement*, page 36.

"It has gained enormously in extension, and only awaits increased education and the force of inevitable economic events for it to become general as an opinion; the result of which will be a corporate action, destined to carry the evolution of modern life into the next great stage—the realization of a new society with new politics, ethics, and economics, in short, the transformation of Civilization into Socialism."—*Socialism, Its Growth and Outcome*, page 144.

"The theory of Socialism as a coherent doctrine began with the three great utopist systems of Robert Owen, Fourier and St. Simon. Not one of these systems took what I may term the abstract-economic view of the subject. They all regarded human life as an integral system, and never dreamt of separating its several aspects. They were all anti-Christian, all opposed to the modern form of marriage, and if not explicitly international they were at least implicitly so. The latter schools of French Socialism have always had something to say in the same sense on the subjects of religion, marriage, and racial boundaries, that is, always in a sense hostile to the existing forms of these institutions. Finally, modern 'scientific' Socialism, while accentuating the economical revolution implied in the word, has none the less insisted on the fact that the other aspects of human life must undergo a corresponding change."—E. Belfort Bax.

"Communism can never be realized till the present system of Society has been destroyed by the workers taking hold of the political power. When that happens, it will mean that Communism is on the point of absorbing and transmuting Civilization all the world over."—*Socialism, Its Growth and Outcome*, page 166.

The quotations above from prominent Socialist authors of both Europe and America, assert the unpatriotic principles, revolutionary and destructive methods of international Socialism. They assert a supreme contempt for the courts and the officers of the law. While they have full power as voters to remedy the defects of legislation and to elect the judges of the courts they decline to exercise the franchise in this direction, or if exercising it refuse to abide by results, and announce a revolution. It is noticed also that their antagonism and hatred extends also to morals and to the Church.

The antagonism to the Church is shown by the prohibition

of the confessional in Mexico and expulsion of the priests and sisters. An attempt to dynamite the cathedral in New York. The abolition of church charitable and educational institutions in France and Portugal, the abuse generally of both Protestant and Catholic churches in France.

The danger of Socialism is so apparent in Germany, that both the Protestant and Catholic citizens unite in opposition to Socialism in the Chamber.

The next quotation, by Mark Fisher, attempts to give an outline of the **modus operandi** of the New Socialists Revolution. This sort of doctrine is commonly advocated by speakers before Socialistic groups all over the United States and Europe.

"The capitalist class rules the working class politically because it is economically the most powerful class. Logically, if the working class is to seize the machinery of government peaceably, that class must first become more powerful than the capitalist class upon the economic field. The economic strength of the masters lies in their being able to purchase the labor power of the workers. If the workers should withhold their labor power and refuse to sell it to the capitalists, that class would have no economic power. When the workers are organized as a class so that practically all can suspend work at the same time, the working class will become, economically, the most powerful class.

"The strength of an army lies in organized, concentrated action. A large body of troops, disciplined, organized and acting as a unit against a mob of workers can quickly shoot them into submission. In the event of a general strike the situation will be reversed. The workers will be organized and acting as a unit. The very nature of the struggle will disorganize the army. The workers will not mass themselves behind barricades in the streets to serve as targets for soldiers. The revolt will extend to every part of the country. The purpose of the general strike will be to confiscate the industries now owned by the capitalist class. In order to protect their property they would be compelled to station soldiers at every factory, mine, mill, public building, every bridge and every mile of railroad in the United States. The army would be completely disorganized. One soldier would be guarding this factory, two more that mill, and so on from New York to California, providing there were enough soldiers for the purpose. Most of these soldiers, being work-

ing men themselves, upon finding that they were alone, or nearly so, and surrounded by revolutionists, would immediately desert. Any who would not desert could be easily overpowered and disarmed.

"With the army gone, the workers will not sit down and starve while the warehouses are full of the food that they have produced and the factories in which they can produce more stand unguarded. They will go back into the factories and once more work—this time for themselves. The workers who were elected to office will take the offices which were refused them and proceed to serve the new industrial government. They will be needed as long as the reconstruction period, following the revolution, lasts. Society will adapt itself to a system in which production is for the use of the workers instead of for the profit of the Industrial Lords."—*Evolution and Revolution*, pages 46-47.

Bebel before his death—the leader of the Socialists in the German Reichstag—prophesies the annihilation of the State, religion, the law and the morals inculcated by both.

"And religion will share the fate of the state. It will not be 'abolished,' God will not be dethroned, religion will not be 'torn out of the people's hearts,' nor will any other of the phrases be put into effect, of which the atheistic Social-Democrats are accused. Social-Democracy leaves all such foolish attempts to the bourgeois ideologists who tried to realise them in the French Revolution, and naturally came to grief. Religion will disappear by itself, without any violent attack."—*Woman in the Past, Present and Future*, page 213.

"On the whole, experience has shown me that the parents are the unfittest persons to educate a child, and I entirely deny their right to do so, because that would interfere with the right of the child as a member of the community from its birth to enjoy all the advantages the community could give it. Of course, so far as grown people are concerned, I quite agree with your view of complete freedom to teach anything that anyone will listen to. But as for my children I feel they have as much need for the revolution as the proletarians have. As to the woman matter, I do not think Bax puts it unreasonably in his article, though I have heard him exaggerate that in talk, and have often fallen foul of him.

"Mind you I do not think this change in the family (or religion) can be done by force. It is a matter of opinion and must come of the opinion of people free economically.

I rely on the stomach for bringing it about."—Wm. Morris, in a letter to a friend.

The above would indicate that the cult headed by Bebel hope that revolution may be accomplished in a peaceful evolutionary way without resort to violence.

The secret propaganda of Socialism intends to accomplish such revolution by means of literature and the press, and by getting control of the schools in which already they demand that no morals or religion shall be taught, so that the children may have no morals, no love of God, and no patriotism for country. After this atheistic education is accomplished, the child's mind will be a fallow field for Socialist training. This is being accomplished all over the country by Socialists and Feminist teachers who have taken positions in the public schools. In some New York schools the national anthems are never sung, but in substitution therefor they are singing, "I Didn't Raise My Boy to be a Soldier." The principal of that school, Mr. Alexander Fichandler, has publicly announced that the sentiments against military service expressed in that song have been discussed with the children during the last few years, and that, following the suggestion of a pupil, he has taught, and is teaching that song. Furthermore, on the bulletin board in the main hall is a grossly unjust pictorial reflection upon soldiers, and elsewhere in the school building are posted pictures still further misrepresenting the service which a soldier gives to his nation.

With the Socialist cult propagated in the public schools, the great danger of America lies.

Socialists neither love parents, as they assert parents should have no control of children, and that the child belongs to society. They have hatred for country instead of patriotism, and they despise the church and morals. They disclaim allegiance

to any national flag, and pledge their support to the Red Flag of International Socialism.

They teach hatred of all present governments, both civil and religious, and as venerated relics they scoff at both the burial place of Washington and the Holy Sepulchre of Christ.

IX.

SOCIALISM ENSLAVES THE INDIVIDUAL AND PROVIDES UNJUST COMPENSATION

Christian Philosophy is essentially individualistic. It teaches man is endowed by a Supreme Power with reason, memory and free will, and that he is held personally and individually responsible for all his actions.

Men have different mental and physical capacities, and therefore have different powers of production and accumulation.

Therefore man has a right to his own productions, and their disposition is a natural private right, the accumulation of which springs from any source of honest endeavor—this is a God given ability, and the industry he performs springs from his own free will. Private property therefore, when honestly accumulated as the result of one's own ability and frugality, is a right, which may be recognized as springing out of a good ethic.

But Socialism teaches the contrary.

It proposes the subjection of, and the submergence of the individual into the mass of "social society" where mediocrity will have the same rewards as brilliancy, and the sloth will devour as much food as the industrious, and the indolent will possess as much property as the diligent.

The following from the "Communist Manifesto," and Bebel's "Woman in the Past, Present and Future," explicitly confirms these doctrines.

"Capital is therefore **not** a personal, it is a social power.

"In one word, you reproach us with intending to do away with your property. Precisely so; that is just what we intend.

"In this sense, the theory of the Communists may be summed up in the single sentence: Abolition of private property.

"And the abolition of this state of things is called by the bourgeois, abolition of individuality and freedom. And rightly so. The abolition of bourgeois individuality, bourgeois independence, and bourgeois freedom is undoubtedly aimed at.

"By freedom is meant, under the present bourgeois conditions of production, free trade, free selling and buying."—*Communist Manifesto*, pages 31-32-33-34.

"But as in the new community there will be nothing to bequeath, unless we choose to regard household furniture as a legacy of any importance, compulsory marriage becomes unnecessary from this standpoint as well as from all others. This also settles the question of the right of inheritance which Socialism will have no need to abolish formally."—*Woman in the Past, Present and Future*, pages 231-232.

Socialism will not regulate private property, or inheritances, because no citizen will have private property to bequeath, and under the Socialistic practice, each citizen will be equally poor, unless he possesses a finer tooth brush than his neighbor.

The above Socialistic doctrine carried into practice would abolish all private property. Those who have accumulated savings would see them confiscated for the benefit of all manner of people. The lazy and dissipated would all get a share of the property of all.

Those having insurance would have it confiscated at death for the common use, and diverted from their beneficiaries, the wife and the child.

All "comrades" would be compelled to give up their homes, and after the Socialistic State had assumed the management of the community factories, the workman who produced three pieces of goods would be placed on an equal-

"Capital is therefore not a personal, it is a social power.

"In one word, you reproach us with intending to do away with your property. Precisely so; that is just what we intend.

"In this sense, the theory of the Communists may be summed up in the single sentence: Abolition of private property.

"And the abolition of this state of things is called by the bourgeois, abolition of individuality and freedom. And rightly so. The abolition of bourgeois individuality, bourgeois independence, and bourgeois freedom is undoubtedly aimed at.

"By freedom is meant, under the present bourgeois conditions of production, free trade, free selling and buying."—*Communist Manifesto*, pages 31-32-33-34.

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All "comrades" would be compelled to give up their homes, and after the Socialistic State had assumed the management of the community factories, the workman who produced three pieces of goods would be placed on an equal-

ity with him who produced but two, and each would get the same pay.

This is a contradiction of the theory of democratic government control on a basis of Christian morality, for which a good definition of life under democracy is the "Largest liberty of the individual consistent with public order." And each citizen should be rewarded according to his merits.

The mission of constitutional democracy is to make men free, but the aim of Communistic Socialism is to make men slaves.

"The theory of natural rights is a figment of the immature capitalist brain. Now, having got rid of feudalism and having learned to understand the process of evolution, organic and social, and to know the meaning of the word 'nature' all thoughtful persons know that there are no natural rights, that the phrase 'natural rights' is a contradiction in terms, that rights are something established in historical conflicts, won by struggle with those who claim natural or divine authority or who assert their own personal or class will against the needs of society."—The Call, March 15, 1909.

With revolutionary philosophy, Socialists deny "Natural Rights."

This is so revolutionary that it means an entire change in the theory of the rights of man.

Civil government has always proceeded on the assumption that man was possessed of a soul and had certain attributes also like unto Divinity, and that the Divinity had endowed him as a specially created being with certain inherent natural rights.

Among others, that he had the right to his own life and should not be deprived of it, and that he had the right to personal property, which is the means of existence and life, and that he had the right to attain as much happiness as he could obtain by pursuing a just life and conforming his actions so as to create happiness for himself.

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The Socialists call these natural rights a figment of an

immature brain, and would supplant them by Socialistic fantastic theory of the Rights set up by Socialist rule.

"Viewed from this side also, Socialism is in fact in perfect harmony with modern science, which denies the free will of man and sees in human activity, individual and collective, a necessary effect whose determining causes are the conditions of race and environment, acting concurrently."—Enrico Ferri, *Socialism and Modern Science*, page 79.

"At all events the theory of evolution is in perfect, unquestionable harmony with the inductions of Socialism and, on the contrary it flatly contradicts the hypothesis of the absoluteness and immutability of the 'natural' laws of economies, etc."—Enrico Ferri, *Socialism and Modern Science*, page 99.

"The government of the future is not a political government, but an industrial government. It is a government not of people but of things.

"The amount of labor required for production has been so reduced that if every one worked two hours a day—according to recent investigations—there would be an abundance for all."—*Evolution and Revolution*, pages 21 and 54.

The above assertion is clearly made that the Socialistic State will not consider people as individuals, but will consider and deal with material things alone. The human being with his personal capacity will be ignored. The human soul with its aspirations, by Socialists is considered a myth.

But to seduce the people to give up their individual aspirations they hold out promises for very short hours of work and long periods of idleness. A premium is placed on sloth and industry is tabooed.

No wonder, because under Socialism, industry and frugality will not be rewarded.

No sane political economist has ever yet taught that the needs of mankind can be supplied by two hours' labor per day, under the most efficient labor conditions. Where a man is promised the full rewards of his own industry he will labor more efficiently and productively than when he knows that his products will be distributed among those

who do not deserve them. Under all the Socialistic experiments heretofore attempted, the rate of production per day's work has been greatly decreased as compared to the present system of production by individual labor supported by personal ambition.

Below is an extract from the book of William Morris and Ernest Belfort Bax, the greatest English Socialist authorities.

This deals with Immediate Demands of Socialism instead of the Ultimate Demands of Socialism. Where Socialists advocate an eight-hour day, they also demand the minimum wage, and also that the law shall fix prices on all necessities of life.

This is absolutely impractical, from the fact that by regulating the day and the wages for that day, it is not possible to say that such wage, plus the cost of raw material, will be equal to any minimum price demanded for the product, for at any time the raw material involved in this product may rise in value from exterior causes, and if the minimum price still applied, the manufacturer or the Social Community would lose money and become bankrupt.

But the Socialist's mind is a kaleidoscope of such asinine political economy and financial vagary.

Another favorite deception presented wage earners is, that they are robbed of their full earnings. For example, that a wage earner on an average receives \$518 a year when the value of his product is \$1,500. The first deception is, that the cost of the raw material and steam power, repairs of factory, transportation and marketing are not taken out of the \$1,500. Taxes paid by the employe to support schools, hospitals, streets, sewers, police and fire departments, courts and municipal governments are not deducted. Under Socialism, where the state promises to support all children, all

the old, and all railroads, telegraphs, every workman, whether married or not, would have to support besides himself not less than three persons, and would receive the value of about one-fourth of his products.

“For example, the legal eight hour day, if carried, would, as above pointed out, result in a quite temporary absorption of the unemployed, and also it would not of itself permanently increase the wages of the employed. In order that the condition of the unskilled workmen should be raised to something like a human level, it would be necessary in our opinion that, first of all, a minimum legal wage should be enacted; and this also would be illusive if it were not supplemented by the enactment of a legal maximum for all the necessaries of life; since, otherwise, prices would rise in some sort of proportion to the higher wages enforced by the new legislation. But it must not be supposed that any such measure would be of permanent value except as precludes to the assumption by the community of all the means of production and exchange, to wit, the land, the mines, the railways, the factories, etc., and the credit establishments of the country. It is a matter of course that we do not expect to see this done by catastrophe—that some Monday morning the sun will rise on a communized state which was capitalistic on Saturday night.”—Socialism, Its Growth and Outcome, page 211.

The wage scale principle laid out below is not clear to any bourgeoisie mind, nor to anyone except he has a simian ancestor.

Socialism will have no money as a unit of value, but will measure value by the “amount of social working time.” That is to say, that a “Comrade” having worked twelve hours a week will get a certificate of twelve hours time. When he presents this time value certificate to the Socialistic storehouse and asks to exchange it for a pair of boots, the storekeeper must know how many hours’ social time was required to manufacture the boots. This may be a simple problem to the Socialistic mathematician. The first time value considered in the cost of the boots would be the social time of the boy who herded the mother cow that gave

birth to the calf from which the hide was finally obtained after the calf had been slaughtered by the butcher three years after it came into the world. The next social time involved in the value of the boots would be the number of hours that the Socialist farmer spent in cultivating the hay and the corn which was fed to this hide producing calf. The next social time value is the time of the drover taking the calf to market, then the time of the butcher slaughtering and skinning the animal, and the time of transporting the same to the tanner, the time for tanning, the time of the forester in getting the bark for the solution in the vat, the time of the chemist providing the chemicals used, the time transporting the leather to the shoemaker, the time of the shoemaker in making the boots, the time of the farmer in growing the flax, the time of the manufacturer in making the thread, the time of the miner in producing the ore, the time of the tackmaker, the time of the coal miner in furnishing the coal from the mine, the time of railroad employes in transporting the raw material in the boots, and, finally, the time of the storekeeper in handling the boots.

After all these elements of "time value" had been accurately ascertained by the Socialistic Calculator, he will turn over the boots to the laborer, we will say for an equivalent for a time ticket of ten and one-half hours, and give him in change a new ticket for one and one-half hours' time value.

But suppose that in this calculation a mistake was made and that the boots were produced by expending eighteen and one-half hours' time; then there would not be enough "exchange value" remaining to pay all the producers of the boots, and there would be a shortage of eight hours' value, and some would be "short changed."

This merry-go-round of simple calculation would enter into every article manufactured by social labor, and in every

transaction where the laborer produced time checks with which to pay for his purchases there would be great danger of a miscalculation and injustice being done to some of the "comrades."

Only one calculation of this sort was ever attempted by the government of the United States, and that was when the endeavor was made to compute the value of gold and silver relatively. The brains of the United States government found this an utter impossibility, and gave it up as a failure.

Karl Marx and Fredk. Engels are dead; Bebel, who wrote the above article, is dead; Solomon has been in Abraham's bosom for centuries, and before we advise our friends to enter Socialism we would invite the leaders to nominate one who shall be the expert calculator, who will be able to give exact equity and justice to the "comrades."

But before this can be done it is feared that Socialism will expire and be buried with the music that the "old cow died of."

"And when all have given to Society the labor best suited to their innate and acquired aptitudes, each has a right to the same rewards, since each has equally contributed to that solidarity of labor which sustains the life of the social aggregate and, in solidarity with it, the life of each individual.

"The peasant who digs the earth performs a kind of labor in appearance more modest, but just as necessary, useful, meritorious as that of the workman who builds a locomotive, of the mechanical engineer who improves it or of the savant who strives to extend the bounds of human knowledge in his study or laboratory."—Enrico Ferri, *Socialism and Modern Science*, pages 26-27.

"Individuals will apply themselves to work, although the wages or remuneration cannot be accumulated as private wealth."—Enrico Ferri, *Socialism and Modern Science*, page 30.

"As therefore there are no 'wares' in the new community, neither will there be any money. Money is the representative of wares, and yet at the same time a ware itself; it is the social equivalent of all other wares. But the new society

possesses no wares, only objects of necessity, of use, whose making requires a certain amount of social working time. The working time which the making of an article requires is therefore the only scale by which its social value can be measured. Ten minutes of social work in one branch, are exchangeable for ten minutes of social work in another, neither more nor less. For society is not intent on earning, its task consists only in effecting the exchange of articles of equal quality and equal use-value among its members. If society finds for instance that three hours work a day is necessary for the production of the requisite quantity of goods, it will appoint three hours as the length of the working day. If society increases and the methods of production are so far improved that all requisites can be made in two hours, then the working day will be fixed at two hours. If on the other hand the majority demands the gratification of higher needs, than those which, despite the increase in number and the greater productivity of labor, can be provided for in two or three hours, it can lengthen the working day to four. Its will is its paradise.

"It will be easy to calculate how much social working time each single product requires. The relation of part of the working time to the whole is fixed accordingly. Any kind of certificate, a printed piece of paper, gold or brass is a receipt for the time spent in work, and enables the possessor to exchange this token for articles of the most various kinds. If he finds that his requirements are less than those covered by that which he receives for his work, he can work a correspondingly shorter time. If he prefers to give away his superfluity, no one can prevent him; if he is foolish enough voluntarily to work for another who spends his time in cultivating the dolce far niente and prefers sharing the earnings of his neighbor, to working himself, it is his own concern. But no one can compel him to work for another, and no one can deprive him of a part of his claims for the work done. If a suit of clothes in fine cloth costs twenty hours of social labor, and he prefers to have one for eighteen, he can do so. And so on and so on. We see, every one will be able to satisfy all legitimate desires, but not at the expense of others. Every one will receive from society the equivalent of his labor, neither more nor less."—*Woman in the Past, Present and Future*, pages 192-3-4.

Note:—We must remember that production will then be organized to the highest degree of technical perfection, and that the whole community is productively employed. Under these circumstances, a three hours working day may rather appear too long than too short. Owen calculated in his time—the first quarter of the century—that two hours would suffice.

In the footnote above Bebel promises a three-hour day, and holds out a brilliant hope that the work day will not be more than two hours, whereas Mark Fisher, in "Evolution and Revolution," absolutely promises a two hours' work day.

To be perfectly fair with the Socialists, these promises are made for the Ultimate Demand Socialistic Condition, whereas under Immediate Demands of Socialism, Morris and Bax promise a day not longer than eight hours. All of which would incline men to espouse the Ultimate Demand variety of Socialism.

Any philosopher who can invent a more advanced "science" of economic determinism where "comrades" will not have to work at all will secure the entire membership of the Socialist Party.

Bebel describes below the perfect state of Socialistic Society wherein by working two or three hours a day and having no personal ambition for property, that theft will be abolished, there will be no tramps, murder will disappear, perjury, forgery, deception, legacy hunting, fraudulent bankruptcy will all become anonymous words, incendiarism will be taken out of the dictionary, misers will not desire money, and counterfeiting will not be practiced because money will be a chimera, blasphemy and swearing will cease because no one will believe that God exists. But Socialists will continue to die and be cremated and their ashes used for fertilizers, or lye will be made from them.

"Neither civil nor political crimes or offences are known any longer. There are no more thieves, because in the new society every one can gratify his desires with ease, like all his neighbors, by honest work. Neither will there be any more vagabonds and tramps. Murder? Why? No one can enrich himself at the cost of another. Perjury, forgery, deception, legacy-hunting, fraudulent bankruptcy? There is no room for these crimes where there is no private property.

Incendiarism? Who will find pleasure or satisfaction in it, since society gives him no reason for hate? Crimes against the mint? Why, money is a chimaera; the trouble would be in vain. Blasphemy? Let us leave the almighty and beneficent God to punish those who insult him, supposing that people still continue to dispute about the existence of a God."
—Woman in the Past, Present and Future, page 213.

What a wonderful transformation the mind of man will go through to arrive at this condition, when from prehistoric times all tribes and individuals had a belief in a superior being, and comprehended that the standard of morals should be dictated by a Will which was superior to the human will. Many of these primitive people erred in their comprehension of God, but their intuition of a Creator is a great tribute to the true God and to human reason.

Now this consensus of intuition of all men, for all time looking up to their Creator as a Superior Power, is to be overthrown by three-score "scientific" Socialistic philosophers. The preponderating evidence is in favor of a Creator.

"We do preach discontent, and we mean to preach discontent; and we mean if possible to stir up actual conflict. I have never known any progress in the history of the world where the men who are striving for it were not accused of setting class against class."—H. M. Hyndman in *Will Socialism Benefit the People*, page 11.

As expressed above, the spirit of Socialism is discontent, and this discontent is synonymous with unhappiness. He who prefers Socialism would choose discontent and unhappiness as his environment. He would be like one who prefers a continuous London fog and slum tenements to clear skies and a sanitary habitation. However, there are abnormal persons who seem to prefer disease to health, pain to pleasure, and misery to happiness. Often we find a person who boasts of his illness and prides himself on the many real and imaginary diseases which he has enjoyed. Such hypochondriacs have entertained large communities with

stories of the pain racking death throes which they have suffered and still survived, when their hearers devoutly wished they had succumbed. This feeling is perhaps shared in by all healthy minds when they hear Socialists preach discontent, and attempt to stir up actual conflict.

The Socialists' chronic political complaint, in which they take so much pride, reminds one of the negro Auntie, who, when she was asked how she felt, replied, "P-o-o-l-y, p-o-o-l-y, thank God."

If the Socialist could not give some such answer he would be unhappy.

The Socialistic State, which will own all land, mines, forests and raw materials and the means of production and distribution, would necessarily control all labor. This being the case, the laborer would be dependent on the State for employment. The State promises to guarantee employment to every "comrade," but in doing so the Industrial Committee would assign to each man the work it has for him to do, and also the location in which he is to labor, which would mean that he would be subject to be moved from place to place. Under such conditions, the laborer would have no free will with choice of either his labor or location, and as a consequence, having no other market for his labor, it would be quite possible for a Photographer to be assigned to work as a Hostler, or a Steamfitter to be set to work as a Scavenger.

Socialist labor then would be nothing but slavery. In the Socialistic State there would be no employment for lawyers or ministers; there would be no use for churches, because, the State owning all property, and asserting the principle of not donating funds for religious purposes, it would be impossible for churches to exist. In the first place, they

could not obtain building sites, and in the second place, they could not support their ministers.

Young men while at school would have to be supported by the State to provide them with food and clothing, and the Supervisor of Employment would be looked to to issue "time certificates" to those who were non-producers.

Suppose a young man in choosing a vocation decides to become a dentist, after his regular school term has been finished—and to do this would mean several years' study—he would have to apply to the Employment Committee for support, and if there were applicants for twice as many dentist scholarships as needed, one-half of them would have to be shifted to some other employment, and in such cases as this, and many others, there would be much jealousy and discord engendered. All of these disadvantages do not occur in Society as now constituted, but in taking full thought on this matter, anyone will be convinced of the slavish character of Socialistic Community life.

The family would have to be assigned a house to live in, by the Superintendent of Buildings, who would make assignments which would be unsatisfactory in many cases,—everybody desiring the best houses, and but few being able to obtain satisfaction. This dictatorship in all matters would be more tyrannous than anything heretofore heard of.

Socialism has beautiful pictures and the most iridescent dreams and mirages of the pot of gold at the end of the rainbow when all these are conjured up in the imagination of a credulous and ignorant public to induce them to part with their monthly dues for the benefit of the Central Committee, or to contribute quarters and half-dollars to support "Scientific" Lectures.

It is better to have a four-room house under the existing government, owned absolutely by yourself, and to sit under

your own vine and fig tree, where no man shall make you afraid, than to long for a visionary mansion, temporarily allotted to you by the Socialistic State, and upon whose vine the grapes are sour, and its figs are rancid, and you always stand in fear of the Head Committee ordering you to move.

SOCIALIST FAILURES

Utopian and other Socialists have attempted many times to form communities on the Socialistic principles of common ownership and communistic rules. After trial, all of these have been failures.

Scientific Socialism now claims that Socialism cannot be made successful unless practiced the world over.

This is bad logic under the axiom, "that what is a failure in part will be a failure in total." The following is a list of the Socialist communities that have failed:

France—Commune of 1793, Baboeuf Conspiracy, Saint Simonism, French National Workshops, Paris Commune of 1871, Brest Municipality, the Glassworks of Albi, the Miners' Mine.

Great Britain—Owenism at New Lanark, Orbiston and Tytherby Communities, Labor Colony at Laidon, Labor Colony at Hollesby Bay, Labor Colony at South Oakenden.

American—Nauvoo, Ill. (New Icaria), the Rappites, New Harmony, Oneida Community, Red Bank Social State, Mount Whitney, Communism in Paraguay, New Australia.

Imperial Failures—Murray River Settlement, Alice River Settlements.

The most notable failure was the community, New Australia, established in Paraguay in 1893, having a total of 450 colonists and being granted by the Paraguayan government 450,000 acres of land, one-half heavily timbered, a great part of this timber being valuable hardwoods, which could have been sold at a good price, and rafted down the river by cheap

water transportation. The balance of the land was prairie land, excellent for pastures. The colonists were relieved from taxation for a long period of time, and were allowed to make importations free of duty. Each colonist contributed \$300 or more to the general fund, and they owned their own ship of 600 tons capacity, together with 2,500 cattle. They were allowed to manage their own colony according to their own laws and without any interference from the Paraguayan government, and nothing but bad management and the lack of personal motives stood in the way of their success.

Among other rules they adopted the following:

"Ownership and conduct by the community of all land, tools, industries, production in exchange and distribution. Saving by community of all capital needed by the community; maintenance of children by community; protection, education and general well-being of each individual guaranteed by community. After all this has been done, the balance of the wealth co-operatively produced shall be divided equally between every adult member, without regard to sex, age, office or physical or mental capacity.

"Female suffrage and equality of the sexes in all matters.

"Religion not to be officially recognized by the community."

Inside of two years the colony was disbanded, and those colonists who remained abandoned the idea of Socialism and went back to the individual life.

In the latter part of the colony's existence the children who were under the care of the community for their food, clothing and education were fed three times a day a diet of cornmeal, sweet potatoes and mandoica, making a variety by leaving one of these off every meal.

No timber had been cut by the "comrades" because each

was too lazy to do the chopping, and as the 2,500 head of cattle had been sold they were deprived of milk and butter.

Thus the greatest Socialistic settlement ever promoted came to disastrous failure.

The following from the past is a vivid summary of Socialism :

SUMMARY OF SOCIALISM

"I have consulted our philosophers, I have perused their books, I have examined their several opinions, I have found them all proud, positive and dogmatizing even in their pretended skepticism, knowing everything, proving nothing, and ridiculing one another, and this is the only point in which they concur, and in which they are right. Daring when they attack, they defend themselves without vigor. If you consider their arguments, they have none but for destruction. Where is the philosopher who, for his own glory, would not willingly deceive the whole human race? Where is he who, in the secret of his heart, proposes any other object than his own distinction? Provided he can raise himself above the commonalty, provided he can eclipse his competitors, he has reached the summit of his ambition. The great thing for him is to think differently from other people. Shun, shun, then, those who, under pretense of explaining nature, sow in the hearts of men the most dispiriting doctrines, whose skepticism is far more affirmative and dogmatical than the decided tone of their adversaries. Under pretense of being themselves the only people enlightened, they imperiously subject us to their magisterial decisions, and would fain palm upon us, for the true causes of things, the unintelligible systems they have erected in their own heads; whilst they overturn, destroy and trample under foot all that mankind reveres, snatch from the

afflicted the only comfort left them in their misery, from the rich and great the only curb that can restrain their passions; tear from the heart all remorse of vice, all hopes of virtue; they still boast themselves benefactors of mankind. 'Truth,' they say, 'is never hurtful to man.' I believe that as well as they, and the same, in my opinion, is proof that what they teach is not the truth."—Rousseau, as quoted by Gandolphy in his defense of the Ancient Faith.

THE GLOSSARY

This appended glossary is for the assistance of the reader who may not be familiar with words and terms used in the sense of Socialistic and Feminist "science."

These schools have a language peculiar to themselves. Some of these words are to impress the reader with the superb knowledge of the user.

Other words and terms are used with a different meaning than ordinary. This usage being in keeping with the practice of Socialists and Feminists to "revolutionize" everything—not sparing the meaning of words.

Biogenesis—The doctrine that living organisms can proceed only from, or be generated by living parents or germs.

Bourgeois—Middle class people. Those who have accumulated some private property, and do not accept the Socialistic doctrines. This class receives the most fervent hatred of the Socialists. For no other reason than that they have used and not abused or buried the talents that the Lord gave them.

Capitalist—One who owns private property in any amount. Especially one who employs and pays wages. The possessing class. As "property is robbery" a property possessor is a robber.

Charity—The bestowing on people what is due them from the accumulations of robbery. Scientific Socialists abhor charity and create no charitable institutions.

Children—Immature persons who belong to social society and not to their parents—hence the state is charged with their nurture and education.

Christian—An ignoramus who believes there is a God and a Creator, who is opposed to progress by adhering to moral law and to natural rights. Religion must be abolished before Socialism

can succeed. Which is a virtual admission that Socialism is unnatural and impracticable, since religion is natural to man.

Christian Socialist—A contradiction of terms, as one cannot believe in a Divine Creation of man and of the universe and at the same time adhere to the Materialistic Conception of history.

Church—A superstitious organization which teaches faith in God, who is a myth, and teaches a code of morals which do not have any binding force, unless confirmed by the Social consensus. The Church is the great obstacle to Socialism.

Class Conscious—To instill in the minds of men that there are two classes. The possessing class and the non-possessing class. The wage payers and the wage "slaves" who are "robbed." To cause the wage class to hate the class which pays the wage.

Communist—Formerly those who held property in common, for the common use. Now it means the same, except that the Socialists want a world wide communism when all property shall be common and private property, except wearing apparel, etc., shall not exist. The dream of the Communist is "to make all men poor, by making men equally rich."

Communist Manifesto—A document written by Carl Marx and Frederick Engels and accepted as the basis of Modern Socialism.

Comrade—A member of the Socialist Party who is qualified by paying dues to the inner circle is "class conscious" by having hatred for others and believes in "Ultimate demands."

Confiscation—The taking of private property for the "public good" by the "Social State" is held to be good morals by Socialists. Wholesale Robbery.

Conscience—A superstition that is implanted in man—an impelling suggestion of right and wrong. But as there is no God it is impossible that a man should be so "enlightened." A faculty possessed by and actuating honest men during their whole life, but whose voice is heard, and whose strength is felt by the Socialist only in the hour of danger and of death.

Conventional—That which is generally accepted as morally good by custom or usage. Many Socialists scoff at "Conventionality."

Double Standard of Morals—Socialists, Feminists and Suffragets decry the "Double Standard" of sex morals. They endeavor to lead people to believe that the intention of Suffragets is to elevate the morals of men to the standard of the highest ideals of womanhood. But it appears that the Single Standard of Morals which they advocate is the dragging down of all morals to the lowest level by permitting women, who want motherhood, etc., to attain it regardless of the "conventionalities," etc., and escape censure. This is a part of the "New Freedom of Woman."

Dualist—One who believes in the existence of mind or spirit as distinct from matter, or metaphysically that man is different from animals by the possession of a rational soul.

Duty—That which is done, or ought to be done. What one is bound morally or legally to do or to perform in his relation to others. Socialists having no moral code, except as the majority creates an ethic from time to time, and are not bound by any of the duties laid down in the Ten Commandments, and each "one may live his own life" and ignore the "conventionalities." An empty word serving as a cloak under which "license" will assume the form and beauty of "liberty."

Economic Conception of History—The Socialist theory that as the earth was evolved by matter set in motion, and as man was not a special creation of God, and as the evolutionary process is still in existence, it cannot be resisted but will produce final results which were fore ordained. Man cannot therefore help himself, as he has no free-will. An unphilosophical, self contradictory, self destructive theory concerning the origin of the universe as degrading to man's native dignity as it is erroneous.

Economic Determinism—The determination of economic causes and effects by evolutionary progress in processes, which processes cannot be successfully hindered or changed.

Emancipation—Setting free from slavery, bondage or servitude.

Enslavement—(Socialist meaning) Any duty which require its fulfilment, as an obligation to family, child, employee or to God.

Emancipation of Women—In the Socialist sense, releasing woman from the duties owed to husband, child or household, and providing an economic employment apart from the family for pay—also creating in her a distinct entity from the husband, and conferring a vote. A polite way of demanding that woman don the garb of man.

Eugenic—Well bred. The science which teaches the breeding, not the rearing of human beings on the same principles as that of animals. Socialists demand that the government shall interfere. Briefly the converting of the home into a stock farm.

Evolution—Socialists hold that man was evolved from a very low form of life consisting of one cell, the cause being matter set in motion, and that from this beginning man evolved through the mollusks, by and by to monkeys and then to man. No first cause is credited for creation. The pedigree of a Socialist; Recognized only by the Socialists and not by men.

Equality—Socialists propose that all persons shall have equality of working hours, wages, and in all affairs, no matter how different their qualities or values in merit.

Exogomy—To marry out of one's own tribe. In ancient legends Socialists find that whole tribes married whole tribes in a miscellaneous way.

Exploit—To utilize. To make use of. Socialists object to capitalists making use of wage earners as assistants in production and call it "exploitation."

Expropriate—The act of dispossessing the owner of his property. Used by Socialists instead of Confiscation. It means the taking over of private property without compensation, for the use of the entire public.

Family—An institution set up in the place of the former promiscuous cohabitation of a whole communistic tribe of men with a whole tribe of women for the purpose of founding private

capital, oppressing the Proletarian and making a "sex slave" of Woman.

Father—Generally the male parent of a child who is legally obligated to support it. Under Socialism the state will support all children, and under the "Sex Love Mating" it will be difficult for fathers to be identified or identify their children.

Feminist—A woman who wants all the privileges of woman, and all the rights of man, and does not want the duties of woman. Is generally a man-hater. Is an Egotist with no motherly sentiments. Neither man, nor woman, but a being more correctly referred to as "IT."

Free Will—That faculty of humanity, which with reason and understanding distinguishes men from orders or animals, and marks man as a distinct creation of the Almighty. This is denied by Socialists, who claim that man has been evolved from the lower animals, and is not superior to them, except in the order of evolution.

Frugality—Practice of thrift and self-denial which is frowned upon by Socialists, as it tends to the accumulation of private capital, and in this view the ownership of capital is criminal. Socialism promises work daily to all citizens, and a living after the working age has passed. So under these conditions frugality would be useless. A quality or practice of men of average intelligence, who discountenance the "Happy-go-lucky-hand-to-mouth existence" proposed by Socialists.

Heaven—The Socialists claim that Heaven is an imaginary place, which has been dissolved by their "science." That man has no future place of reward for the good deeds done in the body. That man at death is no different from an ordinary animal. A place or state unknown to the Socialist here, and which he has a slim chance of visiting in the life hereafter.

Hell—The Socialist view is that Hell was invented by the Church to mentally enthrall the people, so that they would be more content to patiently bear their tasks in life as "wage slaves" and serve the capitalists. That no matter what man's deeds during life, he would not receive future punishment. A place or

state that will some day impress a certain class of people with its reality.

Holy Scripture—That God never revealed himself to man by inspiration. That there are no divine laws or prophets. That the Jews and Christian invented these scriptures to enslave the Proletarians to the Capitalist class.

Home—A place based on Monogamic Marriage—where the father, the mother and the children existed and were nurtured. This was established by the church to perpetuate the family, which is to promote capitalism and the inheritance of private property, and to make wives "sex slaves" which in most cases is equivalent to prostitution. This view is held in common with the Socialists by the Feminists. A fad sacredly guarded by men and women, whose chief failure is that they are true to nature and nature's noblest instincts.

Gens—A tribe or group of people, who in the earlier development of society cohabited with another group of the opposite sex in a promiscuous way, where the children took their mother's name and line of descent. This seems to be the basis of the doctrine of the Socialists on the New Freedom of Woman.

God—With Socialists a non-existent myth. That in Creation there was no "First Cause." That matter in motion was the only efficient cause of creation. That there being no God there are no Commandments of Moral law and no "Natural Rights." A fetish to which men have clung, despite the assaults and denials of learned Materialists and Socialists.

Group Marriage—A condition in primitive times very much stressed by Socialists in the "origin of the family." Engels' and Bebel's "Woman," where a group of men promiscuously cohabited with a group of women, by which the Socialists claim the women were in possession of greater liberty than now under the marriage of one man to one woman, which the Socialists claim is an invention of the Church to promote capitalism, to make women sex slaves, etc.

Immediate Demands—The demands in Socialist platforms are such as municipal ownership of water and gas works, etc. Public

ownership of railroads, a system of public education. These demands are not distinctively Socialistic, but are put out only to ensnare minds to become ultimate Socialists—see ultimate demands.

Industry—An offensive term among Socialists. Their whole theory is that one who by special industry accumulates as a reward for his labors, is an enemy to society as he becomes a capitalist. The Socialists would have all people work even hours at the same pay.

Industrial Emancipation—In the case of women the providing of employment by the Socialist state, so that she will not be under financial obligations to her "mate" or husband. In the case of man, his employment by the social state with social work, and the abolition of "wage" payment by private employers.

Justice—Socialist justice would eliminate any code concerning the rights to "private property," save wearing apparel, tooth brushes, etc. A word finding no place in the dictionary of Socialism.

Liberty—Socialist liberty consists in being free from the moral code, as laid down by the law of Moses, or any church, and also freedom from any "conventionality" which is not agreeable. Synonym, "License."

Marriage—The act of legally uniting a man and woman in wedlock.

Middle Class—The class that is neither very poor nor very rich, but possessed of private property. By Socialists termed "the Bourgeois," and very much under the class hatred of the Socialists.

Monist—One who believes in the identity of matter and soul. That the soul is not a separate creation from the body. Socialists are Monists. Monism is most natural to a Socialist, being a man of "one" idea and built along "irregular" lines.

Monogamy—Marriage to one person only.

Morals—A variable ethic determined by the times, conditions and circumstances. Not dependent on one fixed law. Concensus of social will is the only rule fixing the moral or unmoral of an act.

- Moses**—An imaginary person who had no divine authority to give laws to men. The Ten Commandments were for the purpose of enslaving the proletariat. But a man who though unreal has exercised infinitely more influence over men than all the "real" Socialists who ever lived.
- New Freedom (of Woman)**—The approaching Social condition of woman when they shall be economically free, have their own separate employment, independent of man and work regardless of whether they are mated or not, and receive their separate compensation. Politically free and have the right of suffrage. Matrimonially free to separate from their "mates" at will. Materially free to have their children cared for in the social nurseries, and sexually free to bestow their affections on whom they please, and to become mothers at will, whether married or single, and to refuse motherhood if married. A state lower than that of the savage or even of the wild animals. The brightest jewel in the crown of shame which Socialism would press down upon the head of woman.
- Philanthropy**—Has no place in Socialism. Philanthropy is only restoring to the Proletarian a part of the compensation of which he has been robbed by capitalists.
- Philosophy**—The knowledge of the causes of all phenomena, both of mind and matter.
- Polandry**—The "mating" of one woman with more than one man, as suits her desires.
- Polygamy**—The "mating of one man with more than one woman, as suits his desires.
- Priest**—One who mentally enslaves the Proletarian for the benefit of the capitalist class. A promoter of superstitions.
- Proletarian**—A poor man who is the victim of the capitalist class, and the priests, and is usually a Socialist.
- Property**—The accumulations by criminal processes against the Proletariat—"Property is robbery."—Marx.
- Prostitution**—The yielding of sex favor to men for financial support, or money, whether married or single.

- Prophet**—A Fakir. No one has ever foretold anything. Everything is foreordained by "determinism."
- Profit**—A result highly "unmoral," for profits do not accrue, except from the robbery of the Proletariat.
- Public Ownership**—The protectorship by the "Social" state of everything for the "public good." This implies that everyone would be an employee of the "state" and lose his right of free choice and action.
- Public Purposes**—That all property should be owned by the "Social State" in common for the general good and use of the public.
- Psychology**—The valuation of mental capacities, especially in persons accused of crimes.
- Reform**—An obsolete term with no force. All present systems are impossible of reformation, but must be revolutionized.
- Religion**—Any superstition that teaches morals and personal accountability, or future rewards or punishments. Religions were made to enslave the minds of the people and compel them to respect the rights of property and persons. "Our Mental Enslavement."
- Revolution**—The process proposed for the dissolution of the "present order"—property rights, religion, marriage and the family. A melting pot, which melts only, and has no power to mold.
- Scientific Socialism**—A term to deceive the people. Socialism is not a science in any sense of that term as above defined. Not a single proposition in regard to Economic Evolution, Determinism etc., has been or can be proved or established. Many of its theories have been and are being abandoned.
- Sex Slave**—A woman who is married, and who depends on her husband for financial support, and is in anyway subject to him. (See New Freedom of Women).
- Sex Hygiene**—The teaching of the uses of the sex forces to all youth is stressed by the Socialists as a physical matter only, without regard to adding moral safe guards to the instruction.

- Sin**—Obsolete under Socialism. There being no God, hence no commandments and no moral law, hence commandments cannot be violated and consequently there is no sin for which punishment is due.
- Socialism**—Is a theory of industrial government relating to production and distribution, which theory is founded on the materialistic conception of history with atheistic concepts, demands the common ownership of all the lands, mines, etc.,—the raw materials of nature, and the ownership and control by the social state of all the tools of production and means of distribution—Socialistic production to the exclusion of all private ownership and industry. Private property shall be abolished and all things shall be owned and controlled by the Socialist State, and all workers shall be employed and compensated by the State.
- Social Mind**—A mental state which is susceptible of becoming a full fledged Marxian Socialist. This state of mind is "worked up" by exaggerating and magnifying the "wrongs" of the poor. Making impossible promises for Socialism, pretending that immediate demands are Socialistic.
- Social State**—An industrial commonwealth according to the Socialistic ideals where all property shall be in common, each citizen to be employed and compensated by the State.
- Socialization**—The transformation of government and industry into a condition of Socialism.
- Synagogue**—A place for Jewish worship. In the Socialist view, a fake originated by Capitalists to deprive the Proletariat of their rights, holding that the religion and morals taught by the Mosaic law are merely to protect property through superstitious fears of future punishment.
- Unmoral**—A term used by Socialists for, and in place of "Immoral." The latter term implies a divine definition of wrongful actions by fixed laws. Socialists do not accept fixed moral laws, but say that the "ethic" of an act may change according to conditions.

Ultimate Demands—Essential Socialism—See definition for Socialism.

Utopian—A class of men who have become extinct and are now succeeded by "Scientific Socialists," who attempted to do good to their fellow men by founding colonies, cooperative stores, factories, etc., giving practical and immediate relief in a philanthropic manner. The Scientific Socialists scoff at such methods of reform, and benevolence, and depend on revolution.

Virtue—Chastity when sex love is the impelling motive, but self denial or restraint is never virtue.

Wage Slavery—The condition of any person who receives "wages" for his compensation. Wage earners are taught "class hatred" for their employers and this helps to create the "Social Mind."

Wages—A device to cheat the laborer of his full earnings for the benefit of the employer. Socialism demands the abolition of the payment of wages, and the substitution of full social values.

MOSES AND MARX

Moses corresponding to the will of God, led the Jews out of physical and spiritual bondage and into the land that God had prepared for them where they were made free in body and had freedom of the will to be, to do, and to become, and each man had individual property and sat under his own vine and fig tree and no man could make him afraid. The Jewish exodus under Moses had both a material and spiritual meaning. The Jews were delivered from slavery to the Pharaohs, who set hard tasks for them and caused them to make bricks without straw and increased the labor to a point which was almost unbearable and hard to survive. From this God through Moses delivered the Jews. He also delivered them from the worship of heathen gods, whose worship was based entirely on materialistic conceptions, and they were liberated to worship the one true God who is a spirit eternal.

Marx's parents apostatized from the Jewish religion and accepted the Lutheran religion. He denied the existence of God. The Marx materialistic conception of history ascribes to the universe only a materialistic origin; that there was no First Cause and no Final End or purpose. His school is attempting to lead the people into the opposite direction from that in which Moses guided them. He is leading back to the pagan gods of Egypt, where only the golden calf was worshiped and the granaries are venerated; where the belly is cultivated and the soul ignored. His ultimate Socialism would deprive everyone of his free will and make him agree in his

mental attitudes with the majority of the Social State, granting no personal freedom whatever. This is announced by Marx in the Communist Manifesto, page 41, section 4, in which he advocates certain measures for the establishment of Socialism, and states that one of these measures is "the confiscation of the property of all emigrants and rebels," thereby meaning that if any of the inhabitants of the Socialistic State should attempt to leave the same as emigrants, or should rebel against the majority's will, their property should be confiscated. This shows the absolute slavery of the Marx doctrine. Instead of being similar to the states established by Moses, individuals would give up their private property and their little homes, and the vine and the fig tree would disappear. The state would own the cottage and man would be worse off than the birds of the air, for man would have no homestead to return to, as the birds to their mother nest. The grapes and the figs would be bitter and rancid, and the Socialist allotter of homes would continually make the family afraid of being dispossessed.

Marx as against Moses turns the immortal spirit of man into a materialistic mummy, which consists only of body and not of spirit, and has, according to his "science," come up from the earth and will go back to the earth without any vision of immortality. He has led the people back to darkest Egypt. He has lost all the progress made by Moses, and has caused the people to re-wander in the Wilderness and to recross the Red Sea. He has smashed the tables of the Ten Commandments in the dismal abyss of unbelief, and declares that God does not exist and never gave a law; that there are no moral laws and no law at all except such as may be established by a majority of the people; that actions are never immoral, but may be unmoral. What was once wrong on a different occasion or day may be right. Marx has abandoned

the God-provided pillars of fire which guided the people in the dark night. Instead of following the Ark of the Covenant which carried the holy shew bread, he has turned his disciples after the commissary wagon which is drawing pork and beans.

He would have his people abandon the ideal of glorious immortality for the oblivion of eternal death. This is the final end and purpose of Marxism and Socialism.

The origin of man as related in the Jewish Scriptures is, "And God said, let us make man in our own image and likeness," and so God made man in His own image. Karl Marx has what he terms the "scientific" theory that man was made in the image and likeness of a monkey, but the orthodox Jew and Christian look up to God, the Father Almighty, Creator of the heavens and the earth. God by His process has created man as a special being and given him in addition to the body, a soul which is like unto God, immortal. He has also given man reason and free will, and this free will was not destined by the Almighty to be brought into subjection to brutal majorities of Socialists, who would leave no man free, but make him an economic slave.

Here is the beginning of the whole quarrel between Socialism and religion, both Jewish and Christian. Moses and Christ stand arrayed against Karl Marx and Eugene Debs.

The Old Testament and the Gospels are against the Communist Manifesto and the "materialistic conception of history." The entire Jewish and Christian press are against the Appeal to Reason and The Menace.

These distinct antagonisms have not been made manifest to the average Christian and Jew from the fact that the Socialist leaders have carefully concealed their intentions and have been promising all material things in the world to entice peo-

ple to join the ranks and sell their birthrights of religious liberty and free will for a mess of pottage and a meal of pork.

"The character and moral code of Moses are as impervious to his attacks as are the pyramids of Egypt, to the javelins of the wandering Arab, who strikes their base as he passes and disappears, while they remain the objects of wonder to future generations."—Rev. L. A. Lambert.

I.

FEMINISM DEFINED

The public at large has a very inadequate conception of what Feminism is, and what it intends to accomplish.

It is a movement in relation to the status of women, and involves their political, social, economic and moral condition, both in regard to themselves and in relation to men and children, and to government.

In the solution of the Feminist question, the State, the Home and the Church are involved.

Women are not alone in the advocacy of Feminism, but a few men also assist in its propaganda. It has its periodicals and lecturers.

The succeeding chapters define and analyze Feminism, not from the opinion of the author, but from the evidence of the Feminist authors and lectures as delivered to the public. The author only reserves to himself a review and comment.

In a foreword or summary of the essence of Feminism it can be fairly defined as follows:

Feminism is exhibited by a spirit of unrest among a comparatively small number of dissatisfied women. They preach the gospel of unholy discontent. They are born agitators, and "dearly love a fight." They prefer war to peace; turmoil to tranquillity; contention to concord; pride to humility; sophistry to truth; agnosticism to belief, and prefer to assert their own wills, "live their own lives" as against the precepts of all conventional morality, being moral anarchists.

From this Babel of confused ideas they have adopted the nomenclature of the Socialists.

That love without marriage is holy, and that marriage without love is illegitimate.

That only a narrow soul would object to an intimacy between its mate and an outsider when the giving of love to the hungry was a real charity.

That marriage shall not require the sanction of priests, magistrates or other functionaries.

Advocates a free contract in marriage, and that separation may occur at the will of either "mate."

That divorce shall be made easy.

That there may be a "novitiate of marriage;" in other words, a "trial marriage," and that after a period, if either party is not pleased, the final "mating" need not be consummated.

If children should result from such "trial," the duty of the state is to care for them, and the parties may enter into other "novitiates."

If a Feminist wife works at household duties, she demands wages from her husband for domestic service, but household duties would be better done by expert "household engineers"—the wife going to work outside, and the children being sent to a state nursery, kindergarten or school.

The whole Feminist cult is rankly atheistical, and they despise the teaching of St. Paul and of the church.

Like Herodias, they lay snares for John the Baptist and have their daughters perform "interpretative dances" and then demand the head of the Baptist on a charger.

They proclaim the "New Religion" and the "New Freedom of Women," for by these they are "emancipated" from all moral and religious restraint.

As a tactic to advance their propaganda, they advocate

Woman Suffrage, to gain the help of a sentimental class of women, who in reality desire to uplift and purify politics. Among other things they claim to Suffragets that by means of votes for women prohibition will be secured, child welfare will advance, when in fact the Feminists do not care a pica-yune for either. And it is certain that the plane of politics cannot be elevated when the heart and soul of the cause of suffrage is composed of Feminists—Socialists—for no fountain can rise higher than its source, and if the fountain head is filthy the outlet will be impure.

Feminism advocates "votes for women," and all Feminists are Suffragettes. Feminism declares for the economical freedom of woman, so that she may have a gainful occupation, independent of her husband and home, thus liberating herself from "sex slavery" to the end that she shall not be dependent on any man nor be "kept by any man." This to the end that she may be free to leave her "mate" at any time she will, regardless of the "conventionalities."

She declares that "motherhood" is a mere animal function, and that even a cat may have kittens; that motherhood has been made too much of in the past. Advocates with the Socialists that the State has a superior right to the parents over the nurture, conduct and education of the children.

Frowns on "compulsory" motherhood and advocates the "control of births" by artificial measures.

Suggests that any woman may reject motherhood, and any woman with "mother love" may accept motherhood whether she is married or single.

They abolish the laws of Moses and in their places announce, "A new law give I unto you." "Love yourselves and your sexes. Worship Eros and Venus as your goddesses."

They make Cleopatra and Delilah their models, and if

mere men do not bow down to their wills, they treat them as Delilah did Samson.

The Feminist is a man hater, except as she may be able to use him for her purposes.

She claims that man has subjected her to "sex slavery" and "economical servitude," from which she demands "liberation," so she may be made a "free woman."

In advocacy of this "New Freedom" she has many journals, among others being the "Bondwoman" and Harper's Weekly. She tells all sorts of lies about the "inhumanity" of man to woman, men with their inborn chivalry have been maligned without protest, mistaking these female hyena iconoclasts for women.

But his vision may be unclouded and he may be able to distinguish viragos from ladies.

The tenets of Feminism and Socialism are identical and the Feminists and Socialists are all suffragists, and they are extending their propaganda to all suffragettes who will accept it.

They also have entr e to many Women's Clubs, and to Colleges and lecture courses, and masquerade under the assumption that they are "progressive," when in fact they are on the toboggan of moral retrogression.

The following pages will reveal the truth from their own witnesses.

The quotations are from many of the persons named below. This list contains typical representatives of Feminists of this and former ages.

The chapters following will establish this claim, and by this proof it is hoped that unsuspecting Suffragists will forsake their alliance with the two worst influences the world has ever known.

PROMINENT FEMINISTS

Eros, Venus, Cleopatra, Jezebel, Delilah, Herodias, Queen Elizabeth, Emma Goldman, Tennessee Claflin, Victoria Woodhull, one-time candidate for President; the Pankhursts, mother and daughters; Jane Addams, president Hull House Association, Chicago, Ill.; Gertrude S. Martin, Cornell University, Ithaca, N. Y.; Anna Howard Shaw, president National Woman's Suffrage Association; Charlotte Perkins Stetson Gillman, Carrie Chapman Catt, Rheta Childs Dorr, Jane Olcott, Winnifred Harper Cooley, Crystal Eastman Benedict, Fola LaFollette, Mamah Bouton Borthwick, Ellen Key, Mr. and Mrs. Havelock Ellis, Elsie Clews Parsons, George Sand, Earl Barnes, lecturer on Education; Geo. Elliott Howard, Ph. D., University of Nebraska; Edward Carpenter, Max Eastman, editor *The Masses*; Norman Hapgood, editor *Harper's Weekly*; Floyd Dell, author of "Women as World Builders;" Amos Pinchot, Lincoln Steffens, Aino Malmberg, Inez Milholland, Upton Sinclair.

"This statement includes the proposition that she had to obey in most things, which is the same thing as saying that she had to follow the dictates of the other sex rather than her own inclinations. In other words, she lacked entire liberty.

"Just now she is partaking of the total tendency of humanity toward work; beliefs and creeds that are unhampered by outside and dictatorial influences.

"In her case, such hampering takes on a masculine form. Her resentment of it has assumed the aspect of the Woman's Movement, and—there you are."—Mrs. Jane Thomas, *Physical Culture*, Nov., 1914, page 487.

"Monogamy, then, does by no means enter history as a reconciliation of man and wife and still less as the highest form of marriage. On the contrary, it enters as the subjugation of one sex by the other, as the proclamation of an antagonism between the sexes unknown in all preceding history. In an old unpublished manuscript written by Marx and myself in 1846, I find the following passage: 'The first division of labor is that of man and wife in breeding chil-

dren.' And today I may add: The first class antagonism appearing in history coincides with the development of the antagonism of man and wife in monogamy, and the first class oppression with that of the female by the male sex. Monogamy was a great historical progress. But by the side of slavery and private property it marks at the same time that epoch which, reaching down to our days, takes with all progress also a step backwards, relatively speaking, and develops the welfare and advancement of one by the woe and submission of the other."—Engels, *The Origin of the Family*, pages 79-80.

(Mrs. Parsons): "Dr. Alice Drysdale Vickery gave striking expression to one phase of this subject at a recent discussion of the London Sociological Society. She urged that without economic independence the individuality of woman could not exercise that natural selective power in the choice of a mate which was probably a main factor in the spiritual evolution of the race."—*The American Journal of Sociology*, Sept., 1905, page 279.

Mrs. Jane Thomas, a leading Feminist and Suffraget, resents any dictations of women, and when she is hampered by a man she is very indignant, and she calls this resentment "the Woman's movement," which means both Feminism and Suffragism.

Engels, in the "Origin of the Family," claims that the male had oppressed the female, and he compares the duties of wifehood with slavery.

Mrs. Parsons urges "Economic Independence" of the woman so that she will not be hampered in choosing a "mate."

Feminists and Socialists use the word "mate" preferably to that of "husband."

The whole question then of the "Woman's Movement" resolves itself into the avoidance of duty and the shirking of obligations of the marriage state.

"The husband is compelled by custom and by law to coovee, or to yield up such portion of his earnings as may enable his wife to live in comfort—just as the villien was compelled to do coovee, or to pay his lord a proportion of the produce of the fields worked by his labor. The lord had the practical monopoly of the villien's means of existence—the land.

"Under the most favorable circumstances, he exacted from him a toll, in the shape of a rent, in kind or money, and other dues, for the privilege of working the land. The woman possesses the monopoly of what is, if not primary, at least a secondary necessary of life to the great majority of men—the means of sexual satisfaction, her body; and for allowing him access to which the law entitles her to demand a rent and dues in the shape of food, clothes, shelter—in short, provisions in accordance with the station of life occupied by her villien, her husband, without any exertion on her part."—Ernest Belfort Bax, Social Democrat.

Belfort Bax takes the most sordid and filthy view of the relations of husband and wife. This view, carefully veiled, is practically accepted by Feminists and Suffragets, who compare themselves to feudal villiens, or sex slaves under compulsion to pay for their maintenance.

This view as expressed partakes of the essence of sacrilege in thus comparing matrimony to bestiality.

The next plea for Feminism and Freedom is made by Edward Carpenter, who demands for woman a licentious freedom which would shock even Sodom and Gomorrah.

"Even more than man should woman be 'free' to work out the problem of her sex-relations as may commend itself best to her—hampered as little as possible by legal, conventional, or economic considerations, and relying chiefly on her own native sense and tact in the matter. Once thus free—free from the mere cash-nexus to a husband, from the money-slavery of the streets, from the nameless terrors of social opinion, and from the threats of the choice of perpetual virginity or perpetual bondage—would she not indeed choose her career (whether that of wife and mother, or that of free companion, or one of single blessedness) far better for herself than it is chosen for her today—regarding really in some degree the needs of society, and the welfare of children, and the sincerity and durability of her relations to her lovers, and less the petty motives of profit and fear?

"The point is that the whole conception of a nobler Womanhood for the future has to proceed candidly from this basis of her complete freedom as to the disposal of her sex, and from the healthy conviction that, with whatever individual aberrations, she will on the whole use that freedom rationally and well. And surely this—in view too of some decent education of the young on sexual matters—is not too

great a demand to make on our faith in women. If it is, then indeed we are undone—for short of this we can only retain them in servitude, and society in its form of the hell on earth which it largely is today.

"Refreshing therefore in its way is the spirit of revolt which is spreading on all sides. Let us hope such revolt will continue. If it lead here and there to strained or false situations, or to temporary misunderstandings—still, declared enmity is better than unreal acquiescence. Too long have women acted the part of mere appendages to the male, suppressing their own individuality and fostering his self-conceit. In order to have souls of their own they must free themselves, and greatly by their own efforts."—*Love's Coming-of-Age*, pages 63-64.

"Indeed, certain tribes in the interior of Africa are governed by women instead of men, owing to the superior strength of the former. In one Afghan tribe the women carry on war and hunt, while the men attend to the household. The King of Ashantee in West Africa, and the King of Dahomey in Central Africa, have female bodyguards, and regiments entirely recruited from and officered by women, which distinguish themselves from the male troops by greater courage and bloodthirstiness."—*Women of the Past, Present and Future*, page 8.

"When a man marries he goes to the home of his wife, and is received into her gens, where he remains during behavior that is good enough to meet her approval. The home and the children belong to the wife, and descent is marked through her."—*Lida Parce in Lesson Outlines, etc.*, page 20.

The above is a reference to the past, and also, of the present state of affairs in darkest Africa.

It also forecasts the condition of freedom, and not only freedom, but the dominance which the Feminists of the present day desire to exert over man.

There is no objection for the Amazonian Feminists to betake themselves to Africa and do the fighting for the heathens. If they should be killed in conflict with the cannibal tribes, it is certain they would not be devoured from the fact that they are entirely too tough.

"And coincidentally with the struggles of workers everywhere for a share in the fruits of life under the new conditions, we see woman, with individual economic independence at last in sight, stirring and striving to free herself from prop-

erty-subjection to man in industry, and in marriage itself."—Inez Milholland, McClure's Magazine, March, 1913, page 208.

"We must further take into account that in no former age was the competition of women for husbands so violent as at present owing to the disproportionately large number of women, a fact some of whose causes have already been mentioned, and some of which still remain to be pointed out. Finally, the difficulty of securing an existence, added to the demands of society, make marriage as a means of support more indispensable than ever before.

"Men are well contented with this state of affairs, and turn it to their own account. It gratifies their vanity, feeds their pride, and suits their interest to play the part of master and lord, and in this role, they are like all rulers, well nigh inaccessible to reason. This makes it all the more imperative on women to exert themselves in bringing about new conditions, which will enable them to free themselves from this degrading position. Women have as little to hope from men as the workmen from the middle-classes."—Women in the Past, Present and Future, page 72.

"The struggle that woman is now carrying on is more far-reaching than any other, and if no diversion occurs, it will finally surpass in fanaticism any war of religion or race."—Ellen Key, Love and Marriage, page 214.

The sad estate of woman's enslavement and her competition for husbands being so violent, and the shocking gratification of the man, and the pride which they take in their mastery over woman is almost heartrending. The prophecy that the struggle that women are now carrying on is more far reaching than any other will not be fulfilled, because the prophecy was uttered by a lying spirit, and the power of darkness cannot prevail over the truth.

The suggestion that this Feminist and Suffraget struggle will surpass in "fanaticism any war of religion or race" is true, as has been demonstrated in England by the destruction of works of art, shrines of religion, public and private property; and also in America by the formation of secret societies of women to assail religion and morals. Also the boycotting of congressmen who would not vote for Woman's Suffrage, the threatening of the President and his party, and the

withholding from the President of patriotic support of his diplomatic measures. In short, the attempt to ku-klux public men by fear is mental militancy.

"If our social reformers have any sincere desire to banish barter in women's souls—if they really seek to crush the evil of prostitution—if they actually have at heart the prevention of the woe that follows in the path of this fearful abuse of womanhood and motherhood, let them strive to encourage rather than to suppress books and plays that have as their mission the exposure of the real social evils—the part that man plays in this debasing of womanhood."—Upton Sinclair, *Physical Culture*, Jan. 14, 1915.

The foregoing is a bald lie about chivalrous men abusing womankind and motherhood

The suggestion that salacious books which teach race suicide and abortion, and plays dealing with prostitution, which are lies holding good men up to scorn, is a libel on American manhood.

This seems to be inspired from the fact that some such plays endorsed by Anna Howard Shaw and other leading Feminists and Suffragets were suppressed by the police authorities of New York, on account of their vileness.

Women who seek to gain the suffrage by the assistance of men should not abuse them before the suffrage law is placed on the statute books.

The Socialist Bebel adds his untruths as follows:

"We are too civilized to kill our daughters, but we mostly treat them as pariahs in society, and in the family. Man, as the stronger, drives them back everywhere in the struggle for existence, and when, nevertheless, the instinct of self-preservation forces them to compete, they only too often meet the hate and persecution of the more powerful sex, which fears their competition."—Bebel, *Women in the Past, Present and Future*, page 50.

"No, is the answer of Charlotte Perkins Stetson and of many others with her; the solution is State care of children. Look at all the wretched homes, where the children lack the most necessary mental and bodily conditions for healthy development. The collective rearing of all children would be

both better and cheaper. Only those women who are liberated from the toils of the nursery and the kitchen are really free. To the woman accustomed to public activity, the tasks of the home are monotonous and tiresome. On the other hand, as a calling freely chosen, the care of children would satisfy those who have the gift for it. The majority of mothers are only ape-mothers to their little children, and, as the latter grow bigger, their vague affection is replaced by an obstinate misunderstanding."—Love and Marriage, pages 229-230.

Charlotte Perkins Stetson Gilman has been paid to lecture in many colleges where women are supposed to receive Christian education, and in which institutions marriage, the home, and the parents are respected and revered.

She takes the Feminist-Socialist position that the State should rear the children because she maintains that a majority of the mothers are only ape mothers. This view coincides with the evolutionary atheistic theory of the Socialists.

Observant people maintain that a mother's love, an intuition on behalf of her children, is usually better for them than the care of any hired nurse.

The following from George Elliott Howard of Nebraska University sounds more like the emanations of an escaped lunatic than of a professor who has espoused the cause of Feminine-Suffragism. The true Feminists hate men and are always trying to secure laws for their abuse.

Among the propositions she has caused to be presented to legislatures are for the increase of the legal age of consent to 18 years, for the purpose of giving designing, mercenary women an advantage over boys with less knowledge and experience. Such laws would increase the chance of the Feminist to extort money by blackmail or compel an unwilling marriage whereby she would secure financial support.

Laws have also been introduced compelling men only to submit to medical examination before marriage, without the same compulsion on women, when it is an undisputed fact

that men cannot become infected without feminist assistance.

The Feminist movement to compel the teaching of sex hygiene to children in the schools, even when opposed by parents, is another dominance which moral people will resent.

As an example of woman's attempted oppression of men, Dr. Lucy Waite caused to be introduced in the Legislature a bill providing that when a child was born out of wedlock, the reputed father should be automatically married to the mother.

This is a beautiful piece of blackmail and would place well-to-do men at the mercy of lewd women.

The other contrivance of the Feminist, requiring that men should support their wives or go to jail, would be put in practice if he deserted this vile creature.

The contrivances of sex slavery originated by Feminists are as horrible as the "fugitive slave" laws, and they absolutely create men sex slaves under worse than a "Dred Scott decision."

"Perhaps in no clearer light is the rising ideal of family life revealed than in woman's fierce revolts against the ancient man-made standard of the sex relations. She righteously re-sents commercialized prostitution, the low legal age of consent for girls, the 'conspiracy of silence' regarding venereal diseases, and the whole 'double standard of sex-morals' as degrading to her personality. It is in this connection that the new movements for sex education, sex hygiene, and eugenic marriage disclose their meaning. Hence they are invariably an accented part of the equal suffrage program."—George Elliott Howard.

"Woman's competition with man in the field of labour has, in fact, occasioned a profound ill feeling between the sexes. Women feel themselves—rightly or wrongly—cheapened and underestimated, and men, on the other hand, consider themselves thrust aside, when woman's lower demands of wages decide the competition in her favour. But this is still the external side of the matter."—Love and Marriage, pages 171-172.

"But Christianity requited her ill. Its dogmas contain the same contempt of women as all the ancient religions of the East; it degrades her to the rank of the humble servant

of man, and forces her to pledge her obedience to her husband before the altar to this day."—Bebel, *Woman in the Past, Present and Future*, page 24.

The above view is shared by Rev. Anna Howard Shaw, president of the National Woman's Suffrage Association, who declines to use the word "obey" in the marriage service and will not in this manner pledge wives to do their duty toward their husbands and families.

"A further objection is that it would be dangerous to give women a vote, because of their accessibility to religious influences and of their conservatism. True, but women are religious and conservative only because they are ignorant. Educate them and teach them where their real interest lies. For the rest, the importance of religious influence at elections appears to me exaggerated. The success of the Ultramontane agitation in Germany was due entirely to the union of religious with social interests. The Ultramontane chaplains competed with the Social-Democrats in the denunciation of social corruption. This was the cause of their influence with the masses. As soon as peace is concluded in the Kulturkampf and the demagogic proceedings of these gentlemen are put a stop to, the question will assume a different aspect, and we shall see how small the purely religious influence is. The same thing applies to women. As soon as they hear from the men, in the newspapers and in meetings, and have learned by experience where their true interest lies, they will emancipate themselves from the clergy as quickly as the men."—*Women in the Past, Present and Future*, pages 147-48.

This shows great promise of the emancipation of the Feminists from religious and church influence.

Today the clergy are sincerely endeavoring to better social and labor conditions by means of reform and practical measures of relief.

But the Feminist-Socialists scorn sane reforms and desire to work by revolution and destruction.

Ellen Key and Geo. Sand also declare the loss of faith by women who refuse obedience to the divine law and rebelliously "live their own lives."

"George Sand is the fiery proclaimer of woman's right to freedom, particularly in the same department. She utters one of the few truths which have eternal life, when she calls legal marriage without mutual love immoral, but true love even without legal marriage moral. The consequence of this maxim is that all the remainders of sex-slavery in present-day marriage make it immoral as an institution.

"Those of them who do become mothers are beginning to preach a 'mother's sacrificial duty' not to bring up the children herself but to leave it to the community to train and educate them collectively.

"Socialism wishes to institute a free marriage in which husband and wife, in every respect perfect equals, with social subsidies and responsibilities to society, will be well able to bring up the new generations.

"Women have no longer that Christian faith, as a mainstay against the power of the times, which among other things made them willing to accept as many children as it 'pleased God to send.' Implicit devotion and self-sacrifice are no longer woman's ideal. The legitimate individualism which 'own lives' has, with many, resulted in a decision to throw off has made the modern women determined also 'to live their 'sexual slavery in the family.' From this individualism women can be converted only through a new religious belief, namely, that every human being 'lives his own life' in the greatest and most beautiful sense."—Ellen Key.*

"Only cohabitation can decide the morality of a particular case—in other words, its power to enhance the life of the individuals who are living together and that of the race. Thus sanction can never be granted in advance nor—with certain exceptions relating to children—can it be denied to any matrimonial relationship. Each fresh couple, whatever

* The sentiment to "live my own life, no one else can live it for me." "I will ignore the conventionalities." In other words, I shall not observe the rules of civilized society, which have been set up since the Ten Commandments were given to mankind for moral laws.

The above sentiments were carried out by Mamah Bouton Borthwick, who translated the "Morality of Women," by Ellen Key, into English. Afterwards she left her husband, traveled around the world with a "soulmate," took two of his children from their mother and lived in a free marriage for one year, at which time her head was crushed by an infuriated negro servant and together with her soul mate's two sons she was burned with the "love cottage."

While living "your own life" it is well to contemplate dying your own death.

form they may choose for their cohabitation, must themselves prove its moral claim."—Love and Marriage, pages 16-17.

"No man or woman should undertake marriage without an understanding of the temperamental and physical characteristics of their prospective life partner, without knowledge as to whether they are able or willing to accept the duties of parenthood, without a full and fair realization of the physical relations upon which marriage is based."—Physical Culture, Jan. 14, 1915, page 1.

"The saviors of this, as of every corrupt and stupid generation, must feel the pulse of the adulterer as well as that of his victim, and stand clear-eyed and honest as pioneers of the new sexual renaissance, which will probably combine a healthy temperate animalism with Browning's vision of that rare mating when soul lies by soul."—Edith M. Ellis, "A Novitiate for Marriage," page 4. Appendix to Love's Coming-of-Age, page 162.

"She conserves the greatest things and lets the others go; motherhood, as against the exclusive right of married women to bear children; and that personal passion which is at once physical and spiritual rather than any of the legally standardized relations. Nor does she hesitate to speak out for the conservation of that old custom which persists among peasant and primitive peoples all over the world and which has been reintroduced to the public by a recent sociologist under the term of 'trial marriage'; it must be held, she says, as a bulwark against the corruption of prostitution and made a part of the new morality."—Ellen Key, *Women as World Builders*, page 84. Floyd Dell.

The advocacy of the adultery termed "trial marriage" is a favorite occupation for Feminists and Socialists.

Suffragets are frequently propagators of this doctrine. Mrs. Havelock Ellis was entertained by the leading suffragets of Chicago, and under their auspices lectured twice on the "Novitiate of Marriage."

At the close of one of her lectures, in which she announced that she was against the "telephone system of marriage," but desired the parties to come into close and intimate touch, she said her prayer was, "Create in me a clean heart, oh, Lord, and to h——l with your laws."

Suffragets might well repeat the first half of this prayer,

leaving out the last clause. They might well remember the maxim: "Evil communications corrupt good manners."

In closing, quotations are made from three most eminent Feminists and four leading Socialists.

It will be noticed how the two 'isms are welded together, and their connection is unbreakable. The whole scheme and vision of Feminist achievement shows a retrogression to the dark ages of heathenism, but these cults, the parents of Suffragism, falsely allege that they are Progressive.

"George Sand—like the followers of St. Simon, and like the modern feminists—looked upon freedom in love as the central point in the woman's question. Like George Sand, the feminism of the present day asserts the right of free thought against the creed of authority in every field."—*Love and Marriage*, page 69.

"This, on the other hand, will not coincide with the path of those women who are now demanding liberty for motherhood, not only without wedlock but also without love.

"Those who hoped that woman's independence through work would assure man's knowledge of being loved, did not reckon for woman's dependence on man in and for the tenor of her life. This dependence, created by nature and not by society, still drives many otherwise independent women into marriage without love; and it drives other women, who wish to preserve their independence by not contracting marriage, to the desire of attaining a mother's happiness without it. The new woman's will to live through herself, with herself, for herself, reaches its limit when she begins to regard man merely as a means to the child. Woman could scarcely take a more complete revenge for having herself been treated for thousands of years as a means."—*Love and Marriage*, page 175, Key.

"Polygamy is a relation which calls for increased activity on the part of the male, but not on the part of the female. She can be a mother but once a year, though she have a dozen husbands, as she can be a mother but once a year no matter how excessive the demands of one. For him to enter a monogamous relation is a change for the worse if viewed from the standpoint of varied and continuous indulgence; for her it is a change for the better, unless he demands of her more than is consistent with her own health or right motherhood, but it is wholly better for the children, for whose sake the change appears."—Charlotte Perkins Gilman, *Physical Culture*, Jan., 1914, page 503.

"If these Amazon States were really historical communities, their existence could only have been possible by the strict exclusion of men. Accordingly they are said to have satisfied their sexual impulses, and to have provided for the propagation of the race by uniting themselves on certain days of the year with the men of neighboring States."—Women in the Past, Present and Future, page 8.

"There was no ruling class. The tribal life resembled the life of one great family, in which the elders were respected for their great wisdom, but matters of policy were decided in tribal council. Men and women shared equally in control of affairs. Women were rather the more respected and powerful of the two sexes. Descent was not traced from father to son, but backward through the female line, where its authenticity could not be questioned. The 'mother right' was the social order, until a little over five thousand years ago. For over two hundred thousand years woman was the leading half of the human race. As her rule was based upon love, such as a mother bears her child, the social institutions of that period probably brought greater happiness to the human race than the slave institutions later introduced by man."—Our Mental Enslavement, page 14.

"As to the particulars of life under the Socialistic order, we may, to begin with, say concerning marriage and the family that it would be affected by the great change, firstly in economics, and secondly in ethics. The present marriage system is based on the general supposition of economic dependence of the woman on the man, and the consequent necessity for his making provision for her, which she can legally enforce. This basis would disappear with the advent of social economic freedom, and no binding contract would be necessary between the parties as regards livelihood; while property in children would cease to exist, and every infant that came into the world would be born into full citizenship, and would enjoy all its advantages, whatever the conduct of its parents might be. Thus a new development of the family would take place, on the basis, not of a predetermined life-long business arrangement, to be formally and nominally held to, irrespective of circumstances, but on mutual inclination and affection, an association terminable at the will of either party. It is easy to see how great the gain would be to morality and sentiment in this change. At present, in this country at least, a legal and quasi moral offence has to be committed before the obviously unworkable contract can be set aside. On the Continent, it is true, even at the present day the marriage can be dissolved by mutual consent; but either party can, if so inclined, force the other into subjection, and prevent the exercise of his or her freedom. It is perhaps necessary to state that this change would not be made merely formally

and mechanically. There would be no vestige of reprobation weighing on the dissolution of one tie and the forming of another. For the abhorrence of the oppression of the man by the woman or the woman by the man (both of which continually happen today under the aegis of our would-be moral institutions) will certainly be an essential outcome of the ethics of the New Society."—Socialism, Its Growth and Outcome, Morris and Bax, pages 225-226.

II.

FEMINISM ATHEISTICAL

The Feminine principle is direct opposition to the belief in God. They rebel at, and resent the idea that there is a Divine Power which is superior in authority to the Feminist will.

Hating God and authority, therefore they must despise the church of God which exercises spiritual authority, and reproves for sin.

The quotations following fully substantiate the position of Feminists against the church and its authority.

"Marriage, which the Church therefore made a sacrament and indissoluble, had already become the legal expression of the husband's right of private ownership over his wife and children. The course of development has consisted in an unceasing transformation of this religio-economical view, and development cannot stop until the last remnant of this conception has been destroyed.

"In the very conditions of the renewal of life Christianity saw the root and origin of sin in the world. This way of viewing things must be entirely overcome; and fortunately the Church has of necessity lost—and will continue to lose in every conflict with love.

"But they forget that monogamy, which was a custom long before the introduction of Christianity, became injurious as well as beneficial to true sexual morality, from the moment the Church prescribed it as the only form of this morality.

"The new morality is in the stage of enquiry on many questions—such as labour, crime, and education—but above all on the sexual life. Even on this question it no longer accepts commandments from the mountains of Sinai or Galilee; here as everywhere else evolutionism can only regard continuous experience as revelation."—Ellen Key, *Love and Marriage*, pages 10, 52, 144, 297.

"Old beliefs and prejudices die hard. In a world whose intellectual and religious leaders had debated solemnly, not

so many centuries before, whether women really had souls, it is perhaps not to be wondered at that the masculine mind in general still clung tenaciously to the persuasion that where woman was concerned, man had been admitted to the counsels of the Almighty while woman herself had been carefully excluded."—Gertrude S. Martin.

"In the oldest Aryan traditions the earliest of the deities are goddesses. The first god is the son-husband of the goddess. These ideas belong to a period when woman was the most prominent figure in affairs, and when man derived his importance from her."—Lida Parce, Lesson Outlines, page 30.

"Early Christianity in its revolt against pagan sensuality developed an ascetic attitude towards life which recognized woman as the dangerous ally of evil. The fact that Jesus never married, that he had no children, and that he chose men alone as his active co-workers, backed by the Jewish attitude of Paul, gave woman a subordinate place in the early Christian Church. The patristic writing exalted celibacy and placed the whole sexual life under a cloud of suspicion. Even the rise of Maryolatry, with its subsequent developments in chivalry, could not restore woman to her pagan freedom, but created for her instead a mingled ideal of man, lady and woman."—Earl Barnes.

Lida Parce much prefers the heathen gods and goddesses and that a woman should have a son-husband because at that time woman was the most important and man gained his importance from her.

Earl Barnes, who styles himself an Educator, and writes lectures for Suffragism, admits that Christianity was a revolt from pagan sensuality, but in his finite judgment, Christianity went too far. His sacrilege goes so far as to criticise our Lord for not having married, and rails out at St. Paul for having written his epistles in regard to the place of woman in the Church. He also sneers at Mary, the Virgin Mother, whose Holy Family is the model today of the ideal home. His ruthless hand would lay hold of sacred things and not leave a vestige of the pure idealism of the Christian life.

"In Europe before the Reformation the conditions were not favorable to the rational and healthy growth of the family constitution. Everywhere among all peoples and in all stages

of culture, marriage, divorce and other family institutions appear as intensely human products.

"They are social structures, requiring for their safe development the freest appeal to reason and experience. Yet how often have they become the favorite domain of mysticism, superstition and sacerdotalism.

"So it was throughout Christendom under the sway of the canon law.

"It was most unfortunate for civilization that the Christian conception of the nature of marriage should have sprung from asceticism and that the verbal subtlety of celibate schoolmen should have produced the cardinal definitions upon which the validity of marriage contracts and therefore the practical administration of marital law were made to depend.

"In a word, the canonist placed the most vital family relations under rigid tabu against any rational social or human control. This tabu was lifted by Martin Luther. Under his leadership a fatal blow was struck at the ecclesiastical control of the matrimonial relations.

"Slowly, almost reluctantly, Luther made up his mind to repudiate the sacramental dogma of wedlock. Marriage he declared is a 'temporal worldly thing' which 'does not concern the church.' This revolt, it is clear, evolved a new doctrine of social control, of the function of the state, which is of great interest to sociologists and the political scientist alike. In principle by accepting Luther's dictum, marriage, divorce, and family-types are recognized as purely social institutions, to be dealt with freely by men according to human needs. Assuredly no more harmful blunder was ever committed by theological subtlety than the setting apart of marriage as par excellence the divine institution.

"A stumbling block was thus put in the way of social progress. Yet today even after a fruitful half-century's scientific study of society, how many good people still cling to the old teaching.

"Immediately, from the very nature of the process, it has inured most to the advantage of the woman. In the family it is releasing the wife from the husband's hand, and making her an even member in the connubial partnership; in the larger society it is accomplishing her political, economic, and intellectual independence. The liberation of the personalities of the mother and child is immensely widening and hastening the process of socializing human kind."—George Elliott Howard.

George Elliott Howard, professor in a state co-educational college, is a good specimen of a Socialist-Feminist-Suffragist, who has intruded into our system of public education.

This is his opinion of Christianity, and as he claims, its hurtful influence on the family and the child.

He desires that matrimony should not be a sacrament, and he scoffs at its being a divine institution, and he believes that the purity of asceticism should never have required the indissolubility of marriage.

However, he prescribes a remedy below whereby the state shall weaken the bonds of matrimony, and more and more invade and abolish the ideals of the people who have an inclination to believe in God and in Divine Law. It is the Socialist revolution brought about by legislation invading the conscientious rights of the individual, and placing all control in the hands of the state.

"Throughout the Western world secular legislation is being extended practically to the whole province of the domestic relations. It is a many sided movement for spiritual liberation by which the mother and child are being recognized as equal personalities in the family trinity and in society. More and more the wife and child are being set free from the sway of the housefather and placed directly under the larger social control. The new solidarity of the State is thus being won at the expense of the old solidarity of the family."
—George Elliott Howard.

Below Ellen Key differs in small degree with Prof. Howard, but agrees with him that both Reformed and Catholic Churches have by their laws been an injury to the New Freedom of women and immorality in sexual relation.

There is a unanimity however among all leading Feminists, that Churches of all denominations are enemies to Feminism and her twin sister Socialism. The majority of the leaders of the Suffrage movement are Feminists and Socialists, and are insidiously dominating the whole woman's party.

They are making an attack by means of a Trojan Horse, one side of which is labelled, "Prohibition" and the other, "Personal Purity" and "Child Welfare."

"The substance of Luther's controversy on marriage was not a higher conception of matrimony than that of the Catholic Church, it was merely the restoration of marriage to churchmen and monastic communities. We have to thank Luther for the Lutheran parsonage and with it for a great contribution to the poetry of country life, to popular culture, to the production of many great minds, and—indirectly—to the moulding of many passionate freethinkers. The Lutheran doctrine of marriage, on the other hand, deserves no thanks, since—like Protestantism as a whole—it stopped short in an insoluble contradiction. Instead of upholding, in the spirit of the Catholic Church and of Christ, the indissolubility of marriage and demanding the suppression of sensuality when the peace of the soul required it, Luther, by his insistence on the strength of natural inclinations, was forced into concessions, which—quite in accordance with the teachings of the Bible—went so far as to approve of bigamy. To the gross apprehension of the Reformation period the choice of a personal love meant nothing. With marriage possible from a natural point of view alone, it might be contracted with any one; indeed, to the genuinely pious it seemed a higher thing to enter into matrimony without any earthly love, which interfered with the love of God. The Lutheran doctrine of marriage made God 'indulgent' towards all the impurity that the sexual life shut up within the whited sepulchre of lawful wedlock. He has shut his eyes to all the wife-murders that the command of fecundity involved; to all the worthless children produced by ill-matched and impure marriages. He has 'blessed' all unions entered into, even though from the lowest motives, under the most unnatural circumstances; between a sick person and a healthy one, an old and a young, a willing and an unwilling or two unwilling ones, coupled together by their families. Today, countless women are still being sacrificed to this doctrine of marriage, or to its unconscious effects; their exhausted wombs are a poor soil for the new generation; their crushed souls a broken support for the growth of new wills. For one woman who defends herself with the resolution lent by horror, there are thousands who have conceived and still conceive children in loathing. For one wife who is met with the modest prayer of love, there are thousands who with a feeling of humiliation concede to their proprietors the right inculcated by the Lutheran doctrine of matrimony.

"Nothing is farther from the truth than that the Reformation increased respect for love and woman. It raised the esteem for the married state as compared with the unmarried, but it enhanced neither the position of woman in matrimony nor the importance of love in regard to marriage. Even in the Middle Ages, the Latin nations rendered a hom-

age to woman which today is still almost incomprehensible to the man of a Germanic race. And if, on the one hand, this homage took the form of the cult of Venus, which is born in the Latin blood, on the other, it expressed through the cult of Mary its reverence for what is deepest in woman, motherhood. Even today, the Frenchwoman is esteemed not according to her age but according to her qualities. It is not only the mothers who worship their sons but also the latter their mothers; and not only the mother, but besides her every admirable elderly woman receives attention in social life as in the family from men of all ages."—Ellen Key, *Love and Marriage*, pages 13-14, 57.

Ellen Key, together with all Socialists and Feminists, is bitterly opposed to all churches. In Sweden and Germany, where she spent the most of her life, the dominant church is Lutheran, hence her attacks on Protestantism, and her reviling of all of its history and doctrine.

She attempts to transform its sacraments into sacrileges, calls its motives sordid, and its teachings as immoral.

Had she lived in a Catholic country, where her philippics would have injured the Roman Church, her sarcasms would have been turned toward the Pope.

Protestantism, so far having escaped the pointed darts of Socialism, seems to rest secure that the fight on Catholicism would redound to its benefit, but such is not the case. The tactics of Socialism is "to divide and destroy singly," and ally with themselves such religious elements as are near-sighted enough to assist in fighting Christianity in its other forms.

This seems to be the tactics of Ellen Key, who claims that Protestantism has been the "moulding of many passionate free thinkers."

It is presumed that Ellen numbers herself as one of these free thinkers, she having come from a grandfather, who was a Scotch Presbyterian, and joined Gustavus Adolphus in the

"30 Years War," and changed his religion to Lutheranism, in which Ellen Key was brought up: having been born of a Swedish mother, and finally she smites the Church which nurtured and educated her, and rejects the morals which she learned in her infancy from that church.

III.

THE BESTIALITY OF FEMINISM

In civilized Society, since the days of Moses, the family has been considered the unit, marriage a divine institution and the duties of husband and wife and child were correlative and not individual.

Feminism proposes destruction of the family group and the ignoring of sacramental marriage which it terms Mediaeval.

They announce that the gratification of sexual needs gave rise to attacks on the institution of marriage, which was only sufficient for their grandparents, who tried to live religious and virtuous lives.

And that the mothers of illegitimate children shall be honored equally with the mother who is lawfully married.

This chapter fully demonstrates that Feminists are obsessed by Erotomania, that they have a contempt for legitimate marriage and that they approve adultery, and in the immoral conspiracy to establish these conditions they have a vision of the future and give forecasts of the state of society, when each one shall be an individual and destroy the unity of the family, and the sanctity of marriage and the dependence of the child.

"The liberation of woman in every one of its aspects profoundly involves the destiny of the family. It signifies, in all the larger activities of life, the relative individualism of one-half of human kind. This means, of course, the weakening of the solidarity of the family group, so far as its cohesion

depends on the remnants of mediaeval marital authority."—George Elliott Howard.

"It is thus the dissatisfaction of the most cultured class with the existing contradictions between its sexual needs and the form of their legitimate gratification which is now giving rise to attacks on that institution of marriage which was still sufficient for their own grandparents, just as it is even now for a countless number of their contemporaries."—Ellen Key, *Love and Marriage*, page 3.

"So eventually it will come to pass that no finely sensitive woman will become a mother except through mutual love; that this motherhood sanctioned legally or not so sanctioned shall be considered the only true motherhood, and every other motherhood untrue."—Ellen Key.

"But woman because of the conventional conception of womanly purity has been intimidated from conceding to man a deep insight into her erotic life experiences."

"It belongs to the attainment of the new erotic ethics which will uplift man and woman in that sphere where now the spirit of slavery and of obtuseness under a holy name degrade them; where social convention sanctions prostitution alongside monogamy, and vouchsafes to the seducer but not to the seduced, social esteem, calling the unmarried woman ruined who in love has become a mother, but the married woman respectable who without love gives children to the man who has bought her.

"For men in general the erotic relation between man and woman becomes the deepest life determining factor."—Ellen Key.

It is beyond conception that Feminists should advocate the abandonment of womanly modesty and set up therefor "erotic ethics" which means practically that the sixth and ninth commandments mean a "spirit of slavery, under a holy name."

The lie that prostitution alongside of monogamy is sanctioned by Christian morality is put forth with apparent assurance that there are people ignorant enough to believe the same.

The suggestion by Ellen Key—the great Feminist—to young women that the erotic relation is the deepest life factor with man and that the young lady should be permitted to exhibit her passionate qualities to him is worse than the

practices in the heathen temples, devoted to the Goddess Eros.

CONTEMPT FOR MARRIAGE

Floyd Dell, Associate Editor of "The Masses," a leading Socialist-Feminist weekly, and author of "Women as World Builders," quotes a leading Feminist as maligning household duties, and places birth on par with the hatching of birds, and justifies the woman in deserting her husband and becoming the companion of another man.

Bebel asserts that more than one form of marriage is moral, and calls Christian marriage serfdom, which he claims Socialism will abolish.

Ellen Key advocates free divorce, and that people may live together without marriage, and that marriage can be entirely dispensed with.

Most of the Suffragets have decanonized St. Paul, and contemptuously refer to him as "Paul" and accuse him of forging some Scripture because he defined the duties of wives, husbands and children. His epistle would have been satisfactory to the Suffragets had he given them privileges and prescribed duties for men. This form of boycott is the Suffraget plan of winning.

"When a girl with such qualities marries, and she usually marries, much depends upon the character of her husband. If her husband appreciates her, if he does not expect her to give up her career of charming straightway, and restrict herself to cooking, sewing, and the incubating of babies; and, furthermore, if he does not baffle those qualities in his wife by sheer failure in his own career, then there is a happy and virtuous marriage. Otherwise, there is separation or divorce, and the woman sometimes becomes the companion of another man without the sanction of law."—Women as World Builders, page 12.

"But we must ascertain which form of marriage is the more moral, or in other words, more likely to conduce to the

advantage of humanity in all its phases, a marriage founded on the bourgeois idea of property, and therefore compulsory, with its many attendant evils and mostly imperfect realization of its object, a social institution beyond the reach of millions, or a marriage founded on the free, untrammelled choice of love, such as is only possible in a Socialistic Society.

"Even John Stuart Mill, whom no one will suspect of being a communist, declares, 'Marriage is at the present day the only actual form of serfdom recognized by law.'"—*Woman in the Past, Present and Future*, pages 47-48.

"On the other hand, if two young and healthy people, united only by their love, should live together and fulfil the command of fruitfulness, then indeed this couple would be made to feel, through shameful treatment—if not by the young clergyman himself, then by his flock—that a sexual connection sanctioned by law is the only one that is respected, and that, therefore, it is not the seriousness of personal love in itself, but primarily society's official stamp that makes it pass as a moral ground for the cohabitation of two human beings.

"The desire of the young to abolish prostitution by means of love's freedom has already been adduced as one of the proofs of the higher development of sexual morality. Another such proof is the desire of the present day to abolish adultery by means of free divorce.

"But this does not involve any proof that a nation will be ruined if it alters the forms of sexual life according to a newly acquired knowledge of the most reasonable sexual morality.

"The ever cleared consciousness that love can dispense with marriage yet marriage cannot dispense with love is partially recognized in modern society, by the facility of divorce.

"Thus the marriage doctrine of Lutheranism—like that of Christianity in general—has ended, according to the moral ideas of the religion of Life, in immorality, since it no more protects the right of the race to the best conditions of life than it admits the right of the individual to realize his love according to the needs of her personal morality. The object of the Lutheran marriage was to unite man and woman, with or without love, as a means to securing their mutual morality, to make them breeders of children for society."—*Love and Marriage*, pages 9, 15, 16, 287.

"When we consider the development in its entirety, the sooner people cease to sanction marriage the more fortunate it will be.

"Nothing has occasioned more suffering as an indirect consequence than Christianity."—Ellen Key.

It will be illuminating to Feminists and Suffragets to read the Feminist attack on Protestant religion and the evil effects of the church on society. By this atheistic hatred of the church, both Socialism and Feminism are yoked, and they are spreading their propaganda among the Suffragets whom they are taking under their influence.

The following by Emma Goldman, Upton Sinclair and Ellen Key, sinking their teaching to the lowest pit of immorality, atheism and treason. Emma Goldman advising that a woman should be rebellious both to God, the state, society, her husband and the family. Materialism is set up as the dumb idol to be worshipped.

Natural instincts of the brute shall be followed and not suppressed, adulterous craving called "pure desire," the bearing of children by other than the husbands, and the loving of more than one person at a time, are all advocated by these apostles of Socialism, Feminism and Suffragism.

One of these authors has had his own experience in this way while living with a group of "comrades" in community; his wife developed the "sex fondness" for a "sunflower" poet, whereupon he surrendered her and she became the "free wife" of his dear "comrade."

Fathers and mothers who have heretofore listened to the pleasing platitudes of Feminist-Suffragets would better hereafter avoid the danger of becoming contaminated thereby.

ADULTERY APPROVED

"By asserting herself as a personality, and not as a sex commodity. Second, by refusing the right to anyone over her body; by refusing to bear children unless she wants them; by refusing to be a servant to God, the State, society, the husband, the family, etc.; by making her life simpler, but deeper and richer."—Emma Goldman, *Women as World Builders*, page 61.

"So that one finds in America today (though some people may not know about it) an undercurrent of impatient mate-

rialism in matters of sex. To become freed from the inadequate morality of Puritanism is, for thousands of young people, to adopt another morality which is, if more sound in some ways, certainly as inadequate as the other."—*Women as World Builders*, pages 61 and 80.

"We must bring home the Truth that those men whose conceptions of sex matters are influenced by perversion caused by suppressing their natural instincts—by treating the most normal impulses as a craving for vice."—Upton Sinclair, *Physical Culture*, Jan. 14, 1915, page 4.

"When two lovers have this desire and have reached that maturity, when the will has a right to realization, and is in full agreement with the health and beauty of themselves, of the new generation, and of society, it is right that they should come together, even though it may not be possible for their pure desire of common life and common work to take the form of marriage.

"Where good reasons exist for not outwardly dissolving the marriage, the right may perhaps be admitted which even now a man or woman has here and there appropriated: that of becoming a father by another woman, or a mother by another man, since they themselves have a passionate longing for a child and are eminently suited for parentage, but have been deprived of its joys because the wife or husband has been wanting in these possibilities.

"A woman of feeling once said that, although love was acknowledged by the majority as life's greatest treasure, mankind has not yet been able to prepare a place for love in life. Outside of marriage it is called sin; within it—as marriage now is—love can seldom live, and if it arises for another than the partner in marriage, then for the sake of the children it must be sacrificed.

"It is this observation which made the new women all the more decided to prepare a place for love outside matrimony.

"A good wife, married to a good husband, loving and loved, is thus seized by a passion, incomprehensible to herself, for another man. Without reflection she gives herself up to her passion, to return again to the husband who has not ceased to love, but who never inspired in her the overmastering emotion whose purpose—according to the will of nature and of the woman herself—ought to have been a child.

"Even now people begin to perceive the psychological justification of the oft-repeated experience that a man—sometimes also a woman—can at the same time and in a different way love more than one, since the great love, the love which is one and indivisible and pervades their whole being forever, has not been given to them. Even now such conflicts are solved in a new way—there are examples of it known throughout

Europe—not as Luther solved it for Philip of Hesse, who kept the wife that had just borne him a ninth child, while secretly wedding a new one, but as Goethe first intended to bring about the solution in Stella: that the wife, without any open rupture, should step aside; that the devotion, the tenderness of memories, which united her and her husband, should still render possible their meeting now and then as friends, in a common care for their children, although the husband had contracted a new matrimonial relation to another woman.”—*Love and Marriage*, pages 127, 154-155, 162, 185.

FEMINIST FORECASTS

After contemplating their philosophies, theories, practices and conjecturing as to about the length of time it will take to educate all the women to the Suffrage movement, to accept the “advanced progressive principles” of Socialism and Feminism, these teachers of filth and immorality proceed to prophesy of the conditions “in the new society” under the religion of the future.

Let it be sincerely hoped they are false prophets, prophets of Baal and Belzebub and that the fire of an aroused public opinion will utterly consume their works, and re-establish the old morality and the Orthodox faith.

“Towards the Future I look and see a greater race to come—of beautiful women, athletic, free, able in mind and logic, great in love and in maternal instincts, unashamed of their bodies and of the sexual parts of them, calm in nerve, and with a chronic recognition of spiritual qualities.”—*Miriam Wheeler Nicol*, Appendix, *Love’s Coming-of-Age*, page 158.

This prophetess must have mistaken the red light district for the Elysian fields.

The progressive woman and the Suffragette of today may see herein mirrored their characteristics in the near future after they have obtained the vote and broken up the family, and created themselves distinct individuals.

They will be a greater race, they will be athletic, which

implies ability to fight; they will be free with no sense of relative duties, they will be able in mind and logic, a quality now utterly lacking among Feminists. They may be as wise as serpents, but not as harmless as doves.

They will be great in love, but with no one who cares for them.

Their lust will excel Cleopatra's.

They will be unashamed of their bodies because they will have lost all sense of morality. Calm in nerve and tough in character, because it will require an immense amount of grit to apostatize from all true principles of divine teaching; and of course by this time all these characteristics will become "chronic." In fact, they will have incurable moral dementia.

"And here in passing I would say that in the social life of the future this need will surely be recognized, and that (while there will be no stigma attaching to voluntary celibacy) the state of enforced celibacy in which vast numbers of women live today will be looked upon as a national wrong, almost as grievous as that of prostitution—of which latter evil indeed it is in some degree the counterpart or necessary accompaniment."—Love's Coming-of-Age, page 8.

Celibacy is looked upon as a national wrong. The patient spinster who, from duties to invalid parents or to orphan brothers and sisters, has sacrificed her matrimonial opportunities and has given her whole life unselfishly for others, is looked upon as almost as bad as a strumpet.

Under the future social life, of course there can be no orders of celibate priesthood or sisters who will devote their entire time for the benefit of others, both in a spiritual and material way, in the care of the sick, the poor, the insane and the instruction of the young.

The "social society" of the future will know no such words as "self-denial, generosity or charity." No one will be allowed to exercise his vocation for the good of others, but society will be constituted purely on individual basis. The

man and the woman and the child pursuing their own selfish courses, with the devil not only taking the hindmost, but capturing all of them.

"There was no ruling class. The tribal life resembled the life of one large family, in which the elders were respected for their greater wisdom, but matters of policy were decided in tribal council. Men and women shared equally in control of affairs. Women were rather the more respected and powerful of the two sexes. Descent was not traced from father to son, but backward through the female line, where its authenticity could not be questioned. The 'mother right' was the social order, until a little over five thousand years ago. For over two hundred thousand years, woman was the leading half of the human race. As her rule was based upon love, such as a mother bears her child, the social institutions of that period probably brought greater happiness to the human race than the slave institutions later introduced by man."—Our Mental Enslavement, page 14.

The author of "Our Mental Enslavement," in describing prehistoric man, hoped that history would repeat itself, and that the state of the future, under Feminism, would be like that of the past.

He wanted suffrage where both men and women would be equal in politics, but the women rather the more powerful, that the children should take the name of the mother. With all this he promises greater happiness, with the woman as the better half, or perhaps the better two-thirds.

It may be thought that this picture is overdrawn, but Feminists and Suffragets are already following the idea and are proudly asserting their individuality.

Miss Fola Lafolette has been married more than two years, and refuses to take her husband's name, and has so announced on lecture platforms in different parts of the country. She is a favorite Suffrage lecturer.

Those who desire to overthrow society and establish a pure materialistic woman-ruled government can pursue their studies in this salacious immoral and impious doctrine by

reading the following from four of the most prominent Socialists-Feminists.

"In the choice of love she is free just as man is free. She woos and is wooed, and has no other inducement to bind herself than her own free will. The contract between two lovers is of a private nature as in primitive times, without the intervention of any functionary, but is distinguished from the primitive contract by the fact that the woman no longer becomes the slave of a man who obtained her as a gift or by purchase, and can cast her off at his pleasure.

"Human beings must be in a position to act as freely, where their strongest impulse is concerned, as in the case of any other natural instinct. The gratification of the sexual impulse is as strictly the personal affair of the individual as the gratification of every other natural instinct. No one has to give an account of him or herself, and no third person has the slightest right of intervention. Intelligence, culture, and independence will direct and facilitate a right choice. Should incompatibility, disappointment, and dislike ensue, morality demands the dissolution of a tie that has become unnatural and therefore immoral. As men and women will be fairly equal in number, and all other causes that have hitherto condemned a large proportion of women to celibacy or prostitution will have disappeared, men will no longer be in a position to assert any superiority."—*Woman in the Past, Present and Future*, pages 229-230.

"Here all the fundamental conditions of classic monogamy have been abolished. Here all property is missing and it was precisely for the protection and inheritance of this that monogamy and man rule were established. Hence all incentive to make this rule felt is wanting here. More, still, the funds are missing. Civil law protecting male rule applies only to the possessing classes and their intercourse with proletarians. Law is expensive and therefore the poverty of the laborer makes it meaningless for his relation to his wife. Entirely different personal and social conditions decide in this case. And finally, since the great industries have removed women from the home to the labor market and to the factory, the last remnant of man rule in the proletarian home has lost its ground—except, perhaps, a part of the brutality against women that has become general since the advent of monogamy. Thus the family of the proletarian is no longer strictly monogamous, even with all the most passionate love and the most unalterable loyalty of both parties, and in spite of any possible clerical or secular sanction. Consequently the eternal companions of monogamy, hetaerism and adultery, play an almost insignificant role here. The woman has practically regained

the right of separation, and if a couple cannot agree, they rather separate."—The Origin of the Family, pages 86-87.

"We have, therefore, given late marriage and the passing of prostitution, two alternatives, the requiring of absolute chastity of both sexes until marriage or the toleration of freedom of sexual intercourse on the part of the unmarried of both sexes before marriage, i.e., before the birth of offspring. In this event condemnation of sex license would have a different emphasis from that at present. Sexual intercourse would not be of itself disparaged or condemned, it would be disapproved of only if indulged in at the expense of health or of emotional or intellectual activities in oneself or in others. As a matter of fact, truly monogamous relations seem to be those most conducive to emotional or intellectual development and to health, so that, quite apart from the question of prostitution, promiscuity is not desirable or even tolerable. It would, therefore, seem well from this point of view, to encourage early trial marriage, the relation to be entered into with a view to permanency, but with the privilege of breaking it if proved unsuccessful and in the absence of offspring without suffering any great degree of public condemnation.

"The conditions to be considered in any attempt to answer the question that thus arises are exceedingly complex. Much depends upon the outcome of present experiments in **economic independence for women, a matter which is in turn dependent upon the outcome of the general labor 'question.'** Much depends upon revelations of physiological science. If the future brings about the full economic independence of women, if physiologists will undertake to guarantee society certain immunities from the sexual excess of the individual, if, and these are the most important conditions of all, increases in biological, psychological and social knowledge make parenthood a more enlightened and purposive function than is even dreamed of at present, and if pari passu with this increase of knowledge a higher standard of parental duty and a greater capacity for parental devotion develop, then the need of sexual restraint as we understand it may disappear and different relations between the sexes before marriage and to a certain extent within marriage may be expected."—Socialism, Positive and Negative, pages 101-105.

IV.

"SEX SLAVERY" AND ITS FEMINIST REMEDY

Rebelling at the divine plan of creation, at the establishment of sacramental marriage, wherein the man and the woman shall be two in one flesh and a unity, the Feminists demand that this unity of the family shall be disestablished, and both husband and wife shall be individuals, with the greater individuality and power given the woman. They have declared that woman's mentality is equal to man's. It may be equal, but it is different. A woman's mind, compared to a man's mind, is strong in certain qualities and very weak and incompetent in other faculties. The claim that women can do any work which a man may do is such an utter vagary that no comment need be made. They call marriage proprietary, that the fact that the family acting as a unit has a common fund generally produced by the wages of the father, for the support of all members of the family makes the woman an economic slave, and because she may do housework in the care and nurture of her husband and children, that she is an "economic" slave, and from the reason that she is bound to one husband by the marriage tie that she is a "sex slave."

The Feminists have a remedy for all these ills, and are willing to give any woman a receipt for the same. The first prescription to take is "Woman's Suffrage," in which they promise all manner of good things. One is that it will "educate" women; another is, that it will abolish the liquor business and all the ills which attend it.

Humane people should ponder long about the abolition of the sale of liquor, because when Feminism is established there will be thousands of men who will need something to deaden their sensibility and ease their mental distress.

The next is the abolition of the family, co-operative house-keeping, the industrial freedom of women, whereby everyone shall have a job outside of her home and be paid wages, and not be financially dependent on her husband.

Suffraget and Feminist affirmation of their principles and purposes follow.

"They have declared that the individual man or woman is the unit of which society is composed, and that society can only be strong when each of these units is strong. They have declared that women's minds are equal to men's minds, and they can do any of the intellectual tasks which men have mastered. They have said that women can adapt themselves to the performance of any of the industries which men formerly held as their own fields. They have insisted that women owe it to themselves and to society to become economically independent; and that woman should be legally and politically emancipated from man's direction. Some of the bolder spirits have even held that a woman who wants a child, and can support it, has a right to choose its father where she will."—Earl Barnes.

"Again reciprocity of conjugal rights and duties is desirable for parenthood. If marriage have a proprietary character, neither the owner nor the owned is entirely fit to develop free personalities in his or her children. Moreover, the idea of marital ownership more or less involves that of parental ownership, and the latter, as we have seen, is incompatible with a high type of parenthood. The custom of proprietary marriage inevitably leads, for example, to restrictions upon female education. Now just in so far as a woman's education is limited is she handicapped as an educator of her children."—Socialism, Positive and Negative, page 101.

"What thoughtful women are beginning to object to is the time honored belief that it is decent for woman to bestow her sex legally or illegally, in exchange for a guaranty of food, shelter, and clothing."—Inez Milholland, McClure's, March, 1913, page 214.

"He begins dimly to understand that woman has been what she has through the ages—toiling slave and bearer of children, instrument of his individual pleasure and comfort—

not because it pleased the gods to make him a superior creature to whom such services were due, but because this was nature's plan for preserving and humanizing and civilizing the race."—Gertrude S. Martin.

"Educated women are not shunning marriage or maternity; but they are declining to view marriage as a profession, as their sole vocation, or to become merely child-bearing animals. Let us not worry about the destiny of college women. It is simply wrong wedlock which they are avoiding. They are declining longer to accept marriage as a kind of purchase contract in which the woman barter her sex-capital to the man in exchange for a life-support."—George Elliott Howard.

"What will really follow when our women are free and independent, choosing with discerning eyes the men fit for fatherhood and sternly refusing to become mothers by the unfit, is a new conception of what is womanliness. This clinging creature, this penniless, helpless, dependent person without a trade or profession, regarding the 'world' as a terrible wildman place, and glad of any sort of man to 'protect' her from it, was by no means the best kind of mother. Womanliness, whatever else it means, requires a noble and efficient motherhood, and we are beginning to see that a race of women who are so largely in the position of domestic servants without wages, do not and cannot fulfill the duties of motherhood as we now understand them."—Charlotte P. Gilman, *Physical Culture*, Oct., 1913, page 384.

"Housekeeping is the lowest work on the list, and Upton Sinclair has well described the girls engaging in it as those not clever enough for the factory, nor attractive enough to become prostitutes.

"Once woman was economically dependent on man; she had to marry and remain married in order to live. Our grandmothers were forced by economic conditions to do domestic drudgery, bear and bury children. But the woman of today is not economically dependent on man, she is not driven by fear of destitution into the life she once was, she is not compelled to become married, or to submit to hardship and stay married—and I, for one, thank God she is not."—*Economic Basis of the Divorce Problem*, Rev. Roland G. Sawyer, *New York Call*, July 10, 1910.

Upton Sinclair, a Scientific Socialist, and Rev. Roland G. Sawyer, a Christian Socialist, both declare that the care, nurture and sustenance of children in a family is the lowest grade of human labor.

Confuting this assertion, all females, pre-eminently the

human, are endowed by nature with this nurturing, motherly instinct; the satisfaction of it, sometimes by the hardest labor and self-sacrifice, is the greatest happiness attainable on earth.

If self-sacrifice for others is low, if the production of wholesome food is degrading, if the keeping of a human habitation for the benefit of others in a healthful condition is base, if a knowledge of domestic chemistry is ignorance, then Steffens and Sawyer are right.

Happy is the woman who may indulge in domestic science, and who may bear legitimate children, loved by herself and protected by an honest husband. This happiness of woman is illustrated by all. If a woman is denied a child, her maternal instinct asserts itself by mothering an animal. If she cannot have room for an animal and is forced to live in one room, and is fortunate enough to have sunshine, she will mother and nurture a plant.

These men would crush out and pervert the greatest God-given instincts of love, loyalty and self-denial bestowed on mankind. They would drive women out into the industrial field and crush out of their hearts that mother-love which is almost celestial in its attributes.

The driving into industry of all women is advocated by all Socialists and Feminists. Evidently the modern Feminist has borrowed all this "science" from the Socialistic school, as they repeat all their teaching on this subject in a parrot-like manner.

Another Feminist who advocated the financial independence of all women is Mrs. Havelock Ellis, who lectured under the auspices of various Suffrage Clubs throughout the United States. Among other remedies, she advised wives to insist and force their husbands to set aside an endowment for their benefit from the earnings of the husband, so that she might be financially free, and by means of this financial freedom

she could bestow or refuse love. If she bestowed it, her husband would know that she really had an affection for him. Making the roots of love sprout in a money bag.

Mrs. Ellis also advocated a freer divorce. It costs some people the capital of a national bank to secure a regular biennial divorce when they have long life.

"At this early stage we can already see that the emancipation of women and their equality with men are impossible and remain so, as long as women are excluded from social production and restricted to domestic labor. The emancipation of women becomes feasible only then, when women are enabled to take parts extensively in social production, and when domestic duties require their attention in a minor degree. This state of things was brought about by the modern great industries, which not only admit of women's liberal participation in production, but actually call for it and, besides, endeavor to transform domestic work also into a public industry."—*The Origin of the Family*, page 196.

"It is clear enough, from what has been said, that what woman most needs today, and is mostly seeking for, is a basis of independence for her life. Nor is her position likely to be improved until she is able to face man on an equality; to find, self-balanced, her natural relation to him, and to dispose of herself and of her sex perfectly freely, and not as a thrall must do.

"Doubtless if man were an ideal creature, his mate might be secure of equal and considerate treatment from him without having to insist upon an absolute economic independence; but as that is only too obviously not the case there is nothing left for her today but to unfold the war-flag of her 'rights,' and (dull and tiresome as it may be) to go through a whole weary round of battles till peace is concluded again upon a better understanding."—*Love's Coming-of-Age*, page 55.

"The general conviction on this subject is a singular compound of two logically incompatible views. One that a mother is incapable of performing any labor except that involved in the bearing and rearing of children, and the other, that a mother is capable of performing any amount of labor so long as it is done at home and not paid for."—*Charlotte P. Gillman, Physical Culture*, Oct., 1913, page 382.

"She might then stipulate beforehand that she was more than willing to be his wife, but not willing to change eight hours a day as stenographer at \$15 for as many or more hours as cook, sweeper, duster, scrubber, laundress, seamstress,

nurse and waitress for nothing."—Charlotte P. Gillman, *Physical Culture*, Jan., 1914, page 7.

"Sex selection is the female duty. The male is by nature incompetent for it. All these centuries he has done the picking and the choosing, and all literature is loud with his complaints of the kind of woman he has bred.

"When she sees her duty, her two-fold duty as a sex and as a race, she will first become a free agent, and full human being, and then breed a better people.

"First, be honest. Talk it out, not when angry and excited, but in quiet moments. If you are a man who has a working wife, pay her what you would have to pay any other servant for the same work. What else you give her is as husband to wife, and has nothing to do with washing dishes. An honest income of her own will do more to elevate woman than much 'love' and no money.

"If you are a pauper wife, a woman 'kept' by a man as a mistress is kept, see that you deliver the goods, as she must. If you do not relish your position after you have faced it, talk it out fair and have a new deal."—Charlotte P. Gillman, *Physical Culture*, Nov., 1913, page 505.

Mrs. Charlotte Perkins Gilman gives the advice to wives that they should be paid wages by their husbands; otherwise, they are a "pauper wife" or "kept woman," the same as a mistress is kept. She advocates, also, that women should take outside work and to have their housekeeping done by skilled engineers in that business, and place their children, if any, in a state nursery. If the wife of a laborer incompetent for other work should go out to do washing, and on coming home should find her own washing being done by another laborer's wife, it would be, from Mrs. Gillman's viewpoint, an improvement, because each woman would have received wages from some tyrant man and she would have asserted her feminist power. Besides, it all tends to break down the family unity.

"What will really follow when our women are free and independent, choosing with discerning eyes the men fit for fatherhood, and sternly refusing to become mothers by the unfit.

"A race of women who are so largely in the position of domestic servants, without wages, cannot fulfil the duties of

motherhood."—Charlotte Perkins Gillman, *Physical Culture*, Oct., 1913.

"To the natural reverence of the male for the female, the natural affection of the husband for the wife, we shall add an intelligence, mutual friendship and respect, which is practically impossible if the husband is the wife's coachman or the wife is the husband's cook."—Charlotte P. Gillman, *Physical Culture*, January, 1914, page 9.

PREDICTION: A LICENTIOUS FUTURE

"With the disappearance of the artificial barriers in the way of friendship between the sexes, and of the economic motive to sexual relationships—which are perhaps the two chief forces now tending to produce promiscuous sexual intercourse, whether dignified or not with the name of marriage—men and women will be free to engage, unhampered in the search, so complicated in a highly civilized condition of society, for a fitting mate."—*Evolution in Sex*, page 13, Appendix, *Love's Coming-of-Age*, page 158.

"What we may anticipate," says Engels, 'about the adjustment of sexual relations after the impending downfall of capitalist production is mainly of a negative nature and mostly confined to elements that will disappear. But what will be added? That will be decided after a new generation has come to maturity: a race of men who never in their lives have had any occasion for buying with money or other economic means of power the surrender of a woman, a race of women who have never had any occasion for surrendering to any man for any other reason but love, or for refusing to surrender to their lovers from fear of economic consequences. Once such people are in the world, they will not give a moment's thought to what we today believe should be their course. They will follow their own practice and fashion their own public opinion—only this and nothing more.'—*Socialism, Positive and Negative*, page 99.

After accomplishing all the Feminist aims, the above prediction of relations between men and women will ensue. Women and men will both be "free."

The woman will be free from family duties, from household drudgery, from loyalty to husband and children. She will be free to work where she pleases, to love whom she pleases. She will be free to vote, and she may follow her

own will, for the moral law will be repealed. As the Socialist author remarks, "It may not be only this and nothing more." But it may turn out to be hell on earth and hereafter.

V.

RACE SUICIDE

To promote their selfishness, Feminists do not desire the pain and care incident to the birth and rearing of children.

They scoff at the sacredness of motherhood.

They advocate means for "control of the birth rate" through their organs like Harper's Weekly, which has published a series on this subject and advertises it as a special inducement to subscribe.

Failing to control conception, they assert that abortion is justifiable; and advocate the establishment by the State of hospitals where abortions may be performed, and murder committed on defenseless infants.

"To these now moral, now immoral, motives for having few children or none at all, must be added woman's desire to devote her purely human qualities to other tasks. This, however, does not refer to those wives who are obliged to establish their married life upon their own bread-winning labour as well as their husband's; a necessity which for the present hinders them from motherhood although they are continually dreaming of the future child. It is here a question only of woman's personal self-assertion."—Love and Marriage, page 202.

The above is from Ellen Key, the great apostle Feminist, who says that births are merely a question for the woman's control.

In her reviling of all religions and of God, she forgets that God is mindful of helpless infants, for He says:

"See that you despise not one of these little ones; for I say to you that their Angels in Heaven always see the Face of My Father who is in Heaven."

Lucifer, in his rebellion against a powerful God, was not half as black a devil as those who counsel the killing of one of these defenseless little ones.

As baby killers will not be spared, but as said in 2 Peter 2:4, "But delivered them drawn down by infernal ropes to the lowest hell, unto torments to be reserved unto judgment."

MOCKING MOTHERHOOD

"What constitutes woman's value? It is certainly not a physical capacity for motherhood that she shares in common with all other forms of organic life."—Mrs. Grinnell, *Woman's Place in Government*.

"No, she insists, it is not sufficient to be a mother; an oyster can be a mother. It is necessary that a woman should be a person as well as a mother. She must know and do."—Charlotte Perkins Gilman, *Women as World Builders*, pages 28-29.

"They have converged, from one direction or another, upon the opinion that sex is an animal function, no more sacred than any other animal function, which, by a ridiculous over-estimation, is made to give rise to jealousy, unhappiness, madness, vice, and crime."—Ellen Key, *Women as World Builders*, page 79.

"Into these lives corrupted by the influences of the 'home' nothing can come unspoiled—nothing can enter in its original stature and beauty. She says:

"Birth comes. Birth—

The breathing re-creation of the earth!

All earth, all sky, all God, life's sweet deep whole,

Newborn again to each new soul!

"Oh, are you? What a shame! Too bad, my dear!

How well you stand it too! It's very queer

The dreadful trials women have to carry;

But you can't always help it when you marry.

Oh, what a sweet layette! What lovely socks!

What an exquisite puff and powder box!

Who is your doctor? Yes, his skill's immense—

But it's a dreadful danger and expense!"

—Charlotte Perkins Gilman, *Women as World Builders*, pages 26-27.

Three of the leading Feminists of the English speaking world unite in mocking motherhood and the wonderful miracle of the reproduction of the race, comparing the function

of motherhood to any animal or an oyster. These Suffragettes merely follow the former teaching of the leading Suffragette of former years—Susan B. Anthony, who says that “even a cat can be a mother.”

The scoffing at motherhood and placing it on purely an animalistic basis is a characteristic of the advocates of the “New Freedom of women.”

LIMITATION OF BIRTHS

“One of the most important aspects of this new condition is that it has to do with motherhood. It is believed that the wife of the immediate future will refuse to be a mere child-bearing machine; to minister to her husband’s unconsidered passion. This condition has obtained in the past, but it will do so no longer, in view of her emancipation from the wrongs inflicted on her in this connection.

“Right here let it be said that it is not thought that the average woman marries in the hope, or for the purpose of obtaining offspring.”—Mrs. Jane Thomas, *Physical Culture*, Nov., 1914, page 488.

“The question is thus for the majority; either the abandonment of the work which produces a living, or the limitation of the number of children.

“Besides which, the new woman does not want three or four children, but only one or at the most two.”—“*Love and Marriage*,” pages 226, 227.

“When, however, we consider the relation of production to society, we find that this right of the individual in the matter of parenthood is absolute only in so far as the rejection of parenthood is concerned, that the assumption of parenthood is a right which society alone should be permitted to grant, and which should not be considered as the right of the individual at all.

“In other words, every man and woman has a right to refuse to become a parent, because, through such a decision, no social act is involved. The bringing of more human beings into society, however, is distinctly a social act, and must, therefore, be regulated and controlled by society, like every other social act.”—*The Call*, April 30, 1911.

The question of the limitation of the number of children is plainly set forth, but the Socialist writer maintains that the state should have control of births, from the fact that

all children should be maintained by the state, and as the state must support the children, the individual parent has no right to bring children into the world without the state's consent.

If this is carried out, there would be a **Superintendent of Births**, who must be applied to before the prospective child was born.

It is small wonder, then, that, having this idea of state support of children, that the Feminists and Socialists advocate Eugenics—that the state control marriages in a civil service fashion, so that when mates produce babies for state support, that they must be without blemish.

Feminist-Socialism verily would be slavery, extending even to the individual before he was born.

That the Socialist state may dictate whether a child may be born and if the child is in embryo, the state may determine that it shall be killed and not delivered alive. For this purpose abortion hospitals have been proposed to be maintained as government institutions.

"With eyes undimmed by bad old custom that bade a girl accept an 'eligible' no matter what he was morally or physically, she will choose a mate who will assist in transmitting to offspring mental and muscular qualities of a desirable kind. Her so doing will spring from her knowledge of what is due herself and the little ones that are to be. For with the coming of womanly independence of thought will arrive enlightenment and will pass the prudery that has heretofore bidden the sex blind itself to the function for which nature has been at such pains to fit it. She will possess a sane and sensible understanding as to the begetting and rearing of children. The stock will not be allowed to deteriorate by reason of overbearing or die out from motives of selfishness and cowardice. The wife will insist on deciding on the size of the family."—Mrs. Jane Thomas, *Physical Culture*, Nov., 1914, page 488-9.

"And not only man (the male) objects to lower Nature's method of producing superfluous individuals only to kill them off again in the struggle for existence; but woman objects to being a mere machine for perpetual reproduction.

"There are only two ways commonly proposed of meeting

the difficulty; either (1) the adoption of some kind of artificial preventatives to conception, or (2) the exercise of very considerable continence and self-control in the face of the powerful instinct of procreation. Of course, also, the two methods may be used in conjunction with each other.

(Mrs. Parsons): "Through the discovery of certain and innocuous methods of preventing conception. The application of this knowledge would have to be encouraged by public opinion in cases where conception would result in a degenerate offspring. Public opinion would also have to endorse the segregation of persons tainted with communicable sexual disease.

"Writing on the same subject for the *Woman's Sphere* Mary Tyng refers to the Sawyer article, declaring it to be—

"So sane, so just and so sympathetic an understanding of this great problem of the perpetuation of the race. Abortion should, I think, be only the last resort. After all, it is not pleasant for a woman, to say the least, that there is a little life growing in her that she must kill. But eventually I believe we shall become so enlightened that these unfortunate women will need only to go to a public hospital and say: 'I have become pregnant by accident and should like to have an operation,' in order to get such an operation performed with every precaution and safeguard."—*The Call*, *Woman's Sphere*, Sept. 4, 1910.

The climax of the above articles is the advocacy of a hospital where abortions could safely be performed by all those who are pregnant by accident or otherwise. This suggestion to make woman the *particeps criminis* to child murder perhaps illustrates the uplifting and purifying influence of Woman Suffrage.

"The capitalist church continues to teach the working class communicants to have large families, and the capitalist state continues to make laws forbidding the workingman's wife having means at hand to escape conception. Satisfactory and safe means to escape conception can easily be provided, and there is no release for these unfortunate victims, until the state and the doctors shall change their inhuman conduct, and make easily and accessible these means to our women, so that they need have no more babies than they want, or can properly care for."—*New York Call*, Jan. 23, 1910.

After all, in the last analysis, antagonism to religion and

morals is shown against the church established by God Himself.

The church is blamed for encouraging large families and discouraging child murder, and the state is blamed for passing laws to punish race suicide.

May God preserve us from falling into the degradation of Feminist-Socialism.

Harper's Weekly, under the editorship of Norman Hapgood, is an avowed Feminist and Suffraget champion.

In its various numbers it has published articles on "Birth Control," one with the significant title, "The Slaughter of the Last Born." The morale of the Feminist and Suffragist is low. Suggestions, advice and instruction to prevent the birth of inchoate children in many countries is considered murder by the laws and by the religious people.

But Feminists consider nothing but their own gratification of senses, or vanities, and methods of shirking duty.

Yet these creatures of lust insist on becoming controllers of government, and claim if they are allowed to vote they will "purify and elevate politics."

The first law they would probably introduce would be the legalizing of abortion.

Emma Goldman has undertaken to lecture on the subject of the "Limitation of the Size of Families," in New York, and Max Eastman, of The Masses, a Socialist-Feminist suffraget paper of New York, throws out suggestions of this sort, which, however, are so adroitly veiled as not to render him liable under the criminal law.

These Feminists are monists, and believe that the body and soul are of one substance and one destiny—oblivion.

They have no respect for the body as the container of an immortal soul.

They are not like the wise men of the East,—go holding good will toward the new born child, but instead of taking gifts of frankincense and myrrh, would present surgical instruments.

Chivalry will be abolished even at the desire of the Feminists themselves, as they pretend that they do not care to have the gallant attentions of men, but profess to be independent enough to do without this courtesy.

However, as their arrogance increases and their unladylike demeanor shows forth, and their competition with man irritates, man will not continue to show his former deference to the opposite sex.

This is a price that Feminism will pay for throwing off the culture and graces of women. A forfeiture they will suffer by revising the Scripture, "Let your (im)modesty be known to all men."

"The growing liberty of divorce has a peculiar interest for woman. She looks upon it as a safeguard to her personality. The wife more frequently than the husband is seeking in divorce an escape from marital ills. During the two decades (1887-1908) in the whole country more than sixty per cent of all divorce decrees were granted on the wife's petition. Emphatically the divorce movement is in large part an expression of woman's growing independence. The ever-extending list of statutory causes of divorce is thus a measure of what she regards as intolerable wrongs in the family. In the main, making all due allowances for mistakes, does not each new ground in effect give expression to a new ideal of moral fitness, of social justice, of conjugal rights? As civilization advances, the more searching is the diagnosis of social disease, and the more special or differentiated the remedy. Woman is demanding primarily, not less divorce, but fewer of the bad social conditions which now render the bitter medicine of divorce needful."—George Elliott Howard.

Divorces will be multiplied because we are told that it is of peculiar interest to women, and that it is an expression of woman's growing independence. It is hoped by Feminists that the causes of divorce will be greatly increased until that happy period arrives when husband and wife may separate on mutual consent without applying to the courts.

This is the opinion of Prof. Geo. Elliott Howard, who is

being paid the money of a coeducational state college to teach the new Feminist morality.

"The new religion will probably not be a 'refined' Christianity. But the deepest experience of the races, to which Christianity gave expression in myths and symbols now worn out, will reassert themselves in a new form."—Ellen Key.

"Before any such new conception it is obvious enough that the poor little pinched ideal of the 'lady,' which has ruled society so long, will fade away into distance and obscurity. People may rail at the new developments, but what, it may be asked, can any decently sensible woman think of her present position—of the mock salutations and heroic politeness of the conventional male—with their suggestion of an empty homage to weakness and incapacity; of the unwritten law which condemns her, if occupying any place in society, to bridle in her chin and use an affected speech in order that it may be patent to everybody that she is not free; which forbids natural and spontaneous gesture as unbecoming and suspicious—and indeed in any public place as liable to the attention of the policeman; what can she think of the perpetual lies under which she has to live—too numerous to be recorded; except that all these things are intolerable? Rather than remain in such a coil the modern woman is sensible enough to see that she must face the stigma of doing things 'unlady-like;' and that only by facing it can she win her true place in the world, and a real comradeship with the only class of man who is capable of such a thing—namely, the man who is willing not to be 'a gentleman.'"—Carpenter, *Love's Coming-of-Age*, pages 58-59.

Edward Carpenter shows another consequence of the adoption of the principles of Feminism. The ideal of lady will pass away into utter oblivion—because there will be no ladies in existence. The opposite sex will all be Feminists. The Feminists cannot maintain a position under the Socialistic Feminist society unless they do unladylike things so as to attract the admiration of those who are not "gentlemen."

But there will be some obstructions to a triumphant ascendancy of Feminists. They consist in the old faith held more or less firmly by thousands of people who will not give up their idealism of free will in this world nor the hope of

rewards in the next world. Who will not permit the American home to be destroyed, and will not refuse to perform their duties to their children and to the husband or to the wife.

Who will not accept the slavery of the Socialistic community and employment of the State, and will not break up the God-given unity of the marriage state.

Besides which it will be found physically impossible for women to accept employment or fulfil hard duties by hard and continuous labor. This is well expressed by Maurice Parmelee, who shows it is absolutely necessary for a woman to remain more or less dependent on a man, especially if she is to assume motherhood.

"But this question as to whether women can enter all occupations as freely as men cannot be determined solely upon considerations which are purely and immediately economic in their character. There are at least three other important factors involved which interfere with the purely economic solution upon the basis of free personal competition. In the first place, the functions of child bearing and child rearing interfere seriously with female labor. In the second place, marital and family unions tend to conflict with the mobility of female labor. In the third place, male gallantry tends to check woman's economic productiveness.

"It is obvious that the functions of child bearing and rearing must fall most heavily upon the woman. At all times a large part of the women must be practically or wholly disabled by these functions.

"This means, in the first place, that they must be supported while thus disabled. But it also means, under the present economic and social organization that the probability of their becoming disabled makes it more difficult for them to enter the economic field, while if they succeed in entering, the disability, however temporary it may be, throws them out without any assurance usually of being able to re-enter later. Under the present system the woman becomes dependent upon a man, usually her husband, and usually continues dependent upon him even after she is no longer disabled. It is true that medical science and social devices for the care of children have greatly lessened the extent to which women are disabled by child

bearing and rearing. But under the present system it is bound to remain a serious handicap upon women in the economic world and to force them to become dependent upon the men. Under some other system, as, for example, some forms of Socialism, where social support would be provided the disabled woman and the assurance of being able to re-enter the economic field when capable of doing so, the handicap would be much less. However, the temporary absence would still handicap her somewhat in competition with the men and women who were not performing the functions of bearing and rearing."—Maurice Parmelee.

VII.

FEMINISM AKIN TO SOCIALISM

“ or for creature-comforts and a good name to sell herself, soul and body, into life-long bondage. While she, more and more, has accepted as inevitable the situation; and moved, sad-eyed, to her patient and uncomplaining work, to the narrow sphere and petty details of household labor and life, of patience and self-effacement, of tenderness and love, little noticed and less understood; or twisted herself into a ridiculous mime of fashion and frivolity, if so she might find a use for her empty head, and some favor with her lord; her own real impulses and character, her own talents and genius, all the while smothered away and blighted, her brain dwarfed, and her outlook on the world marred by falsity and ignorance.”—Edward Carpenter, *Love's Coming-of-Age*, pages 39-40.

The above by Edward Carpenter, a leading English Socialist, describes his idea of the forlorn condition of women which coincides with the Feminists' idea of themselves. In this matter the views of Socialists and Feminists are identical, and the remedies proposed by them are practically the same.

The Socialists also agree with the Feminists that the possession of private property in the hands of man has stimulated him to be a tyrant and impelled him to enslave his “mate”—woman. Both the Socialist and Feminist are working for the liberation of the female.

Both agree that the code of morality has restricted woman's freedom, or more properly, license, and so both are opposed to Christianity.

Lida Parce, a prominent Socialist writer, argues that the

conditions among primitive tribes were better for woman than they are in civilized society.

But according to Socialist and Feminist logic, she has no proof of this, but puts in a compelling sentence that it "must be supposed." When either Feminist or Socialist have no absolute proof to fill out a line of argument, they want to force a false premise as being true.

"There is much to show that the greed of private property was the old Serpent which brought about the fall of our first parents; for as this sentiment—the chief incentive to modern Civilization—rose and spread with a kind of contagion over the advancing races of mankind, the human Male, bitten by it, not only claimed possession of everything he could lay hands upon, but ended by enslaving and appropriating his own mate, his second self—reducing her also to a mere chattel, a slave and a plaything."—Carpenter, *Love's Coming-of-Age*, pages 38-39.

"The introduction of agriculture changed woman's status to the rest of society, and submerged her into a slave-like position, in which she had no rights that man was bound to respect."

"The new code of morality wiped out all of woman's freedom and made her a slave to man, both as a laborer and a sexual being."—Our Mental Enslavement, page 18.

"Where tribes have ceased to advance at any stage, it must be supposed that it was largely because women were too much oppressed to be able to make improvements and inventions."—Lida Parce, *Lesson Outlines, Etc.*, page 22.

"She does not merely disapprove of the contemporary 'home' as wasteful and inefficient—she hates it because it vulgarizes life. In this 'home,' this private food-preparing and baby-rearing establishment, she sees a machine which breaks down all that is good and noble in women, which degrades and petrifies them."—Charlotte Perkins Gilman, *Women as World Builders*, page 25.

Both Socialists and Feminists agree on discrediting the home, call it vulgar, inefficient, and that the work degrades all that is good in them, and both therefore declare for the abolition of the home and for the establishment of the Socialist co-operation.

They all agree that our whole commercial system should

be done away with, that the family be brought into communism. These sentiments are shared also by Elsie Clews Parsons and Jane Addams, prominent Suffragets and Feminists.

"Not till our whole commercial system, with its barter and sale of human labor and human love for gain, is done away, and not till a whole new code of ideals and customs of life has come in, will women really be free. They must remember that their cause is also the cause of the oppressed laborer over the whole earth, and the laborer has to remember that his cause is theirs."—Love's Coming-of-Age, page 56.

"The third and future stage is of course easy to see—that is, the **expansion** again of the conception of the family consciously into the **fraternity and communism of all society**. It is obvious that as this takes place the family will once more lose its definition of outline and merge more and more again, with the larger social groups in which it is embedded—

"Thus the Family institution in its present form, and as far as that form may be said to be artificial, will doubtless pass away."—Carpenter, Love's Coming-of-Age.

"It is worthy of note that this suggestion of a serious modification of marriage under existing economic conditions comes characteristically, not from a Socialist, but from the wife of a Republican member of Congress and the daughter of a distinguished financier."—Socialism, Positive and Negative, Note, page 104.

"The movement is obviously a part of that evolutionary conception of self-government which has been slowly developing through the centuries. For the reason that self-government must ever be built up anew in relation to changing experiences, its history is largely a record of new human interests which have become the object of governmental action, and of the incorporation into the body politic of the classes representing these interests."—Jane Addams.

Jane Addams believes in an "evolutionary conception slowly developing through the centuries," etc., which is equivalent to the "Socialist Science," although she masks her opinion in carefully selected language.—A masked battery of expression.

"As to the particulars of life under the Socialistic order, we may, to begin with, say concerning marriage and the family that it would be affected by the great change, firstly in

economics, and secondly in ethics. The present marriage system is based on the general supposition of economic dependence of the woman on the man, and the consequent necessity for his making provision for her, which she can legally enforce. This basis would disappear with the advent of social economic freedom, and no binding contract would be necessary between the parties as regards livelihood; while property in children would cease to exist, and every infant that came into the world would be born into full citizenship, and would enjoy all its advantages, whatever the conduct of its parents might be. Thus a new development of the family would take place, on the basis, not of a predetermined life-long business arrangement to be formally and nominally held to, irrespective of circumstances, but on mutual inclination and affection, an association terminable at the will of either party. It is easy to see how great the gain would be to morality and sentiment in this change. At present, in this country at least, a legal and quasi moral offense has to be committed before the obviously unworkable contract can be set aside. On the Continent, it is true, even at the present day the marriage can be dissolved by mutual consent; but either party can, if so inclined, force the other into subjection, and prevent the exercise of his or her freedom. It is perhaps necessary to state that this change would not be made merely formally and mechanically. There would be no vestige of reprobation weighing on the dissolution of one tie and the forming of another. For the abhorrence of the oppression of the man by the woman or the woman by the man (both of which continually happen today under the aegis of our would-be moral institutions) will certainly be an essential outcome of the ethics of the New Society."—Morris and Bax, *Socialism, Its Growth and Outcome*, pages 225-226.

This summary by Morris and Bax, *Scientific Socialists*, fully describes the Feminist idea which the Socialists are helping the Feminists to try to realize, but to do so, the two doctrines must go together in their propaganda before the people, and by the aid of Woman Suffrage they hope to accomplish the Revolution of Society.

But to succeed, they have been trying to conceal the joint partnership until a great many prudent women shall be inveigled into the movement, trusting that after these women

accept the few mild "advanced ideas" they will be easily educated to the more revolutionary ideas of the "Comrades."

These tactics have been pursued in all the large cities of the United States and England, where the Socialists have helped furnish the marchers in parades and together with the Feminists have furnished speakers and literature for the "votes for women" campaigns.

VIII.

THE COMPLAINT OF FEMINISM

Feminists as a class are man haters. The first prominent Feminist was Delilah, who was so jealous of Samson that she used every possible way to ascertain what his great strength consisted of, and not being able to ascertain his strength, after taking advantage of him when he was unconscious through sleep, had him bound with strong cords and delivered him to the Philistines on several occasions intending his destruction. Finally she persuaded Samson by her blandishments to reveal the secret of his strength, which consisted in his long hair, after which, when he slept she cut off his hair and delivered him to the Philistines. This is about the spirit of the Feminist mind, who frame all sorts of laws and restrictions against the rights and liberties of men, but do not have judicial minds to compel themselves to go under the same restrictions. For example, they introduce laws compelling every man to submit to a medical test before marriage. Another favored law of theirs is to make the age of consent as high as possible, so that designing females of mature age can inveigle young men into situations where they compel them to give up money or some other valuable consideration as victims. This class of women want to be made in law and in fact equal or superior to men. In fact, to obtain advantages over men by legal enactments.

The equality of man, except that all men are equal in the law view in all having the same duties, rights and protection

under the law, is an obvious untruth. It is a fallacy which should be denied on all occasions. The law can not make men equal any more than a statute can declare that all persons shall have blue eyes or wear No. 6 shoes. The Feminists who claim that women in all respects, physical and mental, are equal to men, utter a falsehood which is patent. The facts are that the Feminist is painfully aware of her physical and mental inequality with man, and this is the cause of her envy of the opposite sex. If her inferiority was not the cause of her envy, her outcry would not be made. If she was equal or could attain equality, her hysteria would cease.

This is not to be taken to the discredit of women because a woman with a faculty to create, nurture and nurse a human being, gives up in such maternity so much of her physical and mental strength, which vigor goes into her offspring, and that therefore she cannot retain for herself as much strength as a man who does not perform these maternal functions. The weakness due to motherhood is the crowning glory of woman, and it is this weakness which true gentlemen venerate by means of chivalric attentions.

Even if Feminists should obtain the franchise and elect the legislature and judges, no law that they could pass or decree that they could render would make men and women equal, or make two plus two equal five. The Feminists would do well to repress their envy and cease attempting the impossible. There are a few Feminists who are equal to men. They are those who have no maternal impulses and no mother-love, or have a masculine form of mind or body, or have passed the child-bearing period; but these persons cannot be termed women and compared to man, as they are a third sex and are incapable of classification. Such a third sex creature is not honored as the plain womanly woman who acknowledges her weakness compared to man because she has generously divided

her strength with others and exhibited her motherliness, and in reward for this sacrifice, "her children shall rise up and call her blessed," and when the hates and envies of the Feminists have inflicted their temporary hurts, the real woman's love will spring up perennially in hearts and outlive the things of earth with an eternal fruitage.

THE DEGRADATION AND PERIL OF FEMINISM

Women will be very much what men want them to be. If women become "manly women," it will be because men cease to fill their places as providers, defenders and protectors of the wife, of the family, and of the nation. It will be because men become weak and futile and inefficient, and because there will be a necessity for the woman to take his place and to fulfil his mission and to do his work as well as she may be able to do while trying to do her own work also. If the men are willing to give up their knighthood, their chivalry, and their strength, and subordinate themselves to the places of the weaker sex, then the woman, in a half, makeshift, inefficient way, must take the man's place. If the man gives up his place at the throttle of the engine, at the lever of the car, or at the ballot box, the woman will take his former position and will assume the direction of affairs.

With her nervous condition and her half logic, the safety valve of society will be lifted and she will drive swiftly to the wreck of both man and woman. The industrial welfare of both will be imperilled. The former higher wage of men will be reduced to the level of the woman's wage from the fact that commercialism desires women, not for women's work, but for cheapness and for cheapness only. Then there can be no hope for either men or women accumulating a competency; pride of personal achievement will vanish; black

despair will pall the world, and capitalists will accumulate enormous fortunes from the lower wages brought about by woman entering commercial and industrial life and wages being paid both sexes upon the women's level. There being no such institution left as a home protected by the stronger sex with ample, efficient bulwarks, public and private morals will become a negligible quantity and hope will disappear.

It seems to be the fashion of some labor organizations to favor Suffragism. The theory advanced by them is that woman's wages will be increased and her general interests safeguarded; but on the contrary, the very opposite will occur. The man and woman in the next generation under woman suffrage will work for the same relative wages that the man himself has received during the preceding generation. There will not be earned between the two enough money to support the child, so that this political economy of Suffragism and Feminism is in the direct trend of Socialism, and if there is to be a child, the state will be compelled to provide him a nursing bottle the hour after he is born, and drag him away from his mother's breast, from the motherhood loaded with ineffable love, to the blue whey of the state nursery, because the mother must go to earn the half wages that she through Suffragism has brought upon herself, upon her husband, upon society, and upon her first-born. Through misdirected pride and the turning of the love of motherhood to the love of self. Under Feminism and Suffragism the next generation of our children will be both fatherless and motherless, and this is too high a price to pay for the pride of Feminism and the folly of Suffragism.

GRIEVANCES OF FEMINISTS SHOULD NOT BE
MADE PUBLIC

The Feminist is not to be classed with Women, and it is fortunate for humanity that among women there is perhaps not two Feminists to the thousand. To avoid duty, Feminists would repeal the Mosaic law and amend the moral code. The Feminist, instead of having the affections of a normal woman, and a regard for duty, has no affection for either man, child, church, state or God. She is a moral anarchist, obsessed by her personal importance and vanity.

She hates the home; she abhors it because she feels that it is a mere baby rearing establishment. She would wish the death of a baby at its birth if she felt the child would take an hour of her time from displaying herself in public.

She decries the "home" as having corrupting influences on women, and sees in the birth of babies nothing but shackles and shame for their mother.

She would take precautionary measures against motherhood wherever possible.

The Feminists and Suffragets bring forward complaints that man-made laws are unjust to women, and by iteration and reiteration and shouting their complaints on all occasions and echoing and re-echoing these charges, many people take them as true, when they are only noisy lies based on confused ideas of the women and men who utter them.

Anyone has a legitimate right to infer that these disturbances of the peace of society are living unhappily with their husbands, or that they did not get a husband, or that they did not succeed in getting as much alimony as they demanded, or that they failed in blackmailing some mere man in a breach of promise suit, or that they are avoiding some

duty, the care and nursing of a baby, or allowing their homes to become untidy and disorderly.

Whatever this private grouch or personal failure of duty may be, it would be a mercy to the general public if the Feminist and Suffraget should keep it concealed and not expose it to the general public, and thus set the whole world in turmoil, and bring discontent and unhappiness to thousands who heretofore have been dutiful to their obligations and happy and contented.

A few cats in an alley yowling their sex troubles often disturb the virtuous rest of scores of people.

IX.

FEMINIST FRENZY—ITS REMEDY

G. Bernard Shaw, a leading Socialist, says: "Unless woman repudiates her womanliness, her duty to her husband, to her children, to society, and to everyone but herself, she cannot emancipate herself. Therefore woman has to repudiate duty altogether."

Do not forget the word "duty"—and "duty" is a term for "obligation"—and to perform "duties" and discharge "obligations" is to do right; to fail in doing so is to do wrong.

This is the sentiment of the Feminists. It is in perfect accord with the Socialistic denial of the natural moral laws. It is the egotist who proclaims individual selfishness and evades her duties towards others.

Thus the teachings of the "Terrible Triplets" are for evil, and against good.

Thus, when the moral law is abolished, the action to be enforced must be prescribed by human legislation.

This theory explains the increasing demand for more and more State legislation.

If people were governed by truly moral principles we should need but two statutes—the first and the second Commandments:

"Thou shalt love thy God," and

"Thou shalt love thy neighbor as thyself."

The general term, "Feminist," includes women who want to be anything but women.

They are sorry that they are females. They would prefer to be men, or hybrids, or anything else but women. Their intense discontent usually takes vent in great activity in some way, denying the duties belonging to women as such, and crying out for their "rights," which are not rights at all, but generally personal **desires** which are often the expression of evil.

They are always possessed by supreme vanity, lust for notoriety, and desire to be seen and heard of men.

There are many types of Feminism, and many contradictions. Anna Lee on one side, who founded the Shakers, and said it was wrong thereafter for any woman to bear children, to the woman who says that it is proper for anyone to become a mother if she has the desire, whether she is or is not married; also that any woman has the right to choose the father of her child or children; but they would object to being sued for bastardy.

There was Carrie Nation, who sought notoriety by smashing saloons, and later published a paper teaching sex-hygiene in a filthy way.

Mrs. Havelock Ellis, who drew gaping crowds that showered dollars at her feet when she taught that young people should first enter a "novitiate of marriage," talk over the sex problem, etc., before regular, full marriage, etc. Assenting to the new and daring thought, Jane Addams kept Mrs. Ellis as her guest, and her lectures were delivered under the auspices of the woman's suffrage club.

These fanatics are usually Suffragets and moral nihilists. They defy what they call the "conventional;" in other terms, the morals of Christianity and civilization. They teach others to do so. Rev. (God save the mark) Anna Howard Shaw said she would not perform the marriage ceremony for a woman who would promise to "obey" or observe her duties

as a wife. Note the fact that Miss Shaw is at the head as president of the suffrage women in the United States, and is demanding that the government be turned over to her class.

You will see all kinds of these Feminists in a big city. Notice her; if you don't, she will be offended.

There is one, with her maid, taking care of a poodle dog. There is another with a "V" shaped dress, the "V" extending almost to infinity. It is zero weather, and the remainder of her anatomy is covered with splendid furs.

On a summer day you see her coming. She gets between you and the sun; there flashes a dissolving view; her diaphanous dress disappears. Nothing is left to the imagination.

You are dazzled by this wondrous sight. You bat your eyes. She has you arrested—says you were winking. The judge fines you \$100. But she gets what she wants—notoriety.

They have changed the word marriage to "eugenic mating," and the bearing of children to "breeding." To protect from foul disease, she has a law passed to get you examined before you can get a marriage license. Perhaps why she doesn't examine herself is because she could not pass the test.

Socialism insists that women shall be politically and industrially free. So does Feminism. Socialism demands that a woman vote and work and reduce man, the head of the family, from the representative as the provider of the family and political head to a nonentity.

If a woman sews on buttons for her husband or father for love and duty she degrades herself, but if she sews them on in a factory for wages she is an honored human being. Then, according to Socialism, she is not a "sex slave."

Acknowledging no authority, but persisting in individuality, she demands the vote.

The Socialists, believing that capitalism is fostered by

family relations, where the desire of the parents to accumulate and provide for their children is dominant, should be abolished, and from this and other reasons plot the destruction of family life. Therefore they favor "votes for women."

The Feminists advocate that marriage should not exist longer than sex love lasts, and should be terminated at the will of either party. To this the Socialist agrees.

The commandment, "Thou shalt not commit adultery," has no force with either the Feminist or the Socialist.

The Feminist is abnormal about sex thoughts. She is dwelling on her real or fancied sex wrong, regretting that there were not enough men to go around and give her a husband and a home.

That regret ranges from the sweet and patient resignation of the maiden lady, who has such a motherheart that she occasionally peeps into the drawers where the dolls of her childhood are lovingly stored, and in whose heart there are the graves of little ones who were longed for, but never came. Her life has been to her a tragedy. The great mother love in her heart sees the little arms stretched out toward her, and rosy lips appealing to her. Affections pure and unselfish never satisfied and never to be satisfied. But she is not a Feminist. And she bears with patience, and turns her fountains of love with great sweetness to the old, the ill and the decrepit. Her presence is a benediction.

The other woman is not resigned. She is rebellious against fate; her maidenly graces are turned to the furies of a virago. She hates everything, especially man, and rails out at Providence.

She is a Feminist—a Militant Suffraget.

She demands the control of the government,—when she cannot control herself.

From this class come those impatient females who, re-

bellings against fate, consider their desires the equivalent to rights and dollars, and they will have their way, or boycott men until they secure it.

The Socialist and Feminist dwell on sex relations.

In the last five years there have been more books printed and lectures delivered by the impure minds of these persons on the sex problem than have been published during a generation before.

If the Feminists would fail to mention sex diseases for at least ten years, they would do more to reduce them and the social evil than to keep prating about them as a problem.

They state that 80 per cent of the men have communicable venereal diseases. The Feminist demand that men alone should be examined prior to marriage is absurd. Men would hardly become infected unless with the assistance of some Feminist.

Among other things, good advice would be to stop the sex plays, prohibit the newspapers from illustrating with nude pictures of college girls and society women, no matter what the excuse, whether for charity and interpretative dancing.

As now constituted, the law would fine a man for exhibiting such pictures to a thousand people on billboards, but the newspapers can flaunt them before a half million people with impunity.

The lady who secures such nude illustrations should also consider that advertising space is valuable, and leave the columns for the benefits of her sister of the demimonde, who would willingly pay a large price to exhibit her physical charms.

In posing for these pictures, which leave little to the imagination, the Feminist should retain the original picture to show in after years to her children and grandchildren. Im-

agine her grandchild asking her daughter, "How old was granny when she reformed?"

Being an Egoist, the Feminists and Suffragists join in the Socialist sentiment, "No God; no Master."

The Socialists and Materialists are dominating the schools. They are not only in the public schools, but they have invaded some private schools and colleges, and have a Socialistic Inter-Collegiate League.

To educate, we must touch the mysterious springs of love, fear and wonder; of enthusiasm, poetry, and religion.

These are the inward and vital powers of man.

But so long as the Socialistic influence lasts, religion and idealism will be excluded from public education.

SOCIALISM AND FEMINISM IN THE SCHOOLS

The state has taken over a monopoly in the schools and has the force to compel the attendance of all children, and can, by force, instil in the minds of the children such principles of ethics and morals as its school management chooses.

This power for an average of ten years over each child's life is by far the greatest factor in its government and formation of character.

The Feminists have, by terrorism, by means of a well ordered mob, succeeded in capturing the Chicago schools. After a man principal had been duly elected, the organized Feminists compelled the mayor to discharge four trustees and elect a woman in her dotage. This was illegal, as held by the Appellate and Supreme Courts, but such a matter as illegality never balks the Feminist will.

As the mayor, the superintendent and a majority of the teachers set the example of disobedience, the pupils cannot be expected to have anything but a spirit of lawlessness.

Feminists have dictated that the government of children by the dual motives of fear and love shall be abolished, and children cannot be controlled by fear.

There is consequent disorder and disrespect for authority. The child becomes inefficient. When he tries to fill a position he fails, becomes idle and needy, and having been taught no natural or moral rights, and having learned disrespect for authority it is easy for him to become a lawbreaker. And now a majority of criminals are from the public schools.

To this complaint Prof. Munsterberg of Harvard adds his warning:

"A new fashion scheme begins in the school days. The child no longer learns to submit to a stern command, but is welcome to do as he pleases. He is sometimes begged to change his mind, sometimes persuaded, and sometimes bribed; but he seldom has a chance to learn obedience. And yet he who has not learned to be obedient can never really master himself. The kindergarten method of play is creeping into school life. Our youngsters follow only the path of least resistance. They learn a thousand petty things in the school, and not the chief thing that makes life worth living; to do their duty. The duty to the coming generation would call a halt. The whole nation denounces corruption and graft. The police are ineffective; the street cleaning is wretched; the whole municipal life everywhere is riddled, by this thoughtless, careless public feeling, which shrinks from any stern demand and lets things go as selfishness shapes them. If youth does not learn self-control and discipline and a spirit of obedience to authority, it can be no surprise that there are 20 times more murder cases to the million of population in our country than in Western Europe, and a hundred times more railway accidents than over there. . . . Only one thing can help us; a serious appeal to the conscience of the nation, to believe again in discipline and self-control. And this belief must be planted in the heart of every American boy and girl."

The only efficient remedies are to banish Socialism from the schools.

Take the schools out of Feminist management.

Put the boy under schoolmasters after he is 12, and put in the hands of the master the means of discipline—the element of fear.

Have the master teach positive morals and natural rights. Teach the morals of the Declaration of Independence "that all men have inalienable rights to life, liberty and the pursuit of happiness." That there are natural rights, obligations and duties which must be recognized. If not recognized by motives of love, they must be under compulsion of fear.

To do all this, Woman Suffrage must be abolished. She must be eliminated as a governing factor. She cannot govern herself, nor can she govern the majority of women. The larger number, the better part of women do not want to attempt government, and do not want to be governed by Feminists. Therefore, abolish government by Feminists and Socialists.

Restore order, discipline and obedience in the schools. Put back morals and a master with discipline.

A MERE MAN

Feminists reproach man with being a tyrant. That he oppresses woman by man-made laws and makes her a "sex slave."

Miss Anna Shaw, a leading Suffragette, has said that "All we want of man is that he should stand out of our sunshine."

Man is a being who, Suffragets feel, is no longer able to represent a woman, although he furnishes the world with its meal ticket, provides the necessities and luxuries of life for his wife, and upon failure to do so goes to jail, and when she has lost her claim as wife, he pays the alimony for her support.

Feminists must recognize the fact—

"That men, during the period of their ascendancy, had nevertheless produced a few trifles—for example, religions and laws, sciences and arts, discoveries and inventions—that the darkness of their night was thus at least illumined by a Milky Way, all this her majesty Woman was pleased to forget.

"If man were sufficiently vindictive to set about finding out what woman has accomplished in the course of ages to justify her towering self-esteem—or in other words to justify her challenging the comparison with these works of man—then he would find only one thing.

"When nature formed the instinct of the race, woman remoulded it as love; when necessity made the dwelling, woman transformed it into the home. Her great contribution to culture is true affection."

What is this "Mere Man"?

An ideal one is broad of chest, strong of limb, bearded, having a clear eye, an honest heart and a pure soul, with ears that hear no evil, and speaks no evil of his neighbors; with an intense devotion for his wife and his children and an unselfish love for his fellowmen.

Being all this, he is a brave man, morally and physically, his heart is as gentle as a dove and as courageous as a lion. He was born and endowed to be the responsible head of his family, and to protect and govern the State.

This man has individuality without egotism.

He works diligently to provide food, shelter and education for his wife and babies; his actions are such that his children believe him the greatest and best man in the universe, and his good wife looks to him for wise counsel and guidance.

When the stork hovers near, he is all attention and solicitude; his ear is quick to the groans of the sufferer, and his heart is pained to its depths.

In her pains of parturition he holds her hands with a manly grasp in her paroxysms, and when it is all over he joins his wife in thanking Almighty God that He has sent

them another soul to care for, and that He has provided such a good mother to nourish it.

And the mother is certain that there could be no better father. She does not care, as the Feminist, "to live her own life;" she would not dodge the visits of the stork and send word that she was "not at home."

She prefers to gain pure happiness from self-denial, and living not her own life, but a life for others, full of sweetness, hope and eternal reward, and says with the Master, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Complimentary to Man Is A WOMANLY WOMAN AND MOTHER

The good mother never bargains for herself. The devoted mother loves her child because it is a part of herself. Her actions and self-denial are such as to bear the impress of unselfishness, but in reality in loving her child she loves that part of her which has issued from her, and for which her life was endangered.

At a certain period the expectant mother, being warned by the admonitions of nature, commences to ponder certain dreams and aspirations in her heart.

She ponders them because she knows that presently there will be a new body born to her in this world, and a new soul created by the Almighty which will give further expression to her love, not only for her child, but for husband, for her God and for all created things; for the flowers, the birds, the trees. She becomes the type of love itself.

She is kind to every creature. She bestows a new-felt affection on baby animals; she provides seeds for the wild birds, and sets pails of water to quench their thirst.

The old and decrepit feel the radiance of her affection. Her husband appreciates that two loves are bestowed on him—the old wife love and a newborn love which is tenderer and more nurturing.

But such a woman, unlike the Feminist, never bargains. She never asks how much wages for so much domestic work.

She knows, without her mother love the care of her baby would not be done for any wage. No nurse in a Feminist community nursery could so well care for her helpless, dependent little soul and body which was not a part of the body of the nurse.

The mother knows, if she should surrender her child to a stranger during working hours, and receive from strangers ten times the wage, that in her work for strangers, while her presence would be there, her thoughts and heart would be with her child, for where her treasures are, there will also the heart be, and "she pondered them in her heart," for without expressing a formal creed, she feels that an angel has whispered to her, "My baby is flesh of my flesh, soul of my soul," and it is my duty and my pleasure, without dickered compensation, to rear the child in the nurture and admonition of the Lord, for my responsibility is not only now, but I will be required to give an account of my guardianship hereafter.

Thus the mother love is not only for time, but for eternity.

Such a mother will not listen to the Feminist, no matter if she lectures under the auspices of the most heavily endowed so-called Christian colleges, for she knows that such drag down the ideals of faith, hope and love from the highest heaven to the blackest cave of despair.

Feminist doctrine will destroy the link of love that connects the father, the mother and the child together on this

earth, and make a fable of the love that impels the parents to seek a reunion with the child in eternity.

She knows that acceptance of the Feminist cult would destroy all morals toward children and husband, and idealism would vanish, so that Feminism and Socialism and Materialism are rejected by father and mother. Faith, morals and ideals are retained as priceless treasures, "for a little child shall lead them."

Contrasted with the Feminist, the true mother makes a sacrifice, for their love is sacrifice. A true mother is all sacrifice; our martyrs for holy causes were sacrifices; mother love would not be precious to the mother except for the sacrifice of the mother for the child.

But a new and strange doctrine is being taught by women called Feminists. They teach, not sacrifice, but selfishness. Love is measured by the dollar; sympathy, by the yard of dress goods; affection, by pounds of beef, and service for family, by wages.

Their conversation is entirely of sensual things. They dwell entirely on material matters and selfish pleasures. No true mother would permit her child to companion with those whose speech was obscene.

Many Feminists consider their course in life for the temporal good of themselves, and their capital stock, especially having come from a good family, and then to trade on her former unsullied reputation, to do "daring things, defy the conventionalities," become familiar with the underworld while making a pretense of studying it for its uplift, then market her knowledge of filth by means of publishing a book or delivering lectures to the public for the largest possible admission, wherein she may teach the most immoral doctrine to young women and men under the guise of the "New Freedom of Women," "Liberation of Sex Slaves," "Reduction of Poor

Man's Burdens by the Control of Births," "Woman Suffrage," etc., "Sex Hygiene," "Eugenics."

She may market her slum knowledge at a profit. Society will come to the underworld, and the underworld will not need to go to society.

She intends to get a chair established in a university and have it called the "Chair of Applied Vulgarity."

They should erect an altar to the Modern Eros, and as incense burn brimstone as an indication of the future state of the "New Religion."

THE GOOD WIFE

She is the husband's devoted and loyal assistant.

She keeps his household in order and does not let him have care for the trivial details of the home.

She abounds in sympathy, in patience and in tactfulness. She has individuality and originality of thought. She represents the highest ideal of purity, justice and love.

She is full of peace and a holy calm, which casts a halo of earthly sweetness and glory all about her.

On woman depends the welfare of the race. She is in most intimate contact with the growing child.

She has also the superior influence over her husband and grownup children.

The race will be whatever the mothers make it.

There is a sad want of the appreciation of duty and the desirability of discipline among the Feminist women of today. They ask for an "emancipation" which means nothing but relief from duty. They demand that they may "lead their own lives," which may mean indulgence in immorality.

A DUTY OF MOTHERS

The absolute duty of mothers is to feed their babies as Nature ordained.

Only in case nature has failed to provide the milk is she excusable.

If she can so feed the child and refuses, she should be punished on the same principle that a husband is punished for failure to support his family.

Our government should make it possible for all mothers with nursing infants to be fed with them and feed them.

That nursing mothers have to go out to work and leave their babies is a national disgrace, and also a national loss in a less stalwart manhood, both physically and mentally.

A child not nourished in a natural manner is apt to grow up deficient and feeble, and suffer pains and handicaps throughout life.

The nation owes the mother who has the love to bear children the facility to feed them in a motherly way, and thus the nation will gain a vigorous manhood.

The Christian ideal of a family is well expressed by Rev. L. A. Lambert: "For harmony and peace in the family and the true liberation of woman, not from duty, but from reprobation, and making for her true happiness, the Christian family life is superior to anything which has been or may be devised."

"According to the Christian idea, the husband and wife are two in one flesh. They are united by an intimate and mutual love in God, and should edify each other in peace, in fidelity, and mutual support. The husband is the head of the wife, whom he should love, esteem, and respect as himself, and protect. The wife is, within the circle of her duties, at the side of the man, not subject to him as the child is to its father, or as the slave to the master, but as the mother, side by side with the father, having, no less than he, sacred and imprescriptable rights. But as in

every company or corporation it is necessary that some hold superior rank and authority that order and peace may prevail, so in that association of man and woman called marriage, in which the parties are bound one to the other, there must be a superior, while each, according to rank, has necessities, duties and rights. The woman thus raised above that condition of absolute subjection and low esteem which she occupies outside of Christendom, takes honorable and imposing rank by the side of her husband. Nevertheless, she is, in certain respects, subject to his authority. She should, according to Christian law, obey her husband as a superior, not as if in slavery, but freely, in the same way that the Church obeys Christ, her head. A loving, pious, moral, interior, laborious life is the glory of the woman. The duties of the husband are described by St. Paul: 'But yet neither is the man without the woman; nor the woman without the man in the Lord. For as the woman is of the man, so also is the man by the woman; but all things of God.'—(1 Cor. 11:12.)

"Again: 'Husbands, love your wives, as Christ also loved the Church and delivered himself up for it . . . so also ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever hateth his own flesh; but nourisheth and cherisheth it, as also Christ doth the Church. Because we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh. . . . Nevertheless, let every one of you in particular love his wife as himself.'—(Ephesians 5:25 to 33.) These are the doctrines that have liberated woman."

SUFFRAGISM

INTRODUCTION

In large cities people do not know their nearest neighbors, and it is sometimes dangerous, both from the moral and financial point of view, to make indiscriminate acquaintances without some investigation of the proposed acquaintance.

This is quite true of the Suffrage Movement, which, without introduction, is attempting to intrude itself upon thousands of women who have no knowledge of the character of this movement, which has for associates both Feminism and Socialism.

As the character of people may be known by the morality of their associates, so can Suffragism be estimated by the principles of Feminism and Socialism.

It is a dangerous proceeding to accept the acquaintance of strangers and introduce them to our families without a full knowledge of their character as exhibited by their principles and actions.

In the next flat may reside gamblers, firebugs and cadets, queens of the underworld, child stealers, shoplifters and procuresses and priestesses of fetish worship.

Any of these immoral neighbors may intrude by way of your back door, or introduce themselves into your parlor. They may exhibit fluency of speech and a superficial education; they may seat themselves at your piano and sing and

play beautifully; they may wear fine clothes and sport beautiful jewelry. With all this outward appearance of culture, refinement and worth, and an assumption of piety, their intentions may be to make stool pigeons of your sons and induce your husband and your son to besot themselves or gamble at a losing game.

The queen may have intentions on your husband or son, or the leading of your daughter astray, or she may abduct the baby, or the priestess of the cult may try to undermine the true faith of the whole family, and substitute fetish worship therefor.

The object of the following chapters on Suffragism is to make you acquainted with the neighbors who are trying to force themselves upon you, and into your Society.

The foregoing chapters have described the characteristics of Socialism-Feminism, which are close friends and companions of Suffragism, and from your knowledge of these two theories you can judge the worth or the **worthlessness** of Suffragism—the three are connected by both sentiment and propaganda, telephone, telegraph and mail lines whereby they communicate their aspirations, their principles, their literary and financial assistance to each other, and their connection is as close as that of the Siamese twins.

Their object in working together is to revolutionize society, to destroy the home, break up the unity of the family, bring discord where harmony now prevails, and annihilate the church. To take out of men's minds their former respect and chivalrous actions toward woman, to make your children wards of the state, and deprive you of the ability to do your duty in regard to the physical nurture of your children, their mental training and their religious education.

If they cannot convince you that their cult is for the betterment of humanity, they do not propose to allow you to

vote on the question and overcome them in politics, but they propose by a small minority of Feminists to intimidate politicians and force the good women, by the rape of their free will, to vote and take part in politics, whether they want to do so or not.

It may be asserted that with the bad elements predominating in votes cast by women, that the resultant effect upon the religious and social life of the state will be bad, and that those conditions will be injured instead of bettered.

It is regrettable that to show the true character of the three ISMS, it has been necessary to quote their impious and vile language, but the justification of this is to enlighten the noble women of the country in regard to the true character of their neighbors who are forcing themselves upon them.

If Feminists believed their position was just and popular, they would insist upon a bill being passed submitting the female suffrage question to a vote of all the women of the country, but instead of doing so, they avoid this proposition and attempt to boycott the President of the United States and the Congressmen, and individual members of the Legislature, and absolutely force on the people of the country, and especially on the good women, something which is uncalled for, and which, in the judgment of the masses of mankind, will be injurious to all classes.

In an attempt to show the popularity of suffrage and the demand for the same, they have parades in all parts of the country, which have shown the weakness of suffrage rather than its strength. For example, on the 2nd of May, 1914, in the city of Chicago, after spending much money and having the assistance of the newspapers, they only managed to have in their parade 3,200 people, of whom only 2,500 were voters. Of this number 700 were negroes and 500 were Socialists, exhibiting the red flag of anarchy. A majority of the remain-

ing 1,300 were of the Feminist variety, whose principles are so apparent to the best class of women.

With the hope that the pages of this book will carry information to the good women and men of the country, and that they will be fully advised in regard to the undesirability of the Suffraget-Socialist-Feminist propaganda, and will be inspired to combat these False Priests until a final victory will crown the banner of the patriots who represent the family, the home, religion and true womanhood, I shall feel that my labor has not been in vain.

I.

THE DEMANDS OF SUFFRAGETS

Female Suffragets demand "Votes for Women" on the grounds:—

1. Voting is a natural right, and should be accorded to women on the same terms it is to men.
2. That women need the vote as an Educator.
3. Women need the vote for their own protection against unjust man-made laws.
4. It should be granted because woman suffrage will purify and elevate politics.

Female Suffragets advocate the vote for women, stating it will bring about the abolition of the double standard of morals of men and women. That it will give better protection for working women and dependent children. That it will stop war, and in some localities where it seems to be good policy and popular with the men voters, the Suffragets claim that women votes will bring about prohibition of the liquor traffic.

They claim that at present women are classed as inferior and unfit, and that the suffrage being once granted will immediately raise womankind in the estimation of men, and also of women themselves; and that as a result of suffrage, the wages of women will be immediately increased.

Woman suffrage has been advocated in the United States for over fifty years by such women as Susan B. Anthony,

Victoria Woodhull and Tennie C. Claflin in the earlier days, and latterly the movement is headed by Anna Howard Shaw, supported by state organizations throughout the United States. Already a rival or rebellious organization has appeared, known as the Congressional Union, headed by Miss Alice Paul and financed by Mrs. Belmont and other wealthy women.

In hardly any state is there harmony in the woman's movement. Usually, in new movements managed by men, a semblance of harmony is maintained until the movement becomes strong; but a fatal weakness of women seems to be jealousy and envy, and their smallest activity is subject to discord and venomous accusations.

The advocates of woman suffrage have not at any time, among women, originally secured the support of more than ten per cent of their sex. They have never been willing to or have they agreed to submit the question of woman suffrage to the votes of all women in any state.

Under the theory of popular government where majorities should rule woman suffrage is not democratic and should not be considered, as it is the desire of a very small majority.

The above claims will be analyzed and the position of Suffragets will be fairly stated and considered in the arguments to follow.

NATURAL RIGHTS OF VOTING

When a government is formed, the people forming the same define the rights to vote and usually include certain classes of persons with such rights and exclude all other persons, such as minors, convicted criminals, Indians untaxed, the unnaturalized, and in some states have excluded the ignorant and unintelligent, paupers, lunatics and feeble-minded.

Voting is not, therefore, a natural right, but is a political right conferred only by legislation.

The natural rights which all persons are entitled to, under the Declaration of Independence of the United States, are, "That they are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty and the Pursuit of Happiness."

The above natural rights in a government "under God," acknowledged the rulership of a Supreme Being, are inherent to the individual from the beginning of his existence which are granted him by his Creator, and are acquiesced in by the Government.

If the present voters of the United States see fit to give women the suffrage, it will be really a gift and not a right until after it is given.

Woman has as much right to be a member of the Union League Club without a vote of its governing committee as she has a right to be a voter in any state where the voters have not agreed to her voting.

For the last six thousand years the Family has been recognized as the Unit of society and has been considered as the safeguard of theistical organization and of civil government, the world over.

The family has been the promoter of patriotism, the conservator of the rights of property, and the inculcator of morals, without which no efficient government can be maintained or survive for any length of time.

It has been the theory of all governments with representative forms that the family's interests were duly preserved by the husband and the male members of the family voting in the interest of and for the protection of all members of that family including wives, daughters and minor sons.

This theory has been logically based on the fact that the interest of one of the family was the interest of all, and that

the love of a husband for his wife and children would be a sure safeguard in protecting all their rights.

The theory of Suffragism is to make each person an individual without being strongly allied with others in forming the family group. In separating the family into parts, with interests which may differ from the interests of others there will be a weakness of action; furthermore, there will be antagonism leading to positive enmities creeping in between husband and wife and brother and sister on account of different political views and actions taken by the new voters.

Taking examples from nature, a unity of many elements is generally observed. The family of mammals is composed of two or more, and each one has its relative duties to perform to the others, and the wisdom of nature provides this system, and it is not broken by the members of the animal family.

Examining the universe, we find the co-operation of all the principal objects of creation to be in great harmony and effectiveness.

The Sun is the governor and ruler of the Solar System.

Ages ago the sun stored up all the peat and coal in the earth, and now from these remote ages supplies all the power on earth, whether from steam, natural gas, gasolene, oil or electricity.

The sun creates all life on the earth and other planets—both animal and vegetable life. The sun paints the lily, the sun colors the strawberry and the violet. The sun is the motive power of the Solar System. The planets and the moon are all kept in place by the attraction of the sun. They go on their courses in a system that is orderly and perfect from the force and strength of the sun.

The moon shines by night and gives off the light reflected from the sun. The functions of the moon are important and necessary, but they are subsidiary to the sun.

The solar system is a unit, and all parts are mutually interdependent on each other.

The moon cannot declare herself independent of the sun, and of the rest of the system. The wife, in declaring her political independence from the husband and from the unit of the family, is doing an equally absurd thing, and while it may gratify her individual feminism, it will tend to wreck the family, and the family was ordained from the beginning by the Almighty as His plan of human progress. As the family is founded on a sacrament, its destruction is sacrilegious.

Christianity raised woman from a chattel slave and made her equal with man in the Blessed Trinity of the family.

The husband and wife are united and fused by the welding love of their children.

Three in one, one in three, for this life and the next—now and forever.

Socialism and Feminism attempt to lay violent hands on the family and separate it. The family is the nucleus of the state, of patriotism, of home love and national pride.

Christian unity, the type which is seen in the Holy Family.

Recall the picture of the "Flight into Egypt"—Joseph in advance, staff in hand, with his hand shading his eyes, peering out a safe way for the Virgin and Child.

He was the provider and protector. Mary on the donkey, holding the Child close to her, nurturing and blessing it.

With her eyes fixed on the noble and brave Joseph, in admiration and approval, consoling him with encouraging words and with full faith in the outcome.

Whether there is a visible halo around such a family, there is one of spiritual well-being.

From that day until now, men have venerated good mothers and have paid them homage by chivalry.

And men who are men will continue to do so until the

veils of heaven are parted by the hands of mothers who have attained to estates but little lower than the angels, and are beckoning them onward and upward with ineffable love.

No, as American men we will not have our ideals shattered by a lot of Huns and Vandals—Socialists and Suffragettes.

The woman whom we know and love is on a high pedestal of alabaster, and there she will stay, by our help, for all time, and we will not assist in degrading her to the political pit.

The family as divinely instituted is a Unit, composed of two parts. We are taught that "from the beginning, God created them male and female, and for this reason a man shall leave his father and mother and shall cleave unto his wife and they two shall be in one flesh."

The unity of the Family is comparable to a tree. There are the roots, the trunk, the branches, the twigs, the leaves.

The roots send up by the trunk the nutriment drawn from the earth, the branches forward it to the twigs, and the twigs bestow to the buds which produce fruit.

The leaves absorb and assimilate the sunshine, the dew, and rain, and they are utilized in the juices and coloring of the fruit.

No part of the tree can be severed from the other parts and have fruit produced.

Every part of the tree is necessary to every other part, each part is essential to every other part, each part is complementary and helpful to all other parts, and there is no special honor to be one part and not another, and there is no disgrace in being a part and not the whole.

Socialism, Feminism and Suffragism aid and tend to destroy the unity of the family. The Socialists would destroy the family to abolish capitalism.

To do so is an unnatural act, as to destroy the unity of a tree.

All these "isms" profess reform and progress, but their course is deformation and retrogression.

Far from having natural rights, if woman should attain the artificial right of voting, it would be against all nature and would cause injury to herself, and to all society.

Suffrage is incompatible with the nature of womanhood, and with the highest conception of the state.

The family is the foundation of the social organization, and that it could not cohere without certain intellectual and moral differences between husband and wife.

That, as in chemistry, dissimilar elements form useful compounds.

Also, we often notice how ideally harmonious are husband and wife who are physical opposites.

To support the marriage relation for the whole of life, the nature of the man and woman are different, else such a state could not be maintained.

Men living together in a community, and women so living together, have never so lived successfully for any period of time, except when powerful religious motives govern them. The natural differences of intellect, and the diversity of duties, can never be brought to a similarity.

To force on woman the vote and general governmental management is to compel her to do something for which nature did not fit her, and is to bring discord into the world.

The influence of a husband and wife in the family is equal, but not similar.

To give the woman part of man's duties would hinder her from performing some of her own.

A woman should be mistress of her own household, and she has a full right to rule there; but she has no right to go

outside and rule other women's husbands. If she cannot secure her domestic rights within the home, she cannot do so in the polling booth. A polling booth has about as much relation to her home as does a livery stable.

With herself as the queen and the family as a unit, the woman has no right to vote, either naturally or morally. If the husband is to remain the responsible head of the family, and is to support the laws as a juror, a sheriff or a soldier by force of blood and arms the woman has no right to make laws which she cannot sustain by physical force. In the final test of government, the use of force is absolutely necessary, and no one has a right to help make the laws who has not the physical strength to enforce them.

If the woman feels that her domestic rights are invaded, she had better return home and have the contest with her husband and her children.

To vote conjointly with men and other women will not establish any rights for her, no more than she can establish lasting rights at home by calling in policemen.

When she returns home from voting she will have no added dignity, and her husband and children will observe no halo investing her head. Her vote in public affairs is something like the possession of a revolver by her son with blank cartridges. It makes much noise, but scares no one. Her power among a million voters is similar to the phony revolver, but her influence in the small home circle should figuratively equal a 17-inch cannon.

The following is a fair portrayal of the logic of the Suffragist mind who seems to think that the vote will add dignity to mothers; in fact, fill the place of a policeman, a physician, supply the deficiencies in their mother's teaching, and act as a curfew bell.

"To the Editor of the Protest:

"Tonight when out doing a little shopping, I met a lot of half-grown boys on a corner whistling to every girl, and even to women that passed by, and not one of them was over eighteen years of age, and every one a depraved degenerate and many of them undoubtedly filled to the neck with loathsome and infectious disease, and probably fifty per cent of our young men, the future fathers of the race, are doing the same thing because their mothers' teaching has become impotent when they have found out that their mothers and all other women are by law classed as inferior and unfit."

By granting the suffrage, is our country to be governed by such intellects as possessed by this contributor?

May a citizen demand the power to vote as a "right"?

The purpose of government is the common good of the citizens. If this common good of the citizens has been attained otherwise, a just government exists for all the citizens, there is no demand of justice that all citizens shall vote. The privilege of voting is not a natural right. Suffrage is an acquired right.

Too broad a system of suffrage may be a positive harm to the government instead of a good.

That woman suffrage is a harm we believe. That woman suffrage destroys the family as a unit in government; that woman can be represented and protected by the head of the family better than she can be by using her own vote to bring in complications and discord, we believe.

Too much voting can exist. The people cannot express themselves as well in large states by direct popular government as they can by representative government through delegated authority.

Does anyone for an instant believe that the Illinois Democratic State primary in 1912, which nominated five out of the six candidates from the city of Chicago, expressed the sane reason or will of the voters of the Democratic party?

Yet this primary with too much voting caused the people to do a political act against public interest. An act that would not have been done had the people used deliberate reason through less voting and by means of delegated authority.

If the safety of women was imperiled by the state; if their interests were in danger from male votes, then, and then only, would there be sound reason to demand that they should vote. When we call on the women to assist in governing the country through the ballot, it appears that our cause is hopeless, and that civil government has failed.

The class of men who ask women to vote should not be offended if the women should ask them to assist in a sewing bee for making baby clothes.

"The true functions of the ballot clearly justifies its extension to women. The ballot is the register of the individual's will in determining the character of social control. In an age when the traditional functions of the family are being largely vested in the over-parentage of the state, would it not be illogical, a perverse policy, to refuse the wife and mother an equal voice in determining the nature of such 'collective' parentage?"

"In its present phase, the many sided processes of individualization for the sake of the socialization is speedily extending the political franchise to women."—George Elliott Howard.

Prof. Howard, who is a leading advocate of Woman Suffrage, shows that under present conditions the state, according to Socialistic doctrine, takes the exclusive educational control of children. He calls this substitute of the state for the parent "Overparentage," and says the wife should be allowed to determine the nature of such collective parentage, all for the "socialization" of the state.

Prof. Howard is a Socialistic Suffraget who has secured employment in a state university and is intent on bringing about Socialistic conditions and destroying the American fam-

ily. His statement is a clear indication of the effects of Suffragism on the family.

"But these Socialist and Communist publications contain also a critical element. They attack every principle of existing society. Hence they are full of the most valuable materials for the enlightenment of the working class. The practical measures proposed in them, such as the abolition of the distinction between town and country, of the family, of the carrying on of industries for the account of private individuals, and of the wage system, the proclamation of social harmony, the conversion of the functions of the State into a mere superintendence of production, all these proposals point solely to the disappearance of class-antagonisms which were, at that time, only just cropping up, and which, in these publications, are recognized under their earliest, indistinct and undefined forms only."—Communist Manifesto, page 55.

Marx and Engels, founders of Socialism, through the authorship of the Communist Manifesto, announce that principle of attacking every existent form of society, including the family, on the wrecks of which Socialism shall be built. This explains why all Socialists are Suffragets. Their deliberate aim is to destroy the family, and they are able assistants to the suffrage movement.

II.

IS WOMAN'S VOTE NEEDED AS AN EDUCATOR?

Suffragets claim that voting will be an educational assistance to them, and that without their vote they cannot know everything.

Knowledge is not always educational. Knowledge gained may be to the injury of the learner. One may learn to be a counterfeiter or a burglar. While he has gained knowledge, he possesses no true education.

For the general problem of education is how best to place instinct and passion under the control of reason and conscience of higher motives, that men may learn to find their pleasures and happiness in doing what brings health, knowledge and virtue.

A leading Suffraget says:

(Mrs. Parsons): "The enlightened public opinion of today finds the chief, if not the only warrant for universal male Suffrage in its being an educational means. In this view women need the Suffrage at present even more than men."
—Socialism Positive and Negative, note on page 101.

But education may be useless and inefficient unless systematically attained and practical for use in some good way. This is well illustrated in the following:

Everyone who has read Charles Dickens' "Bleak House" will remember the famous character of Mrs. Jellaby. She had a passion for works of amelioration over the whole world, and, as the story goes on, she engages in schemes for the regeneration of the tribes on the left bank of the Niger; and,

while she has dreams of raising coffee plantations and of educating the natives, her own home is going to rack and ruin.

That is a sample of those who reason themselves into false sentiment. Her sentiment ought to have been in her own home before it went traveling through the African continent.

If every American mother does her duty, it will take all her time to make a happy home, and if she trains her boys to honesty and her girls in virtue we will have a model nation. And such a nation as could not be produced in a thousand years by Woman Suffrage "education."

It is true that the family training to some extent is inefficient, but this inefficiency cannot be bettered by thrusting on woman many duties which will take her time and distract her attention.

Quoting from a Suffraget, Geo. Elliott Howard:

"Because of inefficient family training, as already seen, the State has been forced to hand over to the teacher, a very large share in the nurture of the young. For this the father is most to blame. Absorbed in business, he has practically abdicated his function as domestic teacher.

"He has laid that task on the shoulders of the mother, thus doubling her burden. The boy should be trained for citizenship; for the wise conduct of the person entrusted with the ballot. As things are, so far as the young boy in the home is concerned, the needed training must come chiefly from the mother. Yet the mother's prestige is crippled. She is not a full active citizen. Not having the ballot, what can she know of its proper use? That is the psychology of the 'suggestion' in the case. The ballot will give her prestige equal to that of the father in her boy's mind; and so it will actually lighten her task as chief family teacher.

"Her burden will be lessened still more, if the father may be called back from the office to the home to take his proper share in the training of the boy. Two things are urgently needed in the process of socialization: That the woman should have an opportunity to do a full share of the world's work, and that the man should take a full share in the work of the home."

He argues that to put further burdens on the Mother will give her more time to educate her son. It is probable that the professor is not a teacher of mathematics, as this solution of the problem would appear to be, present duties, 1, plus forced duties, 1, equal 2, leaving the mother no time at all to instruct her sons. The professor claims that enfranchising women would raise them in the estimation of their children, when it would certainly have the opposite tendency; but, as he says, the great needs of socialization demand that the woman shall go out of the home to do world's work, and the man should be forced to do more of the home work. This is one of the lessons which suffraget women can read in their literature as indicating an intent to revolutionize the home and put it on a sordid, Socialistic basis.

There is no doubt but that a Suffraget, in her new relations with the world, does learn a great deal, but what she does learn is not educational. She has, perhaps, already learned to march in a parade or to ride astride of a horse in public view with the purpose of attracting the attention of lustful eyes.

She has perhaps attended the Suffraget Conventions and attempted to learn parliamentary rules. But the rules of order which she has attempted to learn have usually been rules of disorder. In the election of delegates at Chicago to the National Convention she observed a president nominate all the delegates and ride rough shod over the will of those present.

If she attended the Nashville Convention, she saw more time taken up in quarreling than for any other purpose. If she remembered the Scripture, "Oh, how pleasant it is to see brethren dwell together in unity," she certainly despaired of seeing the sisters do the same.

Yes, she learned much, and that is, that women are not

generous or just enough to conduct public business, and therefore are unfit temperamentally to take any part in government.

She might have been educated in crime, arson, assault, and the desecration of venerated shrines by Mrs. Pankhurst when she was given audiences by the Suffragets of America, but this education would not place instinct and passion under the control of reason and conscience.

She might have been sent slumming by a leading Suffraget wife of a university professor, and in low dance houses in the companionship of vile men and women she danced the tango and other lascivious dances in the embrace of hardened roués. This under the assumption that as a voter she was compelled to elevate and uplift people from a low grade. She might have taken advantage to listen to Suffragets lecture on the "Novitiate of Marriage," which, finally analyzed, meant nothing but trial marriages outside of religious morals. She has had opportunities to attend lectures of Max Eastman on "The New Freedom of Women," in which he advises the breaking of home ties and the economical independence of wives.

She could have ascertained that Max Eastman stumped the state of New York for Suffragets and that he edits a Socialist paper called "The Masses," which is on sale at Suffraget headquarters. That if she obtained a copy of "The Masses" she could have read therefrom the following:

"To the School Board:

"In his anxiety to defend the N. Y. School Board for its policy of discharging teachers, who became mothers, a member of the Board, William G. Wilcox, urges that a distinction should be made between voluntary and involuntary indisposition.

"This implies that motherhood is a preventable indisposition. That is true, but it is true also that many women married and exposed to it, do not know how to prevent it.

"We suggest that the Board institute a course of instruction in the matter of voluntary and involuntary motherhood,

and place Margaret Sanger, who is now under criminal indictment for mentioning the subject, in charge of the course."

The modern Suffraget Eve is now being tempted by the Serpent; she wants to eat of the fruit of the tree of knowledge of Suffrage. She says she wants to do so as an Educator. The same temptation came to Mother Eve. She had a curiosity to know. It makes no difference to either of the Eves that the knowledge to be gained is none of their business, and that it will injure both of them and all mankind. With arrogance she grabs at another fruit when she is provided with all she needs.

She tries to assume an additional duty, but by which she will neglect her natural duties, and she will throw herself into intimate association with the Serpent, politics.

But she calls it Education.

She could have attended a political meeting and have seen the Suffragets drown the voices of speakers by din and noise and opprobious epithets.

She could have seen matronly women on the streets calling out the praises of their favorite candidate through megaphones. She could have heard a sermon from a fake pulpit by Dr. Lucy Waite, blaming the church as the foe of women, and called it an "organized oligarchy against us," and that "Martin Luther was largely responsible because of his doctrine of original sin."

As far as is observed, such "Education" as this, but in much larger quantities, is being given Suffraget girls under this "New Freedom of Women."

Suffragets cannot deny this.

Their education does not show "How best to place instinct and passion under the control of reason and conscience, that

they may learn to find their places and happiness in doing what brings health, knowledge and virtue."

The education of Suffragism is of an exactly opposite character.

III.

IS WOMAN SUFFRAGE NEEDED FOR PROTECTION AGAINST MAN-MADE LAWS?

A Suffraget says:

"When women are permitted to vote, they will not be long in changing the unjust and tryannical laws which men have made for them, and we may confidently expect that they will soon find some way to prevent intemperance, and the sale of poisonous liquors, to shut up gaming houses, and will prove that the arm of the law can be made powerful enough to overthrow even the social evil itself."

The answer is:

Suffragets have been voting in many states for a number of years, and yet they have been able to elect but very few members to the legislature, and are impotent to pass any women-made laws.

The suggestion that they will find "some way" to prevent intemperance, etc., by some way, is too indefinite to be practical, and the fact that prohibition has made far greater advances in non-suffrage states than in suffrage states proves the fallacy of that argument.

MAN-MADE LAWS

Suffragets object to obeying laws because they say, they were man-made and that they had no part in making them. When men have so much consideration through chivalry as to pass laws very much against themselves as those in regard

to Bastardy, the Age of Consent, Wife Desertion and Alimony and Dower Interest for Wives, it does not appear, but that men have been perfectly just in their treatment of women, and have had magnanimous motives in dealing with women in the passage of laws, as they had on the decks of the Titanic, when the general exclamation was, "Ladies First."

Men have never objected to the advice and counsel of women, in all the good works which men have done. The Master himself took the command of his Mother at the marriage of Cana in Galilee, when she requested him to turn water into wine for the entertainment of the marriage guests.

No man who has had a good mother or wife will ever object to listening to their advice in the reform of the government; but all moral men will object to the intrusion of the Feminists and Revolutionists, who will upturn the morals of civilization.

Feminists with equal propriety could object to rendering obedience to the moral laws from the fact that God alone had made them without the advice or counsel of the Feminists.

The facts are that the material improvements in this world were almost all man-made. The building in which I write was made by man, the elevator which leads to the same was made by man, the heating apparatus, the electric lights were made by man, the steam cars and electric cars on which we came to this building were made by man, most of the money which is used by the Feminists in their agitation against men was made by man—and is now being spent in maligning men. Therefore it is very appropriate for man to manage the political and military affairs of the nation without the interference of women.

For women to attempt to manage the politics is as absurd as for a man to attempt to mix the domestic dough for his wife. If he should try to do so, he acknowledges that she

would have a perfect right to apply the rolling pin to his vacant skull.

Laws are made for the benefit of women. If she separates from her husband and files a bill for divorce, he has to pay her lawyer's fee and alimony, pending the divorce, notwithstanding the fact that her charges may be entirely groundless. In courts the jurors are entirely too sympathetic with the women. 19 women in Cook County, during the last three years, arraigned for the murder of their husbands, have all been acquitted by over-sympathetic jurors. And yet in the face of this fact, feminists decry man made and man administered laws, although men do not punish the women who murder them.

The great cry of Suffragets is that they should assist in making the laws for their protection. To protect themselves against what? Do men oppress them? Are they not protected as fully and completely as are the men? What more could she get if she had the vote but a taste of power which might satisfy the pride of some women of the Feminist sort? If they could vote they could not improve their condition, but might place themselves in a position that men will not be so tolerant and patient and chivalrous to them as they now are.

Man made laws in favor of women have also worked a hardship against man as the following shows:

"But in New York a married woman holds, independent of her husband's control, thirty thousand dollars. This money she received from him when he was in good business and full health. He became paralyzed, and she at once took a paramour and sailed for Europe, leaving her husband an annuity of three hundred dollars, and supporting her paramour out of the proceeds of the fortune, which her husband had given her. Shall not, then, the men of New York arise and banish forever from their statute books laws which can be made the instrument of such injustice?"

The leading Essayist, Gail Hamilton, gives her womanly opinion as follows:

"Men combined in society, no doubt, often unwittingly injure women; but I do not believe that any body of men ever assembled in this country, or ever will assemble, with any purpose or wish to wrong or oppress the women of the country, or in any way take advantage of their weakness or ignorance to their own furtherance, or with any other wish or purpose toward women than to protect and benefit them."

In addition is given two English authorities:

John Bright, the great English statesman, on mature deliberation opposed woman suffrage. As a member of the Quaker church, he had always been accustomed to equality between men and women, but in a different sense from that of political equality. In a letter he writes:

"But I act from the belief that to introduce women into the strife of political life would be a great evil to them, and that to our own sex no possible good could arise.

"Where women are not safe under the charge or care of fathers, husbands, brothers and sons, it is the fault of our non-civilization, and not of our laws. As civilization founded on Christian principles advances, women will gain all that is right for them to have, though they are not seen contending in the strife of political parties."

Bishop John H. Vincent of the Methodist church, said on woman suffrage:

"A distinguished woman advocate of this Suffrage-movement says: 'We need the ballot to protect us against men.' When one sex is compelled thus to protect itself against the other the foundations of society are already crumbling.

"Woman now makes man what he is. She controls him as a babe, boy, manly son, brother, lover, husband, father. Her influence is enormous. If she uses it wisely, she needs no additional power. If she abuses her opportunity, she deserves no additional responsibility. Her womanly weight, now without measure, will be limited to the value of a single ballot, and her control over from two to five additional votes forfeited.

"The curse of America today is in the dominated par-

tisan vote—the vote of ignorance and superstition. Shall we help matters by doubling this dangerous mass? Free from the direct complications and passions of the political arena, the best women may exert a conservative and moral influence over men as voters. Force her into the same bad atmosphere, and both man and woman must inevitably suffer incalculable loss. We know that woman can be in the 'commune,' in 'riots' and on the 'rostrum.'

"Woman can, through the votes of men, have every right to which she is entitled. All she has man has gladly given her. It is his glory to represent her. To rob him of this right is to weaken both."

"The third ground on which the ballot is demanded for woman is that she needs it for her own protection against man. Men, left to themselves, make laws for woman which are unjust and oppressive. Women must have the law making power in their own hands in order to secure fair play.

"I deny this wholly. I deny it in full view of the fact that men have made laws unjust to woman; that the only fear of personal injury felt by women is of bad men, and that a very large part of the suffering and sorrow of women comes from the selfishness or ignorance of the good men with whom they are connected. In the face of all this, I affirm that American women, as a class, do not need protection against American men, as a class; that if they do need it they will never get it, either from the ballot or from any other source; and that, on the whole, the law, as it stands is more favorable to women than it would have been had the women made the laws for themselves.

"If we have come to the point that women must defend themselves against men, we may as well give up the battle at once. One man is stronger than one woman, and ten men are stronger than ten women, and the nineteen millions of men in this country will subdue, capture and execute or expel the nineteen millions of women just as soon as they set about it. It is not even like the suppression of the late Rebellion, a question of time. They could do it in half an hour any day. What is the use, then, of women's talking about protecting themselves against men."

"If this is not so—if men and women are to be on the same plane—then I see not why the wife should not be responsible for her husband's support, as well as the husband for the wife's; why her property should not go to pay his debts as entirely, as inevitably as his goes to pay hers, why she should not be equally with himself, liable for the sup-

port of the children, why, indeed there should not be an entire adjustment of the laws of property, and obligations which shall involve a public investigation of family affairs compared with which the publication of the income tax would seem inoffensive and delightful."—Gail Hamilton.

When women think themselves able to accomplish what the whole aggregate of man's courage, genius, devotion, self-sacrifice, and idealism has hitherto not been able to do; when in every difference of opinion on man's and woman's nature they attribute to him every feminine failing in addition to his own while claiming for themselves all man's merits, then one can be certain only about woman's superfluity.

The Hon. Stanley Bowdle of Ohio, in the course of a speech before the House of Representatives, in Congress, made the following apt and eloquent remarks:

"There is in America today a forgotten institution known as the 'old man.' I know him, you know him. Our mothers knew him and honored him, and he honored them. But he is now forgotten and often derided. Suffragists insult him. I looked upon his frozen features as he conquered the Antarctic Zone, while women burned up five millions of his property at home, made by him with back-breaking labor. I have seen his face in the deadly saffron flames of molten metal, where a mismovement meant death. I have been with him in the bowels of steamers and have seen him wipe the scalding sweat from his face as he fed the hellish furnaces. I have been with him working on great engines, in work taxing nerves and strength, where a mistake of a thousandth of an inch meant ruin. I have been with him in the grease and slime of repairs to great engineering apparatus. I have gotten up with him in the frosty darkness of the morning to go to the great shops of the cities, while leisure America slept. I have eaten with him his spare breakfasts. I have been with multitudes of him around the forges of the world at noon dining from buckets, yet always cheerful. I have seen him pinned beneath locomotives, with his flesh frying on his bones and his hand still gripping the throttles, when his last question was as to the passengers and his last message was to a woman. I have gone in imagination 5,000 feet into the sea and visited the Titanic wreck and have seen 500 of him, cold in death, still in the shaft alleys, engine and boiler rooms, and each dead at his post; and a thousand more I saw, all men, who had nobly offered their lives that women

might live. I have seen multitudes of him in the lagoons and morasses of virgin countries, shaking with malaria, yet pushing forward the frontiers of life that more life might safely live upon this planet.

"I have visited the trenches of battle fields populous with his ragged corpse uncomplainingly dying for his country. I have seen him strapped upon the plank of the guillotine and stand upon the scaffold 'with head bloody but unbowed,' offering his life as a witness to his principles, I have seen him upon the Calvaries of this world drinking the vinegar of temporary defeat. I have seen him labor with his philosophies, without hope of gain, that men might be happier here and better know their end, and the number of their days, and be led to incline their hearts unto wisdom—

"And I have seen him work in music, and laboriously chisel in arts that he might better teach his fellows the divine destiny of the race. Yes; I have seen all this, and you have seen it, and it has convinced me long since of man's divine origin and destiny. Despite the buffetings of sin, the angel in him has overcome the Jacob in him at Jabbok, and I this day believe the inspired account of his creation, when Jehovah, speaking with an unnumbered multitude of the heavenly host, said, 'Let us make man in our own image and likeness.'

"This is man, 'the tyrant.' This is the being who is no longer able to represent woman, who indeed misrepresents them, though he furnishes the world its meal ticket."

Sympathetically and poetically, John Ruskin said:

"We are foolish in speaking of the superiority of one sex to the other, as if they could be compared. Each has what the other has not; each completes the other, and is completed by the other. The man's power is active, progressive, defensive. He is eminently the doer, the creator, the discoverer. His intellect is for speculation and invention; his energy for adventure, for war, for conquest. But the woman's power is for rule; not for battle, not for conquest, not for contest. By her office and her place she is protected from all danger and temptation. The man in his rough work and the open world must encounter all peril and trial; to him, therefore, the failure, the offense, the inevitable error; often he must be wounded or subdued, often misled, and always hardened. But he guards the woman from all this. Within his house, as ruled by her, unless she herself has sought it, need enter no danger, no temptation, no cause of error or offense. This is the true nature of power—it is the place of peace; the shelter not only from all injury, but from all terror, doubt and division."

IV.

WILL WOMAN SUFFRAGE PURIFY AND ELEVATE POLITICS?

Suffragets assert as an undeniable truth, that the woman's vote will elevate and purify politics. But this is on the assumption that women are better than men, that women are wiser than men, that women are stronger than men, but as a fact, do women possess the following qualities in a greater degree than men, viz., generosity, broad mindedness, magnanimity, lack of prejudice, lofty sense of justice, toleration, forgiveness?

Some women possess these qualities, but they are never possessed by women in the high degree that men are endowed by them, but to purify and elevate politics above the degree that men have given politics would require in women who intrude in that field higher qualities than men have possessed.

The fault of the Suffraget's mind is that she believes assertions as sufficient without performing the act, and that if the claim is made that she has or will elevate and purify politics, this must be taken as truth without further examination or the presentation of any proof.

It is the old established woman's reason, "Because," and is put forth as a sufficient reason, and to the unjudicious and unfair mind of the Suffraget as shown by Anna Shaw, President of the National Suffraget Association, who without reason or proof accuses the women who are opposed to suffrage, "as protectors of the liquor interests, food dopers, child labor exploiters, white slavery and political bosses."

To elevate and refine politics by the influence of women requires that the woman politicians shall themselves be elevated.

To purify a foul and filthy sewer, would a woman throw a piece of fine lace into it?

The lace would come out smutted and ruined, and the sewer would not be sweetened or purified.

The like effect will occur when women enter politics. They will be ruined and no improvement will take place in politics.

Since women have been voters some of them have been arrested for bribery and corruption, others for making false records of the vote cast.

Women have taken money for their votes.

There are classes of women who would esteem and accept a one dollar bribe for voting as eagerly as men demand two dollars.

A Chicago woman boss was satisfied to have her son appointed as dancing teacher for the city conducted dances. He was competent, as he has as giddy a foot as his mother has a head. This municipal free dance, teaching the tango, etc., was thought to be a good means to control votes of poor women and girls.

The woman boss with a number of controlled voters may be expected to accept a hundred dollar seal skin where a man boss would demand \$500.00 in cash.

These temptations, of course, will not apply to the honest domestic woman who stays at home and does not vote.

Pure and elevated politics should be patriotic politics.

If suffragets live under a government, they should support the government loyally, but the leaders of Suffragism fail to do so, for at a meeting in New York composed of a large number of representative suffragets at which Mrs. Charlotte

Perkins Gillman, Mrs. Harriet Stanton Blatch, of New York, and Mrs. Helen Todd, of California, were the principal speakers, the following was passed:

"Whereas, Since the world began women have given their best efforts to save human life, it is fitting that we protest in burning words against the tragic folly of involving this country in war with Mexico.

"Be it Resolved, therefore, That this mass meeting of women call upon the President to put the noble words he has uttered in the past into deeds. We ask him to withdraw our troops from Mexico, and thus with true courage and a high sense of honor repair the harm he has already done the country."

Discouragement to the President of the United States, and latent disloyalty to the government, cannot be claimed to be elevating, when the only possible way to elevate in such critical times is to uphold the hands of the President, but, as a large number of Suffragets are Socialists, and are opposed to patriotism, they affect the whole movement with their disloyalty.

The Suffraget movement in England does its elevating of buildings by means of bombs, and the smoke of the arson squad is all that is elevated from the destroyed houses.

Representatives of Suffraget Anarchists visited the American Suffragets and returned home with \$20,000, for their arson fund for uplifting and purifying. The American Suffraget cannot claim lack of sympathy for this class of uplifting.

The tactics of American Suffragets has been to threaten and boycott, to use force and intimidation, instead of reason and persuasion.

Because the majority party in Congress would not pass Suffragism as a caucus measure they organized a boycott to defeat all these Congressmen for re-election, and also attempted to defeat many of the minority party who had been outspoken against Suffragism. This is a specimen of the unreason and

hate which they claim is an elevation and purification in politics.

George William Curtis says:

"Behind every demand for the enlargement of the Suffrage hitherto there was always a threat. It will be so in the present case. Our threat must be an active, determined organization, in dead earnest to dig a political grave for every man who opposes the enfranchisement of the women of Massachusetts."

They oppose free speech and conscientious action on the part of all those who disagree from them. They would elect any weak principled man, who did not believe in Suffrage, but hypocritically advocated the same, and if man acceded to their threats this class of sycophants and trimmers would hold the offices and thus would they elevate politics by the election of the basest sort of politicians.

Under their system the government would secure the services of worse instead of better men.

Today in Illinois, by means of threats and intimidations, they have secured the assent of a great many weak-kneed politicians, when the fact is known that at heart three men out of every four are conscientiously opposed to Suffragism.

In a referendum vote taken on Suffrage in Chicago, in April, 1912, 606,764 men voted. 471,354 against and only 135,410 for. A majority of 335,944 against Suffrage. Afterwards the limited Suffrage bill was secured, clearly against the will of the people. Suffrage in Illinois is not wanted. It is undemocratic.

Shall the basis of this government be fear, and the methods of the Ku-Klux?

Suffragets carry their secret plans and intimidations further. They ascertain the religious belief of local candidates and advise voters to vote against them for no other reason than

that he professes some form of religion which is opposed to theirs.

In practical politics, the women set a bad example by not complying with the law, which applies to all voters in giving their ages on registering. If discrimination and violation of law is elevating to politics this is another sample.

In practical politics the woman voter seems to be susceptible to gifts of ice cream, flowers and candy, which is a different bribe in degree from booze and boodle taken by men.

Illustrative of a purification of politics by women, a story of the negro washwoman applies. She was asked how she liked Suffrage, and said, "It is fine thing, ma'am. A man came to my house and offered me six dollars for the votes of myself, my husband and my son. I promised to vote for S——. I went down to the polling booth and voted for T——. When I came out the man was waiting, and asked me how I voted, and I said, 'Shure, man, didn't I tell you up to my house that I was going to vote for S——?' And then he handed me the money. And I made more money in fifteen minutes than I could have made in a week. I only wish we had an election every week."

By means of the purifying of woman's suffrage the Socialist vote is being elevated all over the country. Two Socialists and a negro councilman have been elected in Chicago.

The Suffragets seek to elevate politics by means of vile sex plays, among which were "The Fight," "The Lure," and "Inside of the White Slave Traffic." These were approved and supported by Anna Howard Shaw, Harriet Stanton Blatch, Mrs. O. H. P. Belmont, Carrie Chapman Catt, Mrs Inez Milholland-Boissevain, and others, who claim that their cause can be advanced by the impure scenes of illicit love. If this is the gospel of Suffragism, it is identical with the gospel of his Satanic majesty, who furnishes the temptations lead-

ing from the path of virtue. These plays were all suppressed by man judges who can discriminate between virtue and vice, and who all were elected by men's votes only. If the Suffragets could get a vote in New York State and pursue their policy of boycotting, these judges who oppose their mode of instruction by means of these vice plays would all be defeated for re-election.

"I consider the uncensored moving-picture shows which expose the youth of our city to the pernicious and unlicensed portrayal of vice in its worst form as one of the greatest evils of our present day.

"I am surprised to see that Mrs. Belmont, Mrs. Catt, Mrs. Milholland-Boissevain and other women have leagued themselves behind this vile portrayal of low life—are its sponsors, as it were. What are these women thinking about? They talk about the lessons that the poor, strange immigrant girl, coming here without knowing the language and the people, can learn in seeing what may happen through white slavery.

"Why do not these women who are striving—so they claim—to uplift and protect innocent, ignorant immigrant girls go down to the Immigration Bureau and to Ellis Island and become personally responsible for these girls as they enter our port? Why don't they become the 'big sister' or 'big mother' to these girls? Then they would be doing a work that would actually count, instead of fostering and building up, through their approbation, one of the worst and most vicious ways of leading girls and boys away from right living."—Rev. Charles A. Eaton, Pastor of the Madison Avenue Baptist Church.

The following opinion by a rabbi is well worth consideration:

"Polygamy, free love and the disruption of the home are to follow in the wake of woman's suffrage," declared the Rabbi Joseph Silverman in his sermon at Temple Emanuel, New York, on March 22d. "There is no difference between Woman Suffrage, Socialism and the present Feminist Movement," he averred. "The one means the other and no matter which cause wins first, disaster to matrimony and the home will follow. At all hazards, we must oppose these movements; they are subversive to the best interests of the child and will destroy all that God and man have in the past years

built up. I call upon you to rise in your might, to use every means at command to grapple with this, the greatest enemy we have today, and sweep it from the face of the earth."

An example of individual action follows:

A leading Suffraget who is on their national committee, and assumed to blacklist congressmen for their neglect to support suffrage, left her baby in the care of a nurse for the first eighteen months of its life.

No doubt the nurse gave it better care than the mother.

Socialists hold that children should all be turned over to a State nursery, and claim that thus they will be better cared for than by their own mothers; but you and I would shoot our canine that did not have that much motherly love. Men have made laws condemning themselves to prison for refusal to feed their wives, but there is no law compelling a woman to nurse her baby.

Suffragets claim that if they are granted the vote that they will bring about prohibition and stop intoxication. The examples of California, Springfield and Quincy, Ill., and many other places disprove their assertions.

If liquor prohibition is desirable, it were better to have one man in a thousand a drunkard than to have our women drunken in pride, debased by disobedience and debauched by Feminism and in a mad delirium of materialism.

Liquor prohibition will be accomplished no faster than approved by men's votes.

If you want to help the men, do not do it by injuring the women.

Men can be improved most by being surrounded by ideal women.

If the woman associate is bad, the man will go down with her.

VIOLATION OF CIVIL SERVICE BY WOMAN

OFFICIAL

The woman Commissioner of Public Welfare in Chicago, at \$5,000, dismissed six civil service employes without filing charges against them or granting them a trial.

Sufficient unto her for violating the spirit of the law and doing injustice to the discharged was the woman's reason, "Because I want to be surrounded by my friends."

Some men in such an office would have shown superior traits. They would not have broken the law, and would have been fair and judicially minded, and given the employes a trial before the Civil Service Board.

All experience the world over shows that in public matters women are not better than men. Most enterprises managed exclusively by women have been comic or tragic failures. For example, the Woman's Bank of Berlin, the Woman's Daily Newspaper of St. Louis, the Woman's Temple Association of Chicago, which was managed by the Woman's Christian Temperance Association. Up to that time it was the largest woman's organization in the world, and among its members were the best, the wealthiest, brainiest, most cultured women of the world.

But after struggling for many years, their entire investment was lost, and their building in the business center of Chicago was sold under foreclosure of mortgage.

The Board of Lady Managers of the World's Columbian Exposition was a ridiculous failure from financial, business and social points. From jealousies and petty quarrels they finally found it impossible to hold meetings.

At the close of the Exposition they had a surplus of many thousands of dollars, which, by calculation in 1914, amounted, with 3 per cent interest, to over \$100,000.

Twenty-one years after, this fund had not been accounted for. With these women a public fund is a private snap.

From the above facts, it is clear that in public matters women are not wiser, stronger nor better than men, and we cannot trust the management of State affairs to the highest class of women—much less to the lower classes of women.

WOMAN'S WORTH DOES NOT DEPEND ON SUFFRAGE

It is not necessary for a woman to be a Feminist and unsex herself to do effective work for humanity.

Harriet Beecher Stowe, a non-voting woman, by writing "Uncle Tom's Cabin," did more to abolish slavery in the United States than any ten thousand voting men.

The Feminists, in attempting to abolish sex slavery, are like a person in the quicksand—every step they take, the deeper they get in the mire and filth.

Elizabeth Fry, the humble Quakeress without a vote, accomplished more for prison reform on the two continents than all the women voters in nine states have done for civic betterment.

To this list of non-voting women might be added thousands of other good women whose ability for doing good has not been marred on account of their inability to take part in politics.

In fact, it is believed that a woman's influence when she does not possess the vote would be greater in effective work than if she was a voter and was known to be controlled by one party or the other, whereby her advice would be looked upon with suspicion by the opposition politicians.

The example and practice of the Feminist and Suffraget is for disorder, disobedience, anarchy and chaos.

To protect ourselves, our children and our government from ruination by them, all power should be denied them.

These Suffragets claim that they will purify politics; they will defile it. They claim to elevate humanity; they will debase it.

V.

FUTILITY AND IMPRACTICABILITY OF SUFFRAGE

Our Government is of representative form, and not a pure democracy.

With the family as a unit, the husband's vote represents the interests of the entire family in all political matters. Woman suffrage is absolutely futile from the fact that when the husband votes and the wife votes the same ticket, each has practically but one-half vote; but the expense has been doubled for the same purpose. If husband and wife vote opposite tickets, the votes nullify and cancel each other. A futility of a large vote is shown in the Chicago primary election in the fall of 1913, which, by doubling the election machinery and increasing the vote, cost Cook County about \$228,000, and it required four weeks to count the ballots, and no better elections were secured than formerly, when only men voted, with half the expense and three times the expediency in securing results.

The woman's vote actually cast was 27,674 out of a registration of 165,168. The total possible woman vote was 656,381, of whom but 4 per cent voted.

This vote shows that 96 per cent of women do not care to vote, and the suffrage is being forced upon them against their wills. A larger vote is never brought out, except when fanned by religious hate and bigotry, which is an excellent reason why women should not be brought into political action.

"That their discussions and dissensions have helped to swell the flood of ignorance, passions and unreason which already menace us with a serious danger is but a small part of the evil.

"It is not so much that any special advocacy is unwise—it is that they advocate a false ground. It is not so much that they may emotionally vote wrong—it is that they assume in entirely good faith that womanly intuition and emotional force are an admirable basis on which to exercise the right of Suffrage.

"They exhibit no perception of the fact that it is because women have counted their intuitions and their emotions as their sole capital that they are so weak, insipid and uninfluential."—Gail Hamilton.

On examination of past achievements of Suffragists in states where they have had the power, the impression is not that they have elevated or purified politics. In the Mormon states they enable the Mormon church, by their votes, to maintain polygamy, and polygamists are not brought to justice. California Suffragists voted down liquor prohibition, and the child welfare and labor laws in all the suffrage states are no better, and in most cases are not so good as the man-made laws in other states.

Reno, Nev., went wet by woman's vote. The following cities and towns in Illinois show the women's vote to be in favor of liquor selling:

City or Town.	—Total Vote—	
	Wet.	Dry.
Lone Grove	73	60
West Galena	519	421
Utica	139	128
Staunton	504	381
Collinsville	768	457
Edwardsville	480	326
Nameoki	432	375
Venice	742	411
South Litchfield	225	223

Limestone	152	135
Steelville	85	75
Springfield	4,576	4,300
Kankakee	2,287	1,754
Ottawa	1,315	1,174
Dupo	88	80
Total	12,385	10,360
Majority wet		2,025

Ninety-five per cent of the dry territory in the United States has been made so by the votes of men alone, and, taken by states, according to population, California, voting wet by women's vote, has a greater population than all the other states which women have voted dry. The Feminist woman is offering the womanly woman Prohibition as a bait to lead her into political slums.

Some statesmen say that they are willing to grant the vote if a majority of women want it.

In the first place, a majority of women do not want it. They despise it and scorn it. Like a young Belgian lady, who, when asked if she was in favor of voting, said, "No; I am not a Suffraget. I want to be loved a little yet."

Those who care to be loved only by themselves may want to do the unwomanly act.

Why not give the women a vote if they want it?

Would you give your child any plaything that he wanted?

Suppose that he wanted a bear or a boa constrictor, when in the park, or anything that would do him great harm. You certainly would not allow him to have them!

As you know that suffrage will do your wife harm, that it will do your (both born and unborn) children harm, you will not let her have suffrage. If you are a man, you will

fight any other person who is trying to force the boa constrictor of Feminism around her innocent life.

Because a woman, a man, or a child wants something is not proof they should have it. When a man wants a dozen drinks of whiskey a day, it is rather a sign that his mind and tastes are abnormal. We seek a remedy for him.

When a woman wants to intoxicate herself with suffrage, she should take the cure.

Many good women will play with suffrage awhile and quit. What then? The bad women will continue to vote. The residuum or dregs of women will continue, and we will then have government controlled by a minority of women—the worst element.

Many women are impressed that by voting they are doing good. Saint Paul also thought, when he was persecuting the Christians, that he was doing God's service. But he was stricken down at Damascus under a great light, and learned that he was serving the devil.

The light will come to many thoughtful women. The trail of the serpent leads from one group to the other two groups.

Some good women are sincerely Suffragets, but they do not know the paths lead to the morass of destruction.

PHYSIOLOGICAL CONDITIONS MAKE WOMAN SUFFRAGE IMPRACTICAL

Many women, at the time of holding primary elections, will be in a delicate condition, and to expose herself to excitement will jeopardize the physical and mental well-being of the child that is to be.

She had better let the government go to smash than to

bear a physically imperfect or idiotic child. The government can be reformed, but the child cannot.

From the physical functions given woman by her Creator, can you imagine one woman who, up to the age of 50, is fitted for any of these physical functions of government?

When the Amazon army was on the march, one out of every 28 would have a Cupid's wound that would render her *hors de combat*.

As a polling clerk or a juror, some of these jureses would have to keep their babies in the next room for feeding purposes, unless the government had adopted the Socialistic nurseries, and kept the baby separated from its mother like a farmer does the calf from the cow. This figure of speech represents the sentiments of the "Reformers," not those of the writer.

Under such distressing circumstances, how could a woman juror concentrate her mind on the case, and give deliberate judgment?

The following from a news item:

"The courts of Seattle are up against a poser. In trial of a criminal case the jury, of which a prominent woman was a member, disagreed. The judge refused to discharge the jury and ordered it locked up, 'incommunicado' for the night.

"The lady member had a two-months-old infant that hungrily insisted upon an interview.

"Daddy at home procured a taxicab, took the youngster to the court house and the judge sent it up to the jury room by a deputy sheriff.

"Now the defendant claims that the law was violated in admitting a person not a member of the jury into the jury room."

If you know the physical life of a woman, you know that until she is 50 she has moods and tenses. That at times she is not personally responsible, has hot flashes, aberrations of

mind and hallucinations. Sometimes they become permanently insane.

You would not dare to trust a woman's jury.

As woman is not competent to support the government mentally and physically, she is not fitted for suffrage.

But the Feminists will not admit this or any other truth which bars their way to "freedom" and the "cause."

It is no reason whatever to give woman a suffrage simply because she desires it. If I am riding on a railroad train and take a fancy that I desire to run the engine, it is no reason that the engineer should give way for me to jeopardize the safety of all the passengers.

About such a spectacle may be observed when a man and woman are driving and the team becomes fractious and the woman undertakes to help manage the lines.

Fathers of families who "take up" politics are even now the despair of those families. And what if mothers of families begin likewise?

This is the kernel of the question. As mother of a family, the woman who takes part in politics must make her choice between an outward direction of her activities which will be unfortunate for the home and children, and a lack of independence which will be personally painful to her. She can sacrifice her private pleasures, not her private duties. But it is this latter temptation which will present itself to the woman of the poorer classes. The wife of a workingman wants to go to an election meeting with her husband—but what of the little children? There is no servant. The neighbor's wife? She, too, wants to go to the meeting. The creche? It is closed in the evening, for its manageress also takes an interest in public affairs! There is therefore no way out of it but that she can have no opportunity to participate in poli-

tics, and therefore the single women and childless women will have an advantage over the mother.

It is much better for a woman of the family to stay at home, caring for domestic duties, preparing food for the sustenance of husband and children, making and repairing clothes, sewing tears at home and not sowing tares abroad.

Gail Hamilton, in "Worth and Worthlessness of Women," says:

"It appears to me, on the contrary, that the woman's party copies with singular fidelity the old ways of the old parties which ought never to have been entered at all. Women so far as they are already in politics, are doing right over again, and often with a peculiar feminine capacity, the very things which have been done by men, and which never ought to have been done at all, while I have not been able to discern the introduction by them of a single improvement or sign of improvement in political thought or action.

"When I hear a woman publicly espouse the Suffrage cause by saying, 'No longer will woman be content merely to raise a family, and drudge and die.' Merely to raise a family. When women come to look upon the rearing of a family as a small thing, we are indeed far from the kingdom of Heaven. We have grovelled to sad purpose if the little needs, the petty cares, the mere material services which attend all families and which dominate so many, have made themselves to represent family life. To rear a family, to establish a home, to make domestic life what it ought to be, give it that part in the social structure, in national excellence, in the elevation of humanity which belongs to it, and for which there is no substitute, is an object worthy the ambition and the energies of the best and wisest woman that ever was or will be born. The great work of both men and women is the fashioning of immortal beings; but what can be done through business and politics, though necessary, is but feeble and far off compared with what can be done in the family."

Mrs. Arthur M. Dodge adds her testimony to the disadvantage of suffrage as follows:

"Equal suffrage awaits a trial. Woman suffrage as tried in the United States is the most unequal division of responsibilities imaginable. The voting woman has retained most of the special rights and exemptions accorded her under man-made laws, while she has failed to discharge the obliga-

tions which the voting man assumes with the elective franchise. The vote of the man is a sort of contract to support the verdict of the ballot box, if need be, by the jury box, the cartridge belt, the sheriff's summons. The voting woman is exempt from these obligations. She is a privileged voter. While she may have political power, she does not have political control. Stability of government demands that the control of government should remain in the hands of those who can be held responsible for results. Certainly it is unequal suffrage while women retain the exemptions demanded by their physical nature, and exercise political responsibility. Such inequalities menace the stability of the State. Some venturesome enthusiasts declare that women wish no special rights, no special laws, but wish to be 'treated exactly as men are.' But such consistency as this is rare; it would be a brutal interpretation of woman's rights to insist that the hard won body of legislation, which protects woman because she is the potential mother, be abolished, and the vote given to the woman in exchange. Yet this, and this only, is equal suffrage."

Hon. Stanley Bowdle, in speaking to the Woman's Suffrage question in Congress, made use of the following wise and chivalric language:

"I am not unmindful that it is not given to all women to have homes and husbands and children. Some are compelled to wage that hard battle of life single handed. I know that thousands of women, brave and true, are driven to struggle in the busy marts of trade, in factories, stores, and workshops. Many of them receive pitifully small wages from the hands of pitiless masters. But men have the ballot, and are they better off? Thousands of men are constantly without work, and many stalk empty-handed to the bread line. Men, too, are underpaid. Millions of men brave the sea for a pittance and dig deep into the bowels of the earth shut out from the light of the sun. If voting could cure the evils of poverty or mollify the exactions of the task masters, why do not men vote themselves into Utopian bliss? I am persuaded to believe that the lot of man, notwithstanding his monopoly of the ballot, is fully as hard as that of woman. In good truth we cannot banish the troubles of the world by statue. If women could draft a bill that would cure the ills that beset them, they could pass it through a legislature of men with lightning speed, quicker, no doubt, than they could pass it through a law-making body of their own sex."

"I beseech the mothers of this great country to turn a

deaf ear to the shouts of the suffragettes. Their song is that of the siren to tempt you from your homes and God-appointed spheres of life. We need you in the home, mothers of America, to train the youth of the land and shed your tender influence over all the world. In your exclusive dominion you have made free government possible, and while you are content to reign there you can make it perpetual. You are not defenseless, as these agitators tell you, for your sons are in the camp and in the Cabinet, behind the guns and in the Congress. Your kindly care has made them strong and brave and true. They are your refuge in the day's made strife and conflict, and you and your home is to be their refuge when the evening's gentle shadows draw a truce. I have no taunts or gibes for the erring sister who is clamoring for suffrage. I may even admire the masculine vigor with which she howls against her imaginary wrongs. But I love to turn to that other more gentle and, in my opinion, more useful woman described by the Psalmist.

"She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed; and her husband also he praiseth her. Many daughters have done virtuously, but thou excellest them all."

From "Woman's Place in Government," by Katherine V. Grinnell, in arguing for woman suffrage, Mrs. Grinnell uses the following "scientific" language:

"One of these laws—there are twelve ruling mental laws—is the law of polarity—the law of magnetism—the law of universal order—the law of the ellipse. The ellipse, we know, is an elongated oval having two centres of force, acting associatively within circumscribed limits. When we say it is universal we speak with exactness, for it is the law of all movement, growth and organized action, from atom to universe, from the tiniest seed to the human brain.

"Having two centres of force, life begins by their interplay when right conditions are furnished.

"This fact shows the secret of nature's action. It shows the primary relations of the sexes as associative, co-operative and co-responsive, and these relations constitute and create life itself from its simplest to the most complex manifestations. Upon this law of the ellipse depends the whole world of order and the safety and order of the universe itself.

"Upon this law hangs the whole destiny of the human race and of organized society."

Mrs. Grinnell, as a suffrage advocate, professes to use "scientific" language in explaining the fundamental condi-

tions of Suffragism. She says there are twelve ruling mental laws. That one law of the ellipse governs the whole world of order. The above is a fair specimen of Suffraget reasoning and furnishes as clear a ground for their "right to suffrage" as any reasoning advanced by them.

But thoughtful men do not choose to have such logic control in governmental affairs.

The whole subject of woman suffrage is based on pride, and not humility. It is based on disobedience, and not on duty.

Being founded on vices, it is not safe for the fundamental principles of government.

VI.

RESULTS OF WOMAN SUFFRAGE

In the referendum election of the spring of 1911, in Chicago, the question of Woman Suffrage was submitted to men. Every ward in the city went against suffrage, 3½ votes being against suffrage to 1 for it.

It is obvious that the women must have had some influence on men to induce them to vote so solidly against Woman Suffrage. But the Governor, who professes to be responsive to the will of the people, by means of a referendum, had the inconsistency to sign a Woman's Suffrage bill in the face of the last referendum rendered by the people of Chicago.

Suffragets have recently requested Congress to force the woman's vote on the whole nation.

I am willing to aid the women of the whole nation, state by state, to vote on the question, and I am satisfied that these agitators would find a very small minority in favor of Suffrage, and that the true women of the country would vote overwhelmingly against it.

If these Suffragette women desire to exercise the right of suffrage, why do they not remove to some of the Mormon or other western states that grant the suffrage to women and allow domestic minded women to peaceably remain in their homes?

No Suffragette has yet had the fairness to suggest that the women be allowed to vote on the question, but has always

undertaken to force the suffrage on her sisters against their will by the action of men legislators.

The first recorded results of Suffragism in the United States occurred in New Jersey in 1807, when the women had the full right of suffrage. At a county seat election, where one township contained but about 300 women voters, 1,800 women votes were cast, many of the women repeating several times, after changing their dress, bonnets, etc.

Woman suffrage proved so dishonest and obnoxious that after trial the legislature abolished it.

It is very noticeable that women are prejudiced and intense haters along religious lines, and that they have injected these questions into politics in a virulent manner wherever they have voted.

They have proposed all sorts of foolish and impractical laws, and especially laws to curb the liberty of men. These latter laws being apparently proposed through hatred of the male sex.

RESULTS OF SUFFRAGE ON WOMEN

There has been a notable loss of modesty among Suffragets.

They are more dominating and bossy.

Disrespect for women is daily growing, except the professional politician is unduly and hypocritically deferential. At political meetings, the candidates treat the ladies to ice cream, and frequently present them with flowers; a candidate's campaign expenses are greatly increased on account of having two sexes to deal with.

Besides the treating expense, there must be women to manage the polls, act as precinct captains, and get the woman vote to the polls.

The colored lady voter is particular to have the candidate take her to the polls in a touring car. I have not seen a candidate kiss a negro baby.

But I assume that they do.

At the polls, there is a mob of all classes of females—and you may be assured that **all** of the low, ignorant, criminal classes are there, but all of the good classes are not there—most of them stay at home and take care of the babies that God gave them, or they are caring for the old or the infirm, or they are preparing a wholesome meal for the family, or they are cultivating music or the arts.

But the saddest part of it all is, that any good women are **forced** to go to the polls and mingle with the mob.

They go because they **have** to do so to offset the votes of other women of other parties. Eighty per cent of the women do not want to vote, and we do wrong to **force** them to do so.

Because more than 20 per cent of the women vote is no evidence that they desire to do so.

From what appears, most of the best women will tire of the pool of politics; they will rebel at the old harradans pulling their door bells and soliciting them to register, to attend caucus, etc.

What then, when the home ladies, the best women, do not take part in politics?

Then our government will be absolutely controlled by a **minority** of women, who, to say the least, are not the most admirable.

When all the bad men vote, and all the bad women vote, and few of the good women vote, we will then have two bad votes where we have but one now; and we will have but one good vote to overcome the two bad votes.

EFFECT OF SUFFRAGE ON SCHOOLS

The women teachers of Chicago have formed a Federation, which governs the School Board instead of being governed by the School Board.

Last year the superintendent of schools failed of re-election and a man was elected in her place.

Four thousand of these teachers, bound to put Feminism and fads on top, met and mutinied and demanded that the School Board should bow down and do their will, and to rescind the election of the man and elect the woman.

They squawked and screeched and threatened the Mayor and all his friends with defeat at the polls.

As they had an influence on votes, the Mayor obeyed these mutineers.

He violated the law, as since decided by the Appellate and Supreme Courts, and illegally dismissed four school trustees at the behest of these brawling rebels.

This spectacle of insubordination by the teachers and their Feminist superintendent can teach the school children nothing but disrespect and disobedience.

Under Feminist direction, corporal punishment is absolutely forbidden in the schools, and children are taught disobedience.

The consequence is that no order is maintained. Pupils idle away their time, learn nothing; they often fail when given a business position because they know nothing and are not systematic.

Some of them, following the lines of least resistance, become criminals. That is natural, for they have been trained to resist law and order in the schools.

The well disposed children are much hindered by those who are permitted to "live their own lives" in the schools.

But all this is in accord with the Socialist and Feminist slogan, "No God; no Master." They place its deadly example before the young in the schools.

Then where will our government go? It will go to war, or to what General Sherman said war was.

Well may prudent parents shudder for the fear of consequences.

Nor is this the end of the Feminist propaganda—to debase the youth.

The teaching of sex hygiene was proposed, and actually commended by this woman principal who was forced back into the schools by women voters. She proposed to teach boys and girls the use of the generative organs.

How would you like to have your little girl lectured to on this subject in the schools in the presence of boys?

The Feminists have a master—he is not God.

Dante's "Inferno" has no picture black enough for him!

These debauchers of the minds of the innocent say that children must **know** all these things—they must take care of their protection. This is a sordid, materialistic point. Must know what? How to prevent conception? How to ward off syphilis? And this corruption of pure young minds they sometimes call "personal purity education." They will soon be sending for instructors to the Harems of Constantinople or to hades.

Another grand principle which is being destroyed by Suffragets is chivalry, which is the devotion of a gentleman to a good woman, which principle enters into every reputable relation between the sexes.

In England the Suffragets struck the Prime Minister three times, but still hoped that they would be roughly handled and by an appeal to chivalry they would be lionized. But

they did not have the virtues and graces of true womanhood, and chivalry is not due to them.

Chivalry must be paid for. It has to be earned before it is bestowed, and Suffragets, Feminists and Socialists claim that they no longer ask men to do chivalry; they demand that woman shall be placed on a political equality with men, and no higher. But no man can worship a being who is no higher than himself. Any true man honors a poor woman with her baby over the Feminist with her poodle.

A woman rocking a cradle is more attractive than the Female Orator yelling from the rostrum.

From women, lullabies are musical, political speeches are discordant.

Good advice to women is: Don't try the double role. Women cannot play men's part. If they attempt to, it is an absurd comedy.

The functions of women are to inspire and to guide. They are supremely ridiculous when they try to perform duties intended by nature for men. Suffragets cannot be men, but they want to cease to be women. Man will be courteous, forbearant and chivalrous toward womanly women. But he cannot be inspired with these sentiments towards a hybrid—which is neither man nor woman.

If the Feminist wants to produce hybrid women who are man-haters, they need only to keep up their clamor as Suffragets, and their lying "sex slavery" propaganda.

Suffragets are great on organizing and managing clubs. Among others, they have a Mothers' Club.

There will be some hope for this Mothers' Club when half the membership are mothers. Motherhood is a condition and not a theory.

The hearts of many women are still in the cradle, and not in the ballot box.

HOME AND SUFFRAGE

If the destruction of home is the price we must pay for the enfranchisement of women, the price is too high. The female parasites cannot be gotten rid of except by depriving good women of home and womanliness; then we must expel the parasites.

What will it profit a woman if she should gain the whole vote and should lose her happiness in her home; and what will she give in exchange for her happiness?

VII.

THE KINSHIP OF SUFFRAGISM TO SOCIALISM AND FEMINISM ESTABLISHED

The facts heretofore given establish that Socialism, Feminism and Suffragism are triplets. They are largely of the same character, and have the same ends in view.

All Socialists are Suffragets. All Feminists are Suffragets. All Socialists and Feminists join with the Suffragets in advocating the "Emancipation of Women."

Suffragets the world over are disloyal to present forms of government and are unpatriotic, as shown by Suffragets in the United States passing resolutions in opposition to President Wilson's Mexican policy, and the National Suffrage Committee tabling a resolution, on June 7, 1915, which professed support to President Wilson in the European trouble, and the Suffragets of England being guilty of actual treason and revolution.

All three isms are intent on breaking down the Christian family as a unit, and the making of individuals of each member. All disregard the teachings of Scripture in regard to the relative duties of husband and wife.

They all advocate easier divorce laws.

It is common to hear lectures and to see books from all three sources advocating "novitiate of marriage" and "trial marriages."

Many of the social justice laws advocated by the Suffragets were originated by Socialists and Feminists. The trip-

lets are all revolutionists and destructionists. They are all animated by hate of existing institutions. They are possessed by pride, and want to show their power of domination.

The delegates of the National American Woman's Suffrage Association had as their guest and speaker Prof. W. I. Thomas, of the University of Chicago, on June 7. According to the Chicago Tribune, a few of his declarations were:

"Woman's assumption of her right to motherhood is the step that will follow when she has obtained her political rights.

"Any girl, mentally mature, has a right to motherhood.

"Any child, by the act of birth, is legitimate.

"Every woman has the right to limit the number of her children, and the right to knowledge of how to restrict the size of her family.

"What is needed in society is more of sexuality—in the broad sense of the word.

"The world has grown no better since the so-called days of savagery.

"We have our doctrines of brotherly love, individualism, theocracy and our prostitution, legal system, war and 'sweating.' The American Indian had all our civic virtues and few of our vices.

"Our science is effective; our morality is not.

"Woman's assertion of her right to motherhood is a revolution that is coming and no one can stop it.

"The application of knowledge to the sphere of morality is limited.

"Women are really more free than men. They are not so rigorously accountable for their acts in the social system."

He said further, in deprecation of an "old maid," "She is the most interesting thing in Chicago outside of the stock yards," and in regard to child bearing, legitimate or illegitimate, he said, "What the world needs is not restriction of this perfectly human feeling, but more of it."

The Tribune also reports:

Dr. Anna Howard Shaw, president of the National American Woman Suffrage Association, at the close of her talk declared Professor Thomas' address "sounds the opening of a more ideal sex relation."

"I hope for it," she said. "Woman suffrage has been one step along the path of this relationship."

And these are some of the New Voters who claim to "purify and elevate politics" and who ask men to grant them the vote.

They can "accept motherhood, whether married or not," and "select the father of her child with discerning eyes."

So the man had better take to his heels, or he may become a father without his own consent. They may also reject motherhood (as that is a mere animal function) and choose a poodle or a monkey.

They propose to have the "double standard of morals," and presume to drag the men down to their own low morality. But will it be expected that men shall do the same reverence to a woman who holds motherhood to be "a mere animal function" and esteems a monkey as highly as a baby?

Do American women admire this sentiment?

Rev. Geo. D. Herron, before his advent to Socialism, and also the Rev. Anna Howard Shaw, a few years since, carried the "Rev." before their names. This was before they emitted such violent moral poisons.

Since they are administering the full amount of venom, they have dropped the "Revs.," like the rattlesnake has shed his rattles.

WHO OPENED THE GATES OF HELL?

And turned out Pride, Hate, Lust, Child Murder, Covetousness? Who are attempting to abolish and make obsolete Obey, Duty, Patriotism, Marriage, Home and Heaven?

Who made this Discordant Doctrine? It is stencilled all over by the hot branding iron of revolutionary fire:

"Made by Socialists, Feminists and Suffragets."

The only arguments which may be advanced for woman's

suffrage are those which involve the weakening of family unity; the doubling of election expenses, with reduced political efficiency; the securing of the least desirable woman's vote, or else the forcing to the polls of pregnant women and nursing mothers, to the injury of their offspring.

The Socialists and Feminists esteem these as good arguments. But no one else does.

They all want to escape duty and obligations as came to the lot of man from the time of our first parents. To the woman was said: "I will multiply thy sorrows and thy conceptions. In sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee." (Gen. 3:16.)

They desire to get rid of the husband as the head of the family—his rightful place—and many of them are advocating "control of the birth rate." All of them agree on the "labour question."

And to Adam he said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee that thou shouldst not eat, cursed is the earth in thy work; with labor and toil shalt thou eat thereof all the days of thy life.

In the sweat of thy face thou shalt eat bread till thou return to the earth, out of which thou wast taken; for dust thou art, and unto dust shalt thou return.—Gen. 3:17.

The Socialists are trying to install a scheme where they will work but two or three hours a day, and the Suffragets and Feminists are trying to escape household work and duty.

If the three should come into power, they have assurance enough to attempt to repeal the Ten Commandments.

The Socialist advice to women is, "Women have as little to hope from man as workmen from the middle class. They must learn to fight." (Bebel's "Woman," page 72.)

Socialists and Feminists teach the Suffraget that men are

their enemies, and they must become fighting revolutionists, and rebel against all authority, and destroy their homes.

In all this anarchy and terrorism runs the motive of pride and lust for power; the same that Milton ascribes to Lucifer when he rebelled the law of heaven and says, "It is better to reign in hell than serve in heaven."

"Make Suffrage the Issue"

The Philadelphia Socialist for June, 1915, says:

On the other hand, suffrage CAN be solved on the second day of next November. And because of this alone, we, as Socialists, must do all in our power to see to it that the amendment is carried. If it is carried, we will be in a position to point with pride to our work done in its behalf. Should it be lost, we shall at least be able to say that we have done the best we could.

A man may be known by his associates. So, also, the cause of Woman Suffrage may be judged by the bad elements which it attracts.

In the United States, the Mormons were the first advocates of woman suffrage. As they noted the tide of immigration which was coming into their state, they adopted Woman Suffrage for the purpose of maintaining polygamy. They appreciated the fact that each Mormon, having an average of three wives, would be able to cast four votes to each Gentile's two votes.

The Socialists who are revolutionists and are opposed to all forms of religion have been the earliest advocates of Woman Suffrage, as their principle is to debase women, and in suffrage parades they join and carry such banners as "1,000,000 Socialists Vote and Work for Suffrage." The Independent Workers of the World, violent agitators, are also Suffragettes.

All scoffers of idealism are aligned with women for their so-called "emancipation" and "sex freedom."

In the Suffrage parade in Chicago on May 2, 1914, out of 2,500 women of voting age there were 500 Socialists and 700 negro women, comprising about half of the total number. The Socialists wore a small red flag on the lapels of their jackets, but scorned the "red, white and blue."

It is hoped that a majority of Suffragets have not yet been fully initiated in the knowledge of Feminism, and that they only have an academic knowledge of that theory and practice.

Shall we not retain our idealistic notions of the sanctity of marriage, the nobility of womanhood, the virtuous strength of manhood, the chivalry of mankind toward women, and the interdependence of husband, wife and child?

Shall we become a nation of husbandless wives, of wifeless husbands and fatherless children? Is not the mother's breast a safer haven than the bottle of the Socialistic nursery?

VIII.

A SUGGESTED REMEDY

Back of all the discontent, unrest and disorder in Society and Politics there must exist several causes. Some of these causes are fundamental, and others are of indifferent importance. Evils cannot be remedied *en masse*, but if the public will address its energy to a few of the fundamental causes, it will be easier to correct the others individually.

The condition of Primary Education seems to be the most important matter, and if this difficulty is remedied it will be the most efficacious in curing the ills of the body politic.

The North Central Academic Association, in making a report, April 10, 1915, 705 answers were received from men in charge of schools, business men, heads of employment departments of large mercantile houses, probation officers, boy scout leaders and camp directors. These answers indicate that in the last generation our boys are retrograding in a fearful degree. The points of retrogression are:

Arithmetic, Spelling, Penmanship, Gambling, Honesty, Use of Tobacco, "Swiping," Habits of Industry, Thoroughness, Habit of Saving, Extravagance, Obedience, Respect for Parents, Respect for Law, Bearing Responsibility, Respect for Women, Amusements, Purpose, Time Spent in Meditation, Religious Feeling, Reading.

The points of progression are:

Physique, School Attendance, General Information, Use

of Liquors, Initiative, Obscene Stories, Personal Appearance, Interest in Politics, Personal Ambition.

Boys have lost their power of analysis and reason, in that they are deficient in arithmetic and mathematics; they are inefficient in spelling, penmanship, and consequently not competent to master the serious problems of life, nor to be valuable to either themselves or others in a business. Furthermore, they have retrograded in the habits of industry, thoroughness of action and the accumulation of capital. Their moral habits show dishonesty and no ability to contemplate or consider matters of serious importance. Their domestic habits are deteriorated, as shown by disrespect for parents, for law and for women, and disobedience to both parents and teachers, and they care very little for reading and personal improvement.

The spiritual side of the boys has degenerated in a most remarkable degree, but on the physical side they show a desire to profit by material matters in which they take more interest: in their physique and their personal appearance, and their ambition to succeed in politics. Their attitude toward woman is expressed by vulgar language, contempt and impurity in morals.

There must be some basic reason for the cause of this wreck of the boys' character, the contempt for women and girls, shown by boys after their adolescent period.

It is, perhaps, caused by being mothered too late in life, and familiar association in the schools with the opposite sex, the lack of respect for law and authority and for parents, are undoubtedly due to the fact that in the schools no discipline is enforced by physical means, and under feminine management the element of fear is entirely eliminated, and the boys are not governed at all.

As the boy is the father of the next generation of men,

we are building on a very unsafe foundation. We are preparing a harvest of anarchy, immorality, dishonesty in business and unhappiness in domestic society.

All this must be avoided and a remedy devised.

The great contrast can be shown between America and Germany—in favor of Germany. The great and victorious armies of that country are victorious from the fact that they are efficient and that they obey orders as one man. This obedience was taught them during their school days, and was taught them by a discipline backed up and enforced by the element of fear as well as the element of love. In the technical schools of Germany such efficiency is produced as the world has never known, elsewhere, and as a result the greatest achievements in science and manufacture have been made. All this is due to obedience enforced on the German child.

American schools on this point are opposite to the German schools and produce disorder, inefficiency, and it is doubtful whether we could create an army from our schoolboys which would obey their officers, from the fact that they have never learned obedience in the schools, and disobedience has become to them a second nature and a habit.

FEMINISM IN SCHOOLS

The body that is not put under a physical discipline cannot contain a mind that is under mental discipline.

The disobedient body will contain a disobedient mind. The body which only labors when it pleases will not control its mind to systematic and vigorous thought.

The body that has not been subjugated to right action will not control its mind in judicious and virtuous motives and thoughts.

The mind which is controlled by an undisciplined body is weak and shuns mental exertion. Reasoning is irksome. With an undrilled body failing to control its mind the power of analysis is too laborious, and reason and judgment fail.

This explains why Feminists' lack of government of the pupils of the present day produces such inefficient graduates, such mental failures.

Such human machines who have no power of reason or of analysis.

The remedy is to put back in the schools the fear of punishment, bodily discipline, so that the mind in harmony with the training of the body may also be disciplined.

TOO MANY WOMEN

It has never occurred to many people that there could be too many women and too much woman's influence. In unthoughtedly taking this view, these careless people have forgotten the homely phrase, "There can be too much of a good thing."

There can be too much quinine, which cures malaria, but also its abnormal use wrecks nerves; too much morphine, which relieves pain, but produces drug addiction. Too much food, which supports life and health, and causes gluttony and disease. So also there may be too many women.

A man needs so many women in his life; any more than enough are harmful and "cometh of evil."

He needs a mother to love and bless him, and to inspire him with reverence, devotion and love and build up in him idealism which will lift him above selfish materialism and make him a full man, and perfect him spiritually and morally, while at the same time she nurtures his physical body and tenderly cares for his material welfare.

Then he needs two or more sisters.

Some aunts—a second line of defense.

A grandmother, to intensify the affections of the mother and inspire in the boy all the tenderness and respect toward woman that is chivalric.

Two neighbor girls.

A school madam until he is 12. When he goes on his way home he should carry her books, and bring her flowers on her birthday, and when he is a man, and his mother is with the angels, he should see that his school mother, when she is superannuated, shall not suffer for anything, love included, and shall have the support and loyalty of all her school sons.

A wife—to be his complement and fill out his life, where it is incomplete, to have the same unselfish interests as his own, to aspire and work together in harmony, and between them and their children to make a home the harmonious unit of society which is one of the bulwarks of an ideal government.

He needs two or more daughters to draw his sympathy, and to inspire the best power of his life for their protection and education, and that when he gets old they may repay in kind, at this time of need, for all he had given them in their infancy.

He needs a mother-in-law to test his patience, remembering that she is essential as a grandmother for his children. He needs two or more sisters-in-law for a second line of defense for his children, in case his wife should be taken from them.

These are all the women a man really needs in this life, and any greater quantity may be to his injury, and also to the women to whom he is under obligation.

FEMINISM IN SCHOOLS

The school teacher may be a woman with such a motherly instinct that her mind can have no concept of the boy's needs for a manly education, so away beyond the time when the boy has passed the sexless period, she is giving him an education both by precept and example, which is fitted only for a girl—this education is the imbuing of sentiments which are very well for the feminine mind, but incongruous for the mind of a boy. Frequently boys are taught sewing and other Feminist trades.

The Feminizing of boys in the schools is as inappropriate as to make a saddle horse out of a mule; or to make a bull dog race with a grey hound. But the narrow visional woman teacher has a desire to Feminize every child in her school.

By diverting from its material course, the proper activities of a boy's mind, abnormal, supersensitive dispositions are developed. From this false education and environment the foundations are laid to produce in after life a lot of morons and neurotics.

Their training under the Feminist theory has diverted their mental and moral culture into strange and unfitting channels, that can produce nothing but inharmony in their mental development.

The education of boys and girls by this process is like spoiling of good brains by scrambling with bits of bran.

The product is an obscuration in a mysterious mixture of doubtful identity and value.

If the Feminist can be excluded from teaching boys after the age of 12, the next generation will show less morons and neurotics, the hospitals for insane will lose population, saloons will have a struggle for existence, men and women will enjoy a saner and more orderly existence.

Order and discipline will be established, and efficiency in both public and private life will be increased an enormous percentage.

There is no reason why women, even having the best but mistaken intentions, should monopolize the education of our boys, and scramble their brains, even at less cost than men teachers could be hired to make efficient manly men of our boys. It is time the good raw material of the nation should cease being spoiled by woman artisans, who don't know how to fashion it.

The woman teacher is the greatest benefit a boy can have up to the time he is 12 years old. From that time on she may be his greatest injury.

She develops in him a lot of qualities which he cannot make use of—a half development of—and leaves untouched a mine of useful, manly, precious metals which would be useful to him and society.

The association in the same school room with girls, after a boy has become a man, detracts very much from his concentration of mind and his studies. He has his curiosity intensified toward the girls, and he has a constant struggle to resist giving attention to his school mates, which detracts from his ability to concentrate his mind on his studies. After school he is tempted to join societies and attend dances, and in fact it may be that one-third to one-half his time is taken with the girls and outside matters, which is a hindrance to the gaining of knowledge and their tendency may induce him to become immoral.

In gaining education, attention is a prime essential. The boy's and girl's attention being distracted by their attraction for each other, their minds are wandering, and consequently do not see the lesson put before them.

This is true of co-education, and it is also of these inat-

tentions allowed by lack of discipline, when the pupils do not understand the compulsory influences of fear.

The keeping of boys under a woman teacher in the same room with girls is also an injury and handicap to girls.

There are important functional reasons why girls may not conform to the standard of boys in the manner and method of study.

Doctor May Putnam Jacobi in the "Question of Rest for Women," stated that forty-five percentage of the women suffer from menstrual pains. Observation shows that twenty percentage of other women suffer from mental depression, lassitude, loss of appetite and general sense of physical illness.

In total, sixty-five percentage of the girls offer material reasons why their method of study should not be the same as that of boys.

Dr. Jacobi, in her study of this function, shows there is a marked increase of the arterial blood pressure just before, with an abrupt fall after the completion of the period,

There is also an enormous increase in the nerve waste during this period.

In view of these profound changes, in the circulation and nutrition, to demand of girls the same hours and same continuity of work that boys give to school work is physiologically injurious.

For this reason, philanthropists, trade unions and legislators advocate laws exempting woman from long hours of labor, and providing seats for her so that she may not be compelled to stand during these periods.

It is harder for women to do continual mental work, than to do physical work, but in the matter of mental exercise, such relief has never been proposed. In fact, a rest period in case of study is of more importance than for girls to be so rested from physical labor.

The reason that such rest periods are not taken for the benefit of girls in our co-educational schools arises from the fact that when the girls are studying in the presence of the other sex, they will suffer actual torture rather than reveal the cause of their weakness, so that, if the boys and girls, instead of being co-educated, would be segregated at 12 years of age, separation would be a benefit to both sexes, as under a sympathetic woman teacher, in the absence of boys, the girls would take rest, when they were fagged, have a better recovery, do better work, and finish school more robust in physical health on account of having been cared for during these periods of their school life; so that segregation of the sexes in the middle grade schools would be of vast benefit to both in discipline and in order for the acquisition of knowledge and their present and future health, but as Feminists have always through their vanity advocated the co-educational system to make "Tom Boys" of our girls, they are opposed to this change for the purpose of having their way, even if all future generations continue to suffer as a result of the Femininity.

Girls can do as good educational work as boys, but to accomplish the best results, they must do it in a manner adapted to girls.

After the age of puberty, opposite sexes cannot do as good work when in the company of the other sex, therefore, for the sake of both boys and girls, let us DEFEMINIZE the schools and develop grand men from our boys and noble women from our girls instead of a lot of "Sissys," and "Tom Boys."

Educate a man for manhood, a woman for womanhood; both for humanity. To do otherwise would debilitate the race.