Tricks of the Translators

By H. G. CREEL


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TRICKS OF THE TRANSLATORS is not a Socialist pamphlet. Socialism is the science of economics, and has absolutely nothing to do with the individual's spiritual belief. It merely aims to organize the working class into a political party to transform private monopoly of industry into collective ownership by all the people under democratic management, in order to give justice and equality of opportunity to all. The teachings of Jesus and the prophets do not oppose Socialism, but do oppose capitalism. This statement is emphasized for the benefit of various clergymen who, in reply to the author's magazine article on the Parable of the Talents, denounce him for "trying to rewrite the Bible to suit the Socialists." On the contrary the author has merely pointed out that this rewriting has been somewhat clumsily done and more clumsily endorsed by a majority of both Protestant and Catholic pulpiteers. Their counter charge is the old trick of a pickpocket calling "stop thief" after an innocent citizen.

The effort to hide plutocratic guilt under the cloak of political prejudice will not serve. If the words in the Bible printed in italics "do not literally represent any word or words standing in the original" (see Dr. Parkhurst's letter in this pamphlet), the author's position is as secure as if he were a bishop in any church. The fact that he is a Socialist neither weakens nor strengthens the case against the translators and the pulpiteers.

There can be no honest effort to politically cloud the economic issues squarely set forth in this pamphlet.

THE AUTHOR.
"SHOULDER, ARMS!"
"Forward, guide right, MARCH!"
Tr-r-r-r-um. Tr-r-r-r-um. Tr-r-r-r-umpy tum tumpy tum tum.
"Column right, guide left, MARCH!"

What’s the excitement?
Haven’t you heard? War is declared. England claims the signers of the Declaration of Independence never intended separation from the mother country. The king of England has produced a copy of the Declaration in which the opening sentence reads:

When in the course of human events it becomes necessary for one people to oppose a conspiracy to dissolve the political bands which have connected them with another, and to assume among the powers of the earth the separate and equal station to which the laws of Nature and of Nature’s God entitles them, a decent respect to the opinions of mankind requires that they should declare the causes which impell them to denounce the separation.

Just suppose that the above were true instead of imaginary. If England’s king attempted to re-write the Declaration to suit his own purpose it would bring about war.

Yet as the opening sentence stands, not a word is omitted. It is all there. The words in italics merely emphasize the determination of the signers. If we could be made to believe that it was an exact copy of the original we’d have to assume that John Hancock and the rest have been misunderstood for a century and a half.
But suppose some revolutionary rascal refused to take England’s word for it. Suppose he read that opening sentence. Re-read it. Read it again. And again, and again, and again till his eyes ached, convinced that the Colonists wanted freedom and had been viciously misquoted. If all at once it blazed upon him that by leaving out the words in italics the sentence was a ringing call to break the bonds of tyranny would you blame him if he went to the original to see if the italicized words appeared there?

All the royalty-loving Tories in the nation would denounce him. But would YOU?

Suppose he read the original and found that the words in italics did NOT appear there. That while nothing had been omitted, these words had been added to completely change the original meaning. Wouldn’t he be a coward, a snake and a traitor if he failed to expose the trick?

THAT’S EXACTLY WHAT HAS BEEN DONE TO THE BIBLE!

Words and phrases have been written into the text by a set of scoundrels for the purpose of CONFUSING the sense and CHANGING THE MEANING. And wherever this has been done in such a way as to advise humility to masters, it has been at the dictation of the ruling class for the purpose of mentally shackling the workers.

Open your Bible at random. In every column, in a majority of verses, you’ll find words in italics. They are not translations from the original. IN MANY INSTANCES THEY HAVE NO MORE RIGHT THERE THAN HAVE THE FIVE WORDS I HAVE ITALICIZED AND WRITTEN INTO THE DECLARATION OF INDEPENDENCE! And these Biblical words in italics frequently change the meaning of the text as completely as do the faked words in the Declaration.

This is not news to theologians, ministers, priests, etc. They KNOW why words in the Bible are printed in italics. It’s part of their course when preparing for the pulpit. But not one in a thousand passes this vital information on to his congregation.

Before we go deeply into the matter I want to give you testimony from unquestioned sources: The following is a copy of a brief letter I wrote to various authorities:

Dear Sir: Will you please advise the significance of words in the Bible which appear in italics?
That letter was addressed to the following:

James Cardinal Gibbons. (Catholic).
Moody Bible Institute. (Non-sectarian).
John Cardinal Farley. (Catholic).
Archbishop John Joseph Glennon. (Catholic).
John D. Rockefeller, Jr. (Baptist Sunday School Teacher).
Bishop Edward John O'Dea. (Catholic Bishop of Seattle).
Epworth Herald. (Methodist).
Rev. Charles Henry (Dr.) Parkhurst. (Presbyterian).
William Cardinal O'Connell. (Catholic Archbishop of Boston).
Bishop James J. Keane. (Catholic Bishop of Cheyenne).
Mr. Ballington Booth. (Volunteers of America).
Archbishop John Joseph Keane. (Catholic Archbishop of Dubuque).
Rev. Charles Taze (Pastor) Russell. (Brooklyn Tabernacle).
Archbishop John Ireland. (Catholic).
Dean Walter T. Sumner. (Episcopalian, Chairman, Chicago Vice Commission).
Evangeline C. Booth. (Salvation Army).

Ten of the above refused to reply. Either they did not know or they feared to tell the truth. In either case their silence brands them unfit for the theological positions they hold. Those who remained silent were—

Billy Sunday.
Bishop Edward John O'Dea.
John D. Rockefeller, Jr.
Bishop Dennis Joseph O'Connell.
William Cardinal O'Connell.
Bishop James J. Keane.
Ballington Booth.
Archbishop John Joseph Keane.
Archbishop John Ireland.
Evangeline Booth.
Scattered throughout this pamphlet will be found photographic copies of answers received from the others. The Moody Bible Institute is a recognized authority among Protestants. They say, "The words appearing in italics . . . are not found in the original."

Saint Louis, Mo. 3/28/1913.

Moody Bible Institute,
Chicago, Ill.

Dear Sirs:

Will you please advise the significance of words in the bible appearing in italics?

Very truly,

R. G. Creekl

3440 Oxford Ave.,
Maplewood, Mo.

The words appearing in italics in our R.V. Bibles are not found in the original—they are interpretations for the purpose of making better English idiom.

Sincerely,

John Kelton
Assoc. Ed.
Christian Forum Magazine
Pay particular attention to the letter of Dr. Parkhurst of New York. He says that the words in italics “do not literally represent any word or words standing in the original.”

Hotel Ansonia
73rd Street and Broadway
New York City
April 12th 1913.

Mr. H. C. Creel.
3440 Oxford Avenue
Maplewood, Mo

My dear Sir:

Replying to your question of March 26th, permit me to say, that the italicized words in King James' version of the Scriptures are introduced for the purpose of giving the translation a good English finish, but do not literally represent any word or words standing in the original.

Yours very sincerely

C. H. Parkhurst
Do not overlook the letter of James Cardinal Gibbons, Prince of the Catholic Church in America. Through his secretary, the Cardinal says the words in italics are for EMPHASIS! This is unfortunate. His Eminence would have been wiser had he adopted the tactics of other divines and refused to reply. In connection with the Cardinal’s letter read the communication of Father C. L. Souvay, professor of Sacred Scriptures at Kenrick Seminary, St. Louis. His opening paragraph flatly contradicts the Cardinal. According to Archbishop Glennon, Father Souvay is authority.

Doesn’t the Cardinal KNOW? Or does he know and purposely dictate a false reply? Perhaps he did not see my letter. Is his secretary, versed in Scriptural matters, authorized to handle affairs of theology in the name of Cardinal Gibbons? The Cardinal has been widely quoted as opposing Woman Suffrage, Socialism and labor agitation. Is it possible that these speeches, too, have been written by the secretary? In view of his amazing letter Cardinal Gibbons certainly owes an explanation to Catholics who look to him for guidance upon matters of religion.

Cathedral Bells, Dec. 31

Mr. H. G. Creel

Dear Sir,

The Cardinal says
the words in italics are
for emphasis

Respectfully

L. D. Moran
April 2, 1913.

Mr. H. G. Creel,
3440 Oxford Avenue,
Maplewood, Missouri

Dear Sir:

Your letter dated March 27, making inquiry regarding the italicized words in the Bible, has been received.

In response to your inquiry we understand that in the King James version of the Bible these words, in italics did not appear in the original text and in making translation from the original into the English language it was necessary to add these words in order to give proper construction to the sentences.

With best wishes, we are,

Yours sincerely,

The Christian Science Publishing Society

by [Signature]

Manager
My dear Mr. Creel:

Assuming that your request in regard to significance of words of the Bible refers to the King James version, commonly used, the italics indicate that in the translation from one language to another, because of the peculiar idiomatic construction of the languages, certain thoughts expressed by words in one language are understood in the other. The words which appear in italics in the English Bible are the words which are supplied in the English version, but assumed in the original tongue.

Yours very truly,

[Signature]

Dean.

Mr. E. G. Creel,
3440 Oxford Avenue,
Maplewood, Minn.
Dear Sir:

The words appearing in Italics in the Bible are supplied by the revisers because of the fact that the English language contains no exact equivalent for the meaning expressed in the original language. The thought of the revisers is that the original meaning may be made more clear by the addition of these words.

You will find that in the latest revision of the Bible, the American Standard Revision of 1901, fewer words appear in Italics than in the older revisions.

Sincerely yours,
The letter of Pastor Russell, probably the best known preacher in the world, will not reproduce photographically, but is given below in type:

Dear Sir: In response to your inquiry of recent date, I would explain that in translating from the Hebrew and Greek languages into the English it became necessary to supply words to complete the sense of the English. These two languages, being inflected languages, they used much fewer words than we do in the English. Wherever it became necessary to supply words to complete the sense, these supplied words were printed in italics. This will enable you to understand why it is that in some cases the supplied words are not very well chosen.

Probably the best example of poorly chosen supplied words occurs in Isaiah 26:19. In this text the supplied words should have been omitted altogether. The result would have left the text in complete harmony with the teachings of the Lord and the Apostle Paul regarding the Church and the Body of Christ.

With Christian greetings, I remain,
Your servant in the Lord,
(Signed) C. T. RUSSELL.
AUTHOR'S LETTER TO FATHER SOUVAY.

On the advice of Archbishop J. J. Glennon, I am writing you to ask the significance of words in the Bible which appear in italics. I have been told that such words in the new testament might be termed quotations, that is, that whenever Jesus recalls the words of an old testament prophet and repeats them they appear in italics. From other sources I am informed that the words in italics are for emphasis. Still others contend that certain words in italics are "interpolated" for the purpose of making better English idiom. Will you please advise me fully upon the matter and greatly oblige?
Mr. H. F. Creel,
3440 Oxford Ave.,
Maplewood, Mo.

Dear Sir:

Your favor of April 28 at hand. In answer to your queries, I wish to say that both your first and third classes of informants are right, whereas the second class — who hold that certain words have been italicized for emphasis — are mistaken.

The modern editors of the Rheims New Testament are wont to set in italics quotations from the Old Testament, for not in Acts 1:30, the words of Cf. 23:36 are italicized, in the Authorised Version, whereas they are not in italics. In the edition of the Authorised Version which I have at hand, quotations are not in italics, but I have a tiny Oxford New Testament in which quotations are italicised. This custom of printing quotations in italics is a remnant of the old way of pursuing before quotation marks, which, as you know, were a relatively recent innovation, were, in use, then citations were generally marked out by a different kind of type, as may be seen from any old book.

In both the Rheims-Duran and King James Bibles (Revised Versions — English and American — included), it is the custom to print in italics words which have no equivalent in the original text and were introduced, either because they are necessary in English, or even, as you pointedly remark, for the purpose of making
The English claim. In this the editors were moved by a praiseworthy spirit of reverence for God's words. Moreover, in the case of the Catholic translators, such a distinction was made obligatory by Pope Clement VIII. in his preface to the Vatican edition of the Latin Vulgate issued in 1592. That the addition of such words was sometimes for the happy, as we see in several places, i.e., in instance, in both versions, 1 Cor. x. 11: "such also we will be indeed when present", the future tense may be deemed to weaken somewhat the thought of St. Paul: "we are" would be better in the Authorized Version. 1 Cor. vi. 26: "the last enemy shall be destroyed at death", the "that" in stiles has been long ago criticized by Protestant divines, as indeed conveying a wrong meaning, namely, that there are possibly enemies that shall not be destroyed, whereas the Apostle says: "the last enemy—death—shall be destroyed." The fact that two different kinds of words are thus italicized, while constituting in itself no great inconvenience, is nevertheless apt to puzzle a little. It were better, in my opinion, to include quotations between quotation marks and done in modern printing of other books, and to reserve italics for additions to the original text. I would not dare call them "proverbially interpolated"—made necessary by the very nature of the English language. Hoping that these simple remarks will be satisfactory, and putting myself and the little I know at your entire disposal, I am
Most sincerely yours,

Charles L. Lowery
Kennicott Seminary
1921 Case Ave.
St. Louis, Mo.
April 1st, 1913.

Mr. H.G. Creel,
3440 Oxford Ave.,
Englewood, N.J.

My dear Mr. Creel:

Replying to your letter of March 27th regarding the significance of words in the Bible appearing in italics I would say, that these words are not found in the original Greek or Hebrew, but are inserted for the purpose of making more intelligible the actual text. You will note that for the most part they are inconsequential. They are used merely for the purpose of tying up apparently unrelated phrases.

Cordially yours,

Charles Stegg
VARIOUS VERSIONS OF THE BIBLE

There are various versions and translations of the Bible. The one most commonly used among Protestants is the King James Version which outnumbers all others probably fifty to one. The Revised Version is a later translation of the Protestant book. The Catholic Bible is known as the Douay and Rheimish Version. None of the three are literal translations and all contain hundreds of interpolations in italics. Throughout the new testament of the Catholic Bible quotations from the old testament frequently appear in italics—this in addition to the interpolations. But in NONE of the versions are italics inserted for emphasis, James Cardinal Gibbons to the contrary notwithstanding.

As already explained, the original Greek and Hebrew were "inflected" languages. For many words in English there is no similar word in Greek or Hebrew. In order, then, to MAKE SENSE, the translators supplied or interpolated certain words in italics. For instance, the last verse in the King James Version reads—

The grace of our Lord Jesus Christ be with you all. Amen.

The original contained no equivalent for "be." Therefore the translators supplied the word and put it in italics. Since it does not change or confuse the meaning, no particular harm is done.

But what of a case where the original sense has been completely destroyed and a false meaning written into the words of Jesus—at the behest of the ruling class? There are many such, but we'll take one of the most familiar, the Parable of the Talents, contained in the 25th chapter of Matthew.

The parable opens with the 14th verse and closes with the 30th verse. For the sake of comparison the entire parable is reproduced, paralleling the King James Version with the Revised Version and the Douay and Rheimish Version with a literal translation from the original Greek.
16

FOUR VERSIONS OF MATTHEW

King James Version.

14 For the Kingdom of Heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one went away and digged in the earth and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And he that received the five talents came and brought other five talents, saying, Lord, thou deliverest unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received the two talents came and said, Lord, thou deliverest unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had re-

(Continued on Page 18)
IN PARALLEL COLUMNS
Douay and Rheimslih Version. (Catholic Bible.)

14 For even as a man going into a far country, called his servants, and delivered to them his goods.
15 And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability; and immediately he took his journey.
16 And he that had received the five talents, went his way, and traded with the same, and gained other five.
17 And in like manner he that had received the two, gained other two.
18 But he that had received the one, going his way, digged in the earth, and hid his lord's money.
19 But after a long time the lord of those servants came, and reckoned with them.
20 And he that had received the five talents, coming, brought other five talents, saying: Lord, thou deliveredst to me five talents: behold, I have gained other five over and above.
21 His lord said to him: Well done, thou good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.
22 And he also that had received the two talents came and said: Lord, thou deliverest to me two talents: behold, I have gained other two talents.
23 His lord said to him: Well done, good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.
24 But he that had received the one talent, came and said:

(Continued on Page 19)
received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown and gathering where thou hast not strayed.

25 And I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strayed:

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Revised Version

received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow and gathering where thou didst not scatter; 25 And I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. 26 But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; 27 Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. 28 Take ye away therefore the talent from him, and give it unto him that hath the ten talents. 29 For unto every one that hath shall be given and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. 30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.
Lord, I know that thou art an hard man; thou reapest where thou hast not sown, and gatherest where thou hast not strewed.

25 And being afraid, I went and hid thy talent in the earth: behold, here thou hast that which is thine.

26 And his lord, answering, said to him: Thou evil and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed: 27 Thou oughtest, therefore, to have committed my money to the bankers: and at my coming I should have received my own with usury.

28 Take ye away, therefore, the talent from him, and give it to him that hath ten talents.

29 For to every one that hath shall be given: and he shall abound: but from him that hath not, that also which he seemeth to have shall be taken away.

30 And the unprofitable servant, cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth.

knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewn: 25 And being afraid, having gone away, I hid thy talent in the earth: behold thou hast thine own. 26 And his lord responding said to him, Thou wicked and slothful servant, didst thou know that I gather where I have not sown, and reap where I have not strewn? 27 Therefore it behooved thee to put my money in the bank, and having come, I would receive my own with the product. 28 Therefore take the talent from him, and give it to the one having ten talents. 29 For to every one having it shall be given, and he shall superabound: but from the one not having shall be taken away even that which he has. 30 And cast ye the unprofitable servant into the darkness which is without: and there shall be weeping and gnashing of the teeth.
WHERE THE TRANSLATORS GET IN THEIR FINE WORK

Unless otherwise specified all quotations following are from the King James Version, the one most commonly used. The parable, opening with the 14th verse, begins:

14 For the kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods.

The five interpolated words, "the kingdom of heaven is" change and confuse the meaning of Jesus as completely as do the five words I have faked and written into the opening sentence of the Declaration of Independence. This interpolation is admittedly false, and Jesus, who was denouncing a system, has been made to say that it was like the kingdom of heaven.

In the Revised Version "the kingdom of heaven is" has been replaced by "it is as when." The Douay Version contains no italics in this instance and follows the literal translation very closely.

To one of these servants his lord gave five talents, to another two and to another one. Then he went away. Later he returned and demanded an accounting.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold I have gained beside them five talents more.

21 And his lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

In the two verses which follow, practically the same dialogue occurs between the lord and the servant with two talents.

If you go to church at all you’ve heard many sermons preached from this parable. And whether the pulpitore was Protestant or Catholic he ALWAYS praised the two servants who “gained.” The minister HAD to do this, for in the 14th verse he read to his congregation that what was to follow was like "the kingdom of heaven." The priest had no such Scriptural authority, genuine or interpolated, but he upheld these two men anyway.

Notice that the profitable servants “gained” 100 per cent. Heaven, according to the translators, is a place where busi-
ness is carried on on a basis of 100 per cent profit. Where $1,000 is charged for a $500 harp and $2,000 for a $1,000 crown. This is what has been preached to us for a thousand years. The servants who "gained" have ALWAYS been lauded, and we have been told to render "faithful service."

But what of the other? the servant who had one talent?

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown and gathering where thou hast not strawed.

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

Consider this a moment. The servant with one talent stood boldly before his lord and accused him of certain definite crimes. Reduced to plain, everyday English, he said: "I know you. I can see clear through you. You're a 'hard' man. You reap where you do not sow. You're a thief. You gather where you do not straw. You're a robber. You left me one talent to use in robbing FOR you while you idled in luxury. I WOULDN'T DO IT! And I took care that no one else should exploit with that talent. I HID it. If every other man in this kingdom bows to you, I WON'T! You've no RIGHT to the five talents 'gained' by the one servant. Nor to the two talents 'gained' by the other. You did nothing to EARN them. They do not BELONG to you. But the one talent you gave me I'm returning. The 100 per cent profit is stolen money. I'm assuming that this single talent really belongs to you. Here it is. 'Lo—thou—hast—thine.'"

He was the only one of the three who made any pretense that what he was delivering to the lord really belonged to him. His denunciation is one of the most dramatic passages in the entire Bible. The servant with one talent was the only MAN of the lot. He described his master and his methods to a dot. And the scoundrel makes no attempt to deny the charge. Instead, he stands on his dignity and blusters his way through the next two verses—

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed.

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.
This is the place where preacher and priest ALWAYS denounce the servant with one talent. The lord in the parable upbraids him, and, since this lord and his methods are like "the kingdom of heaven," whatever he says and does must be right.

Notice that in the 26th verse Jesus, who was not talking about the kingdom of heaven at all, makes the lord repeat the words of the rebellious servant, "Thou knewest that I reap where I sowed not," etc. The Teacher was patiently trying to impress something on his audience. To do this He was using one of the most effective methods of the platform—restatement. He wanted His auditors to learn the character of man the servant was opposing. He was depicting the ruling class and the robber methods by which it profited. And He was doing this to instill a spirit of revolt. To drive home and clinch the idea of legal robbery He gave expression to the 27th verse—

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

There can be no two meanings to these words of Jesus. The verse is very clear. Instead of upholding this lord He was violently condemning him and his system. And He branded usury out-and-out robbery by making the lord say, "I should have received mine own with"—SOMETHING THAT WASN'T MY OWN—"usury."

The translators have defended profit, rent and interest. JESUS NEVER DID! By the interpolation of five words in the 14th verse they have made Him uphold usury. Imagine Jesus, the Carpenter, glorifying a usurious system as like "the kingdom of heaven!" This in face of all the rest of the Bible, which is filled with denunciations of usury.

Deuteronomy 23:19.

Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury.

There are no ITALICS in that verse, either. Moses claimed to speak under the direct inspiration of God Almighty. And in that one verse there are five condemnations of usury.

Nehemiah 5:7

Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.
Somehow or other I rather “warm up” to this prophet, Nehemiah. He not only condemned usury in private, but he went out on the street corner and denounced it to the people. “I set a great assembly against them.” That’s exactly what Jesus was doing in the Parable of the Talents. If you want to know what the Bible has to say about usury read Exodus 22:25; Leviticus 25:36; Proverbs 28:8; Ezekiel 18:8, 13 and 17, and Ezekiel 22:12. There are plenty more, but these will give you a start.

The pulpiteer may say that there’s a difference between the “usury” of Bible times and the “interest” of today. If he does, call his attention to the 27th verse in the Revised Version which says “bankers” instead of “exchangers” and “interest” instead of “usury.” Or to the Douay Version which says both “bankers” and “usury.” Or to the literal translation which says the money should have been put in “the bank” so the lord could have received his “own” with—the product.

I have had my attention called to the fact that “after a long time” this lord returned; that the two servants were, perhaps, a number of years in “gaining” the 100 per cent profit and that since this extended over a “long time” no harm was done. Indeed! If I shoot you dead instantly or slowly poison you to death over a term of years, does the latter method make me any less a murderer?

The apologist may say that by “talent” Jesus meant skill and ability. Then turn back to the 15th verse wherein this lord gave “to every man according to his several ability.” These servants HAD ability. They had skill. The parable deals with MONEY and the exploitation of people through the ownership of money. A talent was a unit of money. A silver talent was worth $1,500, a gold talent, $15,000. Jesus makes this lord distinctly say that his “money” should have been put to the exchangers. The Biblical scholar who “interprets” the word “talent” as skill and ability is consciously practicing gross deception.

This parable may be figured up and down, crosswise and on the bias. Capitalist apologists may twist it around, turn it upside down and take it to pieces, but they CANNOT alter the fact that with all the force at His command Jesus was denouncing the entire system of usury, interest, gain without effort, profit—whatever you care to call it. We of today know it as capitalism.

Luke relates what is evidently the same parable in the 19th chapter, beginning with the 12th verse and closing with the
27th verse. He tells of a lord who had ten servants. He gave them various sums of money and "went into a far country to receive for himself a kingdom." Notice the 14th verse:

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

See that word "man" in italics. It changes the whole sense of the verse. The message was, "We will not have this to reign over us." "We will not have THIS to reign over us." What they said was, "You shall not leave money with your hirelings to exploit us while you take a pleasure jaunt. "We will not have this to reign over us." It's very clear if we leave out the one interpolated word in italics.

Continuing in the 25th chapter of Matthew the Nazarene further shows the caliber of the viper—whose methods the translators have likened to the kingdom of heaven—by making him say:

28 Take therefore the talent from him, and give it to him which hath ten talents.
29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.
30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

And so closes the parable.

Robbed of its falsity, stripped of its slander, torn from the vicious lie written into it to befuddle the workers it becomes so plain that "wayfaring men, though fools, shall not err therein." (Isaiah 35:8).

Far from describing the kingdom of heaven Jesus was illustrating a condition in the society of His day—and ours. The parable was purely economic and dealt with economic injustice. It is as true today as when uttered by the Agitator.

Now, as then, there is a master class which devotes its time to pleasant journeys into far countries and lives off the enforced toil of the working class.

Now, as then, this idle class reaps where it does not sow and gathers where it does not straw.

Now, as then, the master class gives the workers access to its capital on condition they produce immense profits and lay them at the feet of the owners.
Now, as then, the workers who labor without question and lend themselves to the devilish schemes of exploiters are lauded, praised and extolled—"Well done, good and faithful servant."

Now, as then, the men who drive their comrades most mercilessly are promoted into positions of greater and greater authority—made "rulers over many things." The foreman with least mercy on children is the one selected to fill a vacancy as cotton mill superintendent. The policeman who cracks heads ruthlessly on strike duty is the one most likely to be made chief. The militiaman who murderously pierces the heart of his brother is the one selected to wear shoulder straps. Now, as then, this the measure of the favorites of Capitalism made "rulers over many things."

But now, as then, there is a defiant class, a minority, which refuses to do the dirty work of the masters. They stand before the multitude and denounce the robbers, decry their methods and condemn their system. They, too, say to the masters that usury is NOT their "own." And they "set a great assembly against them."

Now, as then, the rebellious class is hounded by the masters, blacklisted and consigned to "outer darkness." They are hunted at every turn, starved, oppressed, denied employment, imprisoned, tortured, court-martialed, wounded and murdered. On them is visited "weeping and gnashing of teeth."

And that, the translators lyingly tell us, is like "the kingdom of heaven."

Now, as then,—

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 . . . from him that hath not shall be taken away even that which he hath.

When a man has nothing, how can something be taken from him? You've seen it happen more than once. Don't you remember? There was a man in the shop known as an agitator. First he was warned. Then his wages were cut. He was put on short time and the hardest, meanest work given him. Petty faultfinding was resorted to by a "faithful" straw boss. Poverty tightened and tightened on the agitator till he had "nothing." Then they took from him even that which he had—his job.

At every step in his rebellion he was following the lead of the greatest rebel the world has ever known. And because he trod in the footsteps of the Carpenter, the master class,
and its translators and pulpiteers, vented upon the agitator their spite, hatred and persecution—as their forefathers did upon Him.

The infamous liars have made it appear that Jesus said their foul vengeance was like the kingdom of heaven. They have glorified this degenerate lord, typical of the plundering capitalist class. They have twisted, distorted, revamped and confused the message of Jesus to make it fit the unholy reign of Mammon.

The Parable of the Talents was delivered on the Mount of Olives. As originally told—without the italics—it was one of the most bitter of all Christ’s denunciations of the exploiting class. It branded them “hard” men, thieves, idlers and murderers. It connected the despised “exchangers” and the exalted “lords” as one gang banded for the enslavement of the toilers. It was a cut across the face to the lickspittle worker who obeyed without question and undertook work too loathsome for even his depraved master to touch. Worst of all, it upheld rebels against the system. It encouraged them—but warned them what to expect till they became strong enough to control.

The whole thing was so revolutionary that the plunderbund took action at once. According to Matthew it was the last of Christ’s parables. In the 4th verse of the next chapter Matthew relates that the ruling class “consulted that they might take Jesus by subtility and kill him.” In the 15th verse He is betrayed. His crucifixion follows rapidly.

But the murder of the Agitator failed to stem the revolutionary propaganda He gave to the workers. So at a later date the ruling class again “consulted that they might take Jesus by subtility and kill”—His message. The purpose of this pamphlet is to uncover one step in that later conspiracy. By the interpolation of five lying words at the opening of this parable the jackals have converted His blistering condemnation into a psalm of praise for capitalism. And this has been repeated many, many times throughout both Catholic and Protestant Bibles.

But what of preachers and priests who have KNOWN this for ages, who know it NOW and refuse to answer a straightforward letter or worse—saying the words in italics are for emphasis? It is true that the Catholic Bible contains not one italicized word in this entire chapter. But elsewhere there are other interpolations fully as misleading as the one we have examined. I could cite these, but Father Souvay courageously points out one in his letter to me.
If there’s a hell I wonder what part is reserved for devils who KNOWINGLY distort the words of Jesus and make His message of freedom a chain about the necks of the workers. Before capitalism had a chance to tamper with His words, when He spoke to the people in person, we’re told that “the common people heard him gladly.” (Mark 12:37.) Why do the workers shun church today? Look to your italics, Pulpiteers! Instead of the manly, revolutionary doctrine of the Carpenter, many of you preach a milk-and-water, italicized, fawning philosophy urging submission to a master class. You’re preaching directly AWAY from what Jesus taught. And your words do not ring true. They have no meaning for us. We’ve uncovered your italics and now we know WHY your sentences are hollow.

AWAY WITH YOUR ITALICS! We will have none of them. Stand before us honestly, squarely, like men. Give us the ringing words of our Comrade and we, too, will “hear gladly.” There was nothing mysterious about His message. It does not require four years in a Protestant seminary nor fifteen years in a Jesuit college to understand what He said. If you will NOT tell us the truth we’ll go to the best record we have, skip the italics, and get His message direct.

If you preach the real words of Jesus you’ll lose your rich pewholders. Certainly! “No man can serve two masters.” (Matthew 6:24; Luke 16:13). The robbers will withdraw their support and you’ll drive the exchangers from the temple. (Matthew 21:12; Mark 11:15). But if you preach the italics of Capitalism the vandals will reward you, saying, “Well done, good and faithful servant.” And you’ll continue to drive the workers from the churches. The cloak is off now! You MUST take your stand one way or the other. “He that is not with me is against me.” (Matthew 12:30; Luke 11:23). You must make your decision.

The Parable of the Talents needs no “interpretation”—italicized or otherwise. It is clear, vitriolic and to the point. Profit, rent and interest, the specific things condemned in this and other parables, are creatures of the industrial and political system which the Socialist calls Capitalism. While Socialism is neither a religious nor an irreligious movement its aims are in striking accord with the economic philosophy of the Nazarene—when that philosophy is not rewritten and purposely distorted with interpolations.

If Capitalism, the private ownership of things publicly used and a mortgage on things privately used, is to continue, the italics should be allowed to stand. This figure of the lord
remains the legal, lawful, proper type of Capitalist employer. Read in the italics and men in positions of power and authority can, and do, quote Scripture for exacting the utmost from their hirelings. They can, and do, piously consign to "outer darkness" all who oppose their undisputed rule. Allow this fake to stand and the Vice Commissions of yesterday which pried into wages paid women employes were impertinent bodies acting entirely out of their sphere. Thunder this admitted lie to the workers and the two "profitable servants" become examples for the toilers.

But if Capitalism is to be annihilated, if it is to be replaced by a Co-operative Commonwealth wherein all things publicly used shall be publicly owned and the things privately used shall be privately owned, then profit, rent and interest must go with the vicious system which nourishes them. This lord and the class he typifies must become known for what Jesus declared them—and for what they are—parasites. The servant with one talent must be raised from the depth to which vandals have cast him and become an inspiration for the workers of today.

This was the economic message of Jesus nineteen hundred years ago. It is the revolutionary demand of Socialism today. In the former age the Chief Priests, the Scribes and the Pharisees were instrumental in bringing about the crucifixion of the Man. Today, almost without exception, they are seeking to strangle His message.

This pamphlet will meet with severe criticism. But remember this: nothing hurts but the truth, and that doesn't hurt unless it HITS. The rascals who are hit will cry that I'm attacking religion. I am not. I'm attacking crooked translators, crooked preachers and crooked priests. Any clergyman who has explained to his congregation the significance of words in the Bible which appear in italics will welcome this pamphlet. Pulpiteers who have tickled the ears of wealthy pewholders by preaching italics as the words of Jesus will consign me to "outer darkness"—because they've been HIT.

The Bible contains thousands of interpolations and many mistranslations, not all in italics. For the present, however, glance through your Bible, notice the words in italics and see where the masters have gagged the Galilean by writing their own words into His utterances.

And of this you may be sure: Wherever Jesus appears to uphold tyranny and treachery, whenever His words are so preached as to urge submission to a master class, IT'S A LIE! And the scorn of an outraged laity should be visited upon both the lie and the liar.
What the Socialists Teach
The Socialist Party Platform
Adopted by National Convention at Indianapolis, Ind., May 1912, and by Referendum vote of the Membership of the Socialist Party, August 4, 1912

The Socialist party declares that the capitalist system has outgrown its historical function, and has become utterly incapable of meeting the problems now confronting society. We denounce this outgrown system as incompetent and corrupt and the source of unspeakable misery to the whole working class.

Under this system the industrial equipment of the nation has passed into the absolute control of plutocracy, which exacts an annual tribute of hundreds of millions of dollars from the producers. Unafraid of any organized resistance, it stretches out its greedy hands over the still undeveloped resources of the nation—the land, the mines, the forests and water powers of every state in the union.

In spite of the multiplication of labor-saving machines and improved methods in industry, which cheapen the cost of production, the share of the producers grows ever less, and the prices of all the necessities of life steadily increase. The boasted prosperity of this nation is for the owning class alone. To the rest it means only greater hardship and misery. The high cost of living is felt in every home. Millions of wage-workers have seen the purchasing power of their wages decrease until life has become a desperate battle for mere existence.

Multitudes of unemployed walk the streets of our cities or trudge from state to state awaiting the will of the masters to move the wheels of industry.

The farmers in every state are plundered by the increasing prices exacted for tools and machinery and by extortionate rent, freight rates and storage charges.

Capitalist concentration is mercilessly crushing the class of small business men and driving its members into the ranks of propertyless wage-workers. The overwhelming majority of the people of America are being forced under a yoke of bondage by this soulless industrial despotism.

It is this capitalist system that is responsible for the increasing burden of armaments, the poverty, slums, child labor, most of the insanity, crime and prostitution, and much of the disease that afflicts mankind.

In the face of these evils, so manifest that all thoughtful observers are appalled at them, the legislative representatives of the Republican and Democratic parties remain the faithful servants of the oppressors. Measures designed to secure to the wage-earners of this nation as humane and just treatment as is already enjoyed by the wage earners of all other civilized nations have been smothered in committee without debate, and laws ostensibly designed to bring relief to the farmers and general consumers are juggled and transformed into instruments for the exaction of further tribute. The growing unrest under oppression has driven into these two old parties to the enactment of a variety of regulative measures, none of which has limited in any appreciable degree the power of the plutocracy, and some of which have been perverted into means for increasing that power. Anti-trust laws, railroad restrictions and regulations, with the prosecutions, indictments and investigations based upon such legislation, have proved to be utterly futile and ridiculous.

Nor has this plutocracy been seriously restrained or even threatened by any Republican or Democratic executive. It has continued to grow in power and insolence alike under the administrations of Cleveland, McKinley, Roosevelt and Taft.

In addition to this legislative juggling and this executive conivance, the courts of America have sanctioned and strengthened the
hold of this plutocracy as the Dred Scott and other decisions strengthened the slave-power before the civil war. They have been used as instruments for the oppression of the working class and for the suppression of free speech and free assembly.

We declare, therefore, that the longer sufferance of these conditions is impossible, and we purpose to end them all. We declare them to be the product of the present system in which industry is carried on for private greed, instead of for the welfare of society. We declare, furthermore, that for these evils there will be and can be no remedy and no substantial relief except through Socialism, under which industry will be carried on for the common good and every worker receive the full social value of the wealth he creates.

Society is divided into warring groups and classes, based upon material interests. Fundamentally, this struggle is a conflict between the two main classes, one of which, the capitalist class, owns the means of production, and the other, the working class, must use these means of production on terms dictated by the owners.

The capitalist class, though few in number, absolutely controls the government—legislative, executive and judicial. This class owns the machinery of gathering and disseminating news through its organized agencies. It subsidizes seats of learning—the colleges and schools—and even religious and moral agencies. It has also the added prestige which established customs give to any order of society, right or wrong.

The working class, which includes all those who are forced to work for a living, whether by hand or brain, in shop, mine or on the soil, vastly outnumbers the capitalist class. Lacking effective organization, this class is unable to enforce its will. Given such class solidarity and effective organization, the workers will have the power to make all laws and control all industry in their own interest.

All political parties are the expression of economic class interests. All other parties than the Socialist party represent one or another group of the ruling capitalist class. Their political conflicts reflect merely superficial rivalries between competing capitalist groups. However they result, these conflicts have no issue of real value to the workers. Whether the Democratic or Republican party wins politically, it is the capitalist class that is victorious economically.

The Socialist party is the political expression of the economic interests of the workers. Its defeats have been their defeats and its victories their victories. It is a party founded on the science and laws of social development. It proposes that, since all social necessities today are socially produced, the means of their production and distribution shall be socially owned and democratically controlled.

In the face of the economic and political aggressions of the capitalist class the only reliance left the workers is that of their economic organizations and their political power. By the intelligent and united use of these, they may resist successfully the capitalist class, break the fetters of wage slavery, and create the conditions for the future society, which is to displace the capitalist system. The Socialist party appreciates the full significance of class organization and urges the wage earners, the working farmers and all other useful workers everywhere to organize for economic and political action, and we pledge ourselves to support the toilers of the fields as well as those in the shops, factories and mines of the nation in their struggle for economic justice.

In the defeat or victory of the working class party in this new struggle for freedom lies the defeat or triumph of the common people of all economic groups, as well as the failure or triumph of popular government. Thus the Socialist party is the party of the present day revolution, which marks the transition from economic individualism to Socialism, from wage slavery to free co-operation, from capitalist oligarchy to industrial democracy.

**WORKING PROGRAM.**

As measures calculated to strengthen the working class in its fight for the realization of its ultimate aim, the co-operative commonwealth, and to increase its power of resistance against capitalist oppression, we advocate and pledge ourselves and our elected officers to the following program:
COLLECTIVE OWNERSHIP.

1. The collective ownership and democratic management of railroads, wire and wireless telegraphs and telephones, express services, steamboat lines and all other social means of transportation and communication and of all large-scale industries.

2. The immediate acquirement by the municipalities, the states or the federal government of all grain elevators, stock yards, storage warehouses, and other distributing agencies in order to reduce the present extortionate cost of living.

3. The extension of the public domain to include mines, quarries, oil wells, forests and water power.

4. The further conservation and development of natural resources for the use and benefit of all the people:
   (a) By scientific forestation and timber protection.
   (b) By the reclamation of arid and swamp tracts.
   (c) By the storage of flood waters and the utilization of water power.
   (d) By the stoppage of the present extravagant waste of the soil and of the products of mines and oil wells.
   (e) By the development of highway and waterway systems.

5. The collective ownership of land wherever practicable, and in cases where such ownership is impracticable, the appropriation by taxation of the annual rental value of all land held for speculation or exploitation.

6. The collective ownership and democratic management of the banking and currency system.

UNEMPLOYMENT.

The immediate government relief of the unemployed by the extension of all useful public works. All persons employed on such works to be engaged directly by the government under a workday of not more than eight hours and at not less than the prevailing union wages. The government also to establish employment bureaus; to lend money to states and municipalities without interest for the purpose of carrying on public works, and to take such other measures within its power as will lessen the widespread misery of the workers caused by the misrule of the capitalist class.

INDUSTRIAL DEMANDS.

The conservation of human resources, particularly of the lives and well-being of the workers and their families:

1. By shortening the workday in keeping with the increased productiveness of machinery.
2. By securing to every worker a rest period of not less than a day and a half in each week.
3. By securing a more effective inspection of workshops, factories and mines.
4. By forbidding the employment of children under sixteen years of age.
5. By the co-operative organization of the industries in the federal penitentiaries for the benefit of the convicts and their dependents.
6. By forbidding the interstate transportation of the products of child labor, of convict labor and of all uninspected factories and mines.
7. By abolishing the profit system in government work, and substituting either the direct hire or labor or the awarding of contracts to co-operative groups of workers.
8. By establishing minimum wage scales.
9. By abolishing official charity and substituting a non-contributory system of old-age pensions, a general system of insurance by the state of all its members against unemployment and invalidism and a system of compulsory insurance by employers of their workers, without cost to the latter, against industrial diseases, accidents and death.
POLITICAL DEMANDS.

1. The absolute freedom of press, speech and assemblage.

2. The adoption of a graduated income tax, the increase of the rates of the present corporation tax and the extension of inheritance taxes, graduated in proportion to the value of the estate and to nearness of kin—the proceeds of these taxes to be employed in the socialization of industry.

3. The abolition of the monopoly ownership of patents and the substitution of collective ownership, with direct rewards to inventors by premiums or royalties.

4. Unrestricted and equal suffrage for men and women.

5. The adoption of the initiative, referendum and recall and of proportional representation, nationally as well as locally.

6. The abolition of the Senate and of the veto power of the President.

7. The election of the President and the Vice-President by direct vote of the people.

8. The abolition of the power usurped by the Supreme Court of the United States to pass upon the constitutionality of the legislation enacted by Congress. National laws to be repealed only by act of Congress or by a referendum vote of the whole people.

9. The abolition of the present restrictions upon the amendment of the constitution, so that that instrument may be made amendable by a majority of the voters in the country.

10. The granting of the right of suffrage in the District of Columbia with representation in Congress and a democratic form of municipal government for purely local affairs.

11. The extension of democratic government to all United States territory.

12. The enactment of further measures for general education and particularly for vocational education in useful pursuits. The Bureau of Education to be made a department.

13. The enactment of further measures for the conservation of health. The creation of an independent bureau of health, with such restrictions as will secure full liberty to all schools of practice.

14. The separation of the present Bureau of Labor from the Department of Commerce and Labor and its elevation to the rank of a department.

15. Abolition of all federal district courts and the United States Circuit Courts of Appeals. State courts to have jurisdiction in all cases arising between citizens of the several states and foreign corporations. The election of all judges for short terms.

16. The immediate curbing of the power of the courts to issue injunctions.

17. The free administration of the law.

18. The calling of a convention for the revision of the constitution of the United States.

Such measures of relief as we may be able to force from capitalism are but a preparation of the workers to seize the whole powers of government, in order that they may thereby lay hold of the whole system of socialized industry and thus come to their rightful inheritance.
Sorrows of Cupid.

Eight years ago Kate Richards O'Hare wrote a little 64-page booklet, "What Happened to Dan"—when the great edition was exhausted the book was expanded into 112 pages and called "The Sorrows of Cupid"; when time would permit, Mrs. O'Hare continued the work of enlarging and improving this beautiful work until now it is a fine large volume of many chapters. It covers the entire case of capitalism from the point of most intense human interest. Love—marriage—home—babies, all the sweet and tender thoughts that this gifted writer has expressed in her many written articles are gathered here: a book that every wife and mother, every husband and father, every lover and maidsen should have by them. Life will be sweeter and richer for you when you have used "The Sorrows of Cupid."

Workers in American History.

James Oneal of Terre Haute, Ind., spent seven years of study and research to write a book, "The Workers in American History," telling for the first time the history of the American working mass, from the days of Columbus until the Mexican War. This is a wonderful book.

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<th>LAW AND THE WHITE SLAVER—</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>By Kate Richards O'Hare: The cause of White Slavery.........</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No. 2</th>
<th>CHURCH AND THE SOCIAL PROBLEM—</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>By Kate Richards O'Hare—For minister or layman...............</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No. 3</th>
<th>COMMON SENSE AND THE LIQUOR QUESTION—</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>By Kate Richards O'Hare—This settles the &quot;wet&quot; and &quot;dry&quot;....</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No. 4</th>
<th>PROSTITUTION FOR PROFIT—</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>By H. G. Creel—Will work a revolution..........................</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No. 5</th>
<th>TRICKS OF THE PRESS—</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>By H. G. Creel—Tricks of newspapers exposed..................</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No. 6</th>
<th>NEWSPAPER FRAUDS—</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>By H. G. Creel—Completes the story in No. 5................</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No. 7</th>
<th>SOCIALISM AND FREE LOVE—</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>By Allen W. Ricker—You have been waiting for this...........</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No. 8</th>
<th>A WAVE OF HORROR—</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>By Henry M. Tichener—From first to last this is great.......</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No. 9</th>
<th>SOCIALISM IN ACTION—</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>By Allen W. Ricker—Ricker's great speech.......................</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No. 10</th>
<th>THE EVILS OF CAPITALISM—</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>By H. M. Tichener—Tichenor tears the hide off................</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No. 11</th>
<th>MILITANT SOCIALISM—</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>By James Oneal—The Way To Get It............................</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No. 12</th>
<th>THE POLITICAL ECONOMY OF JESUS—</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>By A. W. Ricker—An Eye Opener.....</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No. 13</th>
<th>WAR!—</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>By Howard Caldwell—Shows Why Men Fight......................</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No. 14</th>
<th>RIP-SAW MOTHER GOOSE—</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>By H. M. Tichener—Catchy Jingles............................</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No. 15</th>
<th>SOCIALISM FOR THE FARMER—</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>By Oscar Ameringer—For Farmers Who Farm.....................</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No. 16</th>
<th>WOMAN UNDER CAPITALISM—</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>By H. M. Tichener—Every Woman Should Read It................</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
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</thead>
<tbody>
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<table>
<thead>
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<th>SABOTAGE—</th>
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<tbody>
<tr>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>No. 19</th>
<th>SOCIALISM IN FAITH AND PRACTICE—</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>By Rev. Thomas E. Greene...........</td>
</tr>
</tbody>
</table>

<table>
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<tr>
<th>No. 20</th>
<th>TRICKS OF THE TRANSLATORS—</th>
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</thead>
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