THE
Parlor Provocateur
OR
FROM SALON TO SOAP-BOX

THE LETTERS OF
KATE CRANE GARTZ
With an Introduction by
MARY CRAIG SINCLAIR

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These are embarrassing days, when everyone is learning about the hidden desires of the human heart, and by the instrument of psycho-analysis we are probing the depths of our own souls, and discovering how our characters have come to be what they are. Each of us is accused of a shocking preponderance of egotism; and those formerly exalted beings called poets and artists prove to be the worst of all. So what is to be gained by reticence, and why should not anyone who has lived an interesting life write an autobiography? So I argued to Kate Crane Gartz, whose mail contains many letters from people asking to meet her and to know about her, and whose unusual personality has caused the millionaire suburb of Altadena to become known in far-off Russia and India, as well as in the office of the district attorney of Los Angeles County. Novelists, I said, go to great pains to "create" a character for a novel; they sit down and ponder how to make a heroine "real," how to make her seem a living human being. And here you are, already alive, already real, and just as interesting as any painfully wrought heroine of fiction.

But her shyness was not to be overcome; and so it falls to me to tell about her, and to select some of her many letters of "protest"—in spite of her own protest against this step. "What value can they have?" she asked. "Each one was written at a moment when I felt that some evil thing in our community called for the
outcry of some justice-loving member of the community—if such a person there were. Many of those evil things are past now and done with—at any rate, the victims are dead or forgotten.” But then, after a little thought, she realized that the evil things are not past; they are symptoms of a widespread social disease, which is not cured, but on the contrary has what may be a death-grip on humanity. And when she argued that there were other pens more capable than hers, and that a book might be a costly thing, and it might be better to give the money, as so much other money has been given by her, to enable others to voice the cry for justice—to all this I answered that a personality is often quite as effective as a piece of fine writing; an act is as important as a speech; and when a woman, born to luxury and command, dowered with every gift to shine in the so-called “great world” of pleasure and power, is moved by the elemental impulse of human sisterhood and world sympathy to step from a safe and high place, to break with family and friends, to face sneers and insults, persecution and even serious threat of arrest and prison—this, I say, is a thing of genuine social significance, and the words of such a woman, untrained as they may be, have an eloquence of their own, and go to the heart of all people of true judgment. At the very least these letters, and the glimpse of such a personality, might arouse other rich women to realize their duty in these grave and cruel days. And if only one such should be reached—how much good even one might do with the power of wealth!

If you doubt the power that is in the hands of one woman who has vision and the means to realize it. I
can tell you that at least those who protect the exploiters are aware of her power. A few days ago an acquaintance of mine happened to be in the office of a public prosecuting official of this vicinity, and the name of Kate Crane Gartz chanced to be mentioned. "Oh, you know her?" said the official. "Well, I've been trying to get her for five years, and I'm going to get her if it takes the rest of my life!" This concerning the sister of a world-famous United States ambassador, a woman who is heir to part of one of America's great industries, an intimate of our so-called "best society." The reason for it is because there have been few acts of public injustice committed in the interest of California's ruling class during the past eight or ten years that this woman has not registered protest, sometimes public, sometimes private, but none the less productive of discomfort to the masters of privilege. They know her also in other parts of the country—the post office carries her "protests" to far-off parts.

Mrs. Gartz was one of the first of the so-called "parlor Bolsheviks," a phenomenon of our social order which astounded Blasco Ibanez when he came to America. When I was considering what I could do to entertain the distinguished guest in Pasadena two or three years ago, I asked him, should we gather the literati of the bourgeois world, the poets and screen writers, or would he like to meet our "parlor Bolsheviks." "What are 'parlor Bolsheviks'?" he asked at once. "Millionaire Socialists," I said; and he was incredulous. This was a paradox! Could such a thing be? I insisted it was true, and set the day for a dinner to prove it to him. A few hours before the event his secretary telephoned to know if dinner-
clothes were proper—which showed that he still could not believe that the thing really existed; these “parlor Bolsheviks” must be cow-boys or ranchers who had “got rich quick,” through striking oil or gold, and had not yet had time to forget the sorrows of the common people—or to obtain dress-clothes! Ibanez was amazed to meet eight or ten well-bred “ladies and gentlemen” in fashionable dinner-clothes. The writer and her husband were the only ones who were not millionaires; and everyone had inherited his millions, and had come to his radicalism as the result of intellectual and moral conviction.

When I first heard of Kate Crane Gartz and her interest in the Socialists, I thought it might be a passing whim, the perverse notion of a spoiled darling of fortune. An old girlhood friend of hers assured me that such was the explanation. “She got interested in such people through charitable activities and settlement work with Jane Addams. Having been opposed by some of her family and friends, she persists in it in a spirit of defiance.” But I know better now. I have seen her weep too often; I have seen her tried too often; I have seen her dragged hither and thither in discomforting fashion, sharing crises in the lives of those who called upon her for help. I shall never forget the night that the editor of the “Dug-out” was thrown into jail in Los Angeles. All of us knew that he had served three years as a volunteer in the trenches; also we knew the doctor who had examined him and found his throat rotting away as a result of being gassed. We knew that his wife and child were destitute; we knew that his only crime was that he had opposed the use of returned soldiers as strike-breakers in Los Angeles.
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So, the night he was thrown into jail, we thought of his weak physical condition, and that a sojourn in that filthy hole might result in pneumonia. I telephoned Mrs. Gartz the news, late at night, after she had retired. In fifteen minutes she had risen, and driven her own car alone through the dark suburbs to my house—arrayed in a heavy coat and her night-gown! Early the next morning she placed seventy-five hundred dollars in cash in the hands of an attorney, and the radical editor was out of the physical filth and mental agony of jail.

Nor was this an act of mere emotion. She knew what she was doing. She was not "rescuing the fallen brother," as other club-women and charitable people do. She was enabling a fighter for social justice to go on fighting. For Mrs. Gartz reads and studies; she has found out what is wrong with America, and with the world, and what is to be done about it. Great tests came to her—world crises, and also domestic convulsions; but nothing ever diverted her. She moves with elemental certainty; her kindness is never to be frightened, her love is as persistent, as determined to have its way as a river. To the victims of oppression, one and all, she is, quite simply and as a matter of course, a mother; while to the doers of oppression she must be as a great fly forever buzzing in the room. She will not let them alone!

You may think that many of these letters were thrown into someone's trash-basket. But not so; for every now and then a newspaper takes up one of them, and puts it on the front page; now and then a press agency sends one all over the continent—such is the magic power of wealth! It is the old story of the persistence which wears
away the stone. You will note that quality in these letters—they are very simple, they deal with fundamental truths, and they are not afraid to repeat the same thing—forever and ever, until somebody does something about it!

You may be disposed to imagine her as of the “fire-eating” type; but just the opposite is true. She is above all things maternal, and personally loving; naturally a very grave and dignified type of woman. When she finally gave her consent to the publication of these letters, the reason that moved her was characteristic: she would have them in convenient form, to be given to friends and members of her family, who might come at least a little better to understand what she is trying to do! This persistence in love, and the simple homely aspect of it, such as family re-unions and birthday parties, and “presents”—often following cruel clashes of opinions—has seemed to me one of the proofs of that grain of love in the human psyche which forbids us to despair.

Kate Crane Gartz was “one of those pacifists” during the war; and she suffered in more ways than one. All the maternal instincts of her very maternal being were horror-stricken at the spectacle, the wholesale “slaughter of the innocents.” Her own young sons were in the service, against their mother’s sincere conviction that not only was war wrong, but that all the European governments involved were equally greedy and militaristic, and that each had the spoils of war as its chief aim—something which has since been amply proven. The “peoples,” including the German people, were being victimized by selfish rulers.

To risk the loss of her sons in such a cause was agony
to her. To see the sons of a whole world of mothers sacrificed to settle political questions drove her to a very dangerous out-spokenness. Federal agents and spies prowled around her home and beset her friends. This, however, did not disturb her. She looked on it, naively, as a chance to make converts! I remember one day when I was much upset by an agent who appeared at my home and questioned me about her; I went to her and told her that I thought she was running great risk of arrest, pointing out to her that the government was not confining its attention to the "poor and lowly" pacifists; her position was not impregnable—even if her brother was entertaining Woodrow Wilson at his country home!

"But I ought to be in jail!" she replied. "Look how many others are there for saying no more than I say!"

"You are talking nonsense," I said. "You couldn't stand it a minute. You love comfort and cleanliness. In jail the filth and vermin——"

"Ugh!" She shuddered, and tears came into her eyes. "Just think how many are there now—and only for opposing this murderous war!"

"But you can do more good outside—bailing the others out," I told her.

"That is probably true," she said, and so I thought I had succeeded in winning her to caution. I was sincere—believing she could do more good in the way I proposed; and besides, I was supporting the war!

The next night she dropped in and told me quite casually how an agent had been to see her that morning. "What course did you take with him?" I asked, and she exclaimed, with great vexation, "They don't want to see
the truth! I asked him if he wasn't ashamed to be supporting war—and in such a way—sneaking around spying on people! I invited him to stay to lunch, so I could have longer to talk to him. I thought I might convert him."

"Did he stay?" I asked.

"Yes—but it's no use! They don't want to see the truth. I did not get to say all I had to say, as there was so little time at lunch, so I invited him to drive in with us to the concert. But he wouldn't. He didn't want to hear any more!"

But this was not the only side to the story. To her naive surprise, she was winning the suspicion and hatred of the whole community, where formerly, as a benefactress and patron of charities, she had received only affection and respectful consideration. At club meetings and other gatherings people pointedly avoided her—and she was not accustomed to that! Clergymen were curt to her, and bankers asked her to withdraw her accounts! Incredible as it may seem, a certain pastor of a very wealthy church in Pasadena applied to her for personal aid—and at the very time that he was refusing all sympathy with her ideas, and to those who suffered for expressing them. He and his wealthy parishioners were in cordial agreement on all social questions, but they did not allow him sufficient income, and so he relied upon Mrs. Gartz's kindness of heart to supply him with a thousand dollars to pay his personal debts!

This sort of thing is not conducive to the happiness of a sensitive person. I think the way in which it hurt her most was the disillusionment of it. She tries so hard
to believe that human beings are all naturally loving, and eager to do justice to one another—if they could know what justice is! Every disillusionment is a moral crisis in the development of an individual soul, a point at which one turns either toward hope or despair, toward love or bitterness. In her position, of dispenser to those in distress, Mrs. Gartz has naturally had many disillusionments. She has been sought and sometimes imposed upon by all sorts of grafters, from the crudest to the most subtle. The very fact of having so much of the selfish and mean side of human nature brought to one’s attention is enough to drive one to despair. But in the seven years that I have known Mrs. Gartz, she has established in my mind a record as the most consistent and persistent exponent of the Christian ideal of any person I know. Never, even in the face of the most discouraging case of selfish deception, have I seen her turn to hatred or to cynicism.

Not even when she discovers that the public authorities of her own city are taking advantage of her kindness of heart! I remember one case of a woman who applied to her for help; the mother of seven children, whose husband was fighting for the allies, and who was left destitute. I personally went with Mrs. Gartz to call at the office of the city’s Welfare Association, an organization supported by the charity of some of our very numerous millionaires; also upon one of the gentlemen who held office on the commission which at that time governed the city. I listened in amazement while this man argued with Mrs. Gartz, to persuade her that it was her duty to take care of this case; and because Mrs. Gartz was too honest to conceal her intention to help this woman, in case the city
would not do so, the official refused all but a pittance of aid, and left the job to her! This particular case cost Mrs. Gartz more than five thousand dollars before the mother of seven was out of debt; yet at the same time, both publicly and privately, these charitable "fellow-citizens" would criticize Mrs. Gartz as a dangerous member of the community!

So Mrs. Gartz had her full share of sorrow during the war; and so she was made into a radical. And this has made permanent the separation from her accustomed environment—from the friends of a lifetime, from those to whom habit and affection had bound her. It was then that she laid aside all hesitations as to where her duty lay; she allied herself definitely with the uncomfortable world of the dispossessed—and found herself not always understood even there! I have heard it argued that the working-class movement has no time to fool with the whims and caprices of those who have only money to give; what the movement needs is understanding—and how could a rich woman understand? Surely no one could expect such a woman to be capable of "sticking"! The letters here published ought to be sufficient answer to such criticisms.

A woman such as Kate Crane Gartz gives to the movement not merely her money and her time; she gives a thing which some radicals are unwilling to recognize, but which nevertheless is real: she gives her prestige. "You are disgracing your father's name!" her family and friends protest to her; but she gives that name—and I suspect that if the founder of the family could come back and look the scene over, he might not be as much outraged as these complacent friends and members of the
INTRODUCTION

family. I have been reading the story of the old Chicago "iron-master," as revealed in newspaper clippings and letters lovingly preserved by his daughter. The family and friends remember his works of charity; but some of them have conveniently forgotten the bold words he spoke, and the brave things he did.

Richard T. Crane was a captain of industry who ventured to think for himself upon many subjects. He was a strenuous advocate of the right of the poor to have education for their children. He saw the shameful inadequacy of common-school education, even in our richest cities, and he resented the idea that the sons of the rich should receive a fancy education at public expense while the sons of the poor were neglected. By all means let the rich give their sons all the education these latter could be persuaded to accept; but let the rich pay for it themselves. So Mr. Crane objected to the lobbying activities of college presidents and administrators with state legislatures, on behalf of our so-called "higher" education.

It was to be expected, of course, that this point of view should be misrepresented by the newspapers. They sought to make it appear that Mr. Crane was opposed to "higher" education altogether; he was the first to start manual training schools, so they said that was the only kind of education he believed in. College presidents denounced him, and he gave them as hard knocks as he took. He called it absurd that professors receiving a salary of two thousand dollars should advertise themselves as able to teach young men how to go into industry and business and earn salaries of ten thousand. He was so cynical as to believe that if the professors really possessed any such
knowledge, they would apply it for their own benefit. He took the trouble to investigate conditions in American colleges, and in newspapers he would make such statements as this:

"An outsider scarcely can realize the amount of drinking that goes on in the clubrooms of the colleges. Referring particularly to Harvard, the average of students who combine in a mild degree wine with bad women is 65 per cent; men who drink heavily, 35 per cent; and who have but two or three 'bats' a year, 45 per cent. In Princeton it is beer, beer, beer. The town is 'license,' and the students drink even more than Harvard men. On one occasion there must have been more than three hundred students dead drunk. In Yale drinking is recognized in so great a degree that clubs have their tables in the bar-rooms. I found New Haven a dissolute, debauched and whiskey town. Some time ago the statement appeared in a New Haven paper that there were two thousand fallen women in that city."

Mr. Crane thought it was foolish for the Field Museum to spend great fortunes collecting curios in the South Seas, while saloon-keepers and grafters were allowed to prey upon the poor in Chicago. He gave his money lavishly for such humanitarian enterprises as Hull House; also he gave great sums for playgrounds, parks for poor districts and day nurseries. He spent eighty thousand dollars on manual training schools alone, purely for the purpose of demonstrating to the Board of Education that the place for this work was in the low-grade schools instead of in the high schools. Early in the history of the Crane Company he established sick and acci-
dent benefit funds and pensions for workingmen and their families. During his life he distributed three million dollars above their wages among the workingmen of his company; and after his death his heirs, in accordance with his wish, gave one million dollars as a pension fund for Crane Company employes, one million dollars for support of deserving widows and children, one hundred thousand dollars for support of the Mary Crane Nursery, twenty-five thousand dollars to the Visiting Nurses Association of Chicago, and ten thousand dollars to the Lake Geneva Fresh Air Association.

But he was no mere philanthropist. His thinking went deeper than that, and his courage was equal to his beliefs. He was a strenuous advocate of income taxes—not merely for revenue, but for the radical purpose of making impossible the accumulation of great fortunes. It is claimed that America owes all her prosperity and world power to the efforts of her “captains of industry.” As far back as the beginning of this century, Mr. Crane decided that America owed other things to them, and he said so with great plainness. “We cannot close our eyes to the fact that in many cases the wealth of the rich has been wrung from the poor.” And again: “In these days we hear a great deal about Anarchists and what terrible people they are. As a matter of fact, I imagine that the conditions in Paris at the time preceding the Commune did not differ widely from the conditions with us today. And the men of vast wealth, dishonestly acquired, are, in my opinion, the real breeders of Anarchy—and yet they will put on an innocent face and say: ‘We cannot understand why there are Anarchists here; we have stolen only a hundred

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million, and we see no cause for protest and dissatisfaction on the part of anyone.’” If all our captains of industry had agreed with this man, what freedom from poverty, unemployment, crime and war America might now have, and what a beacon of light we might be to tortured Europe!

Extract from the autobiography of R. T. Crane:

“An interesting event of that period was the visit to this country of Louis Kossuth, the Hungarian patriot. In New York he was given the greatest demonstration and reception that I ever saw, the entire military force turning out and filling Broadway for miles. The great ovation received by him there and throughout the country generally shows what intense interest this nation then felt toward people struggling towards their liberty.”

On the margin of this page Mr. Crane’s daughter has written a comment: “And now we put them in jail.”

Richard T. Crane passed on his tradition to at least three of his children. Charles R. Crane, his son, and a brother of Mrs. Gartz, was United States minister to China, and president of Roberts College in Constantinople; he was one of the principal backers of the Progressive party, he contributed large sums to the campaign funds of Senator LaFollette, and sustained Norman Hapgood in his editorship of “Harper’s Weekly.” Mrs. Gartz’s sister, Mrs. Frances Crane Lillie, of Chicago, has also been courageously active in opposition to the common American assumption that great wealth is entitled to rule the community. During a big strike in Chicago, she came to the defense of pickets who were being abused by the police; so she gained the educational experience of being arrested.
Recently, during a strike of seven thousand employees of the Crane Company, she came to the support of the strikers, declaring that they were unable to live upon their wages, and that the dividends of the company were too high: this despite the fact that she was one of the receivers of the dividends! She was denounced in the newspapers by her brother, the present Richard T. Crane, head of the company, as being "radically socialistic and harmful to labor." It is a pleasant thing to receive large dividends without having to do any work, and in Chicago, as in Southern California, the prosecuting authorities are sure there must be something morally wrong with a woman who objects to sharing in such good fortune!

Mrs. Gartz maintains at her own expense an open forum, at which speakers of all shades of liberal opinion receive a hearing. As this book is printed, she has taken up the work of agitating for the repeal of the Criminal Syndicalism law of California, a statute which was forced through the legislature by the chambers of commerce and merchants' and manufacturers' associations, and is used by time-serving officials to crush every kind of working-class agitation. The last of Mrs. Gartz's letters given in this book was offered to the Pasadena "Star-News" and "Evening Post," and refused publication by both papers, but finally accepted as a paid advertisement by the "Evening Post." As the manuscript is sent to the printer, Mrs. Gartz is one of a delegation from Southern California attending the legislative hearings upon the repeal of this Criminal Syndicalism law. I read in my morning paper that an attorney for the shipping interests of San Francisco is defending the law, and "a woman" rises in the
audience to ask him why, if he believes that it is the
duty of the state to detect and punish criminals, he defends
the practice of the State of California employing at high
salaries paid witnesses against the I. W. W., who admit
that they themselves have committed numerous crimes of
arson and destruction. We do not need to ask the identity
of this unnamed woman, who puts inconvenient questions
to those who employ provocateurs and inciters of violence
in the labor movement.

Mrs. Gartz does not approve of the title of this
book. She wants to call it "Letters of Protest," or
something else which is dignified. So I have stolen the
book, and given it a title which I think will cause people
to talk about it, and read it. It is my hope that this
"parlor provocateur" may provoke many of her own
class to think seriously about their duty under our pres-
ent system of privilege.
To Kate Crane Gartz:
By M. C. S.

"Have mercy, God, upon the poor to-night!"
And shuddering, she drew the blind and crept
To where her softly nestled babies slept.
"Thank God that mine are safe!" She laid the bright
And down-filled covers close. The youngest sighed,
His cozy dream disturbed. She soothed with touch
And murmurings: "The wind is ice! How much
The poor are suffering! Some must have died!"

With pity that is swift and short they pray—
And leave the poor to God. In selfish peace,
Oh, hear the mothers of the sheltered say:
"What can we do?" But you! Maternal ease
Has not sufficed for you! Oh, wide and free
Your pity flows, a world-maternity!
The Evolution of a “Parlor Bolshevik”

As Revealed in Newspaper Headlines

(The following items are from newspapers of Chicago and Pasadena, the earliest dated 1896 and the latest 1922. Selected by M. C. S. from a family scrap-book.)

RECEPTION AT MRS. PALMER’S
Hostess to Entertain for Club Benefit

Club women are looking forward to a reception at the home of Mrs. Potter Palmer, in the Lake Shore Drive, next Thursday afternoon, from 3 to 5, and in the evening from 8 to 10 o’clock.

The patronesses and reception committee are:


THE LATEST SOCIETY NEWS

Yesterday afternoon Mrs. Gartz, the eldest daughter of Mr. R. T. Crane, gave a tea at her residence, 2641 Prairie Avenue.

There seemed to be innumerable teas up and down this particular avenue. However, Mrs. Gartz’ house was most beautifully lighted; one room in yellow, one in green and the dining-room all in crimson. Mrs. Gartz wore a black satin gown with a white, lacy waist and much jet about it. Miss Frances Crane wore lavender crepe. In the dining room Miss Parsells and Miss Emily Hutchinson poured tea and coffee.
EVOLUTION OF A “PARLOR BOLSHEVIK” 23

It seems to be a late fad to have tall bunches of American beauty roses in the center of the table, and the particular bunch on this table reached away up and in among the bulbs of the electric lights. The several candies, cakes, punch, etc., were all of this beautiful crimson shade. Mrs. H. N. Hall was present, as was Mrs. Martin Ryerson, in a beautiful gray broadcloth trimmed with chinchilla. Mrs. Matz and also Mrs. Fred McNally were among the guests, etc.

CRANES RETURNING TO AMERICA

Other Chicagoans—for we claim our sons and daughters no matter how far they roam—who went to Oberammergau were the Richard Cranes 3d. They spent a few days in Paris on their way from Czecho-Slovakia before going to Germany. They had a most interesting sojourn in the Prague, where Mr. Crane was the official representative from this country to this young Slav republic. His father, the “traveling Crane,” as some wit calls him, or the “wandering Christian,” as another admirer dubs him, Charles R. Crane as you and I know him—was an old and devoted friend of the great Bohemian patriot, Masaryk, who, on the birth of the Czecho-Slovakian republic, was made its first president. In fact, Mr. Crane had given substantial aid to him in his struggle for the independence of his nation. So the appointment of young R. T. Crane was especially acceptable to the new president. Prague, like every other city, was overcrowded, so the Cranes could find no suitable habitation. With the magnificence which generally marks the movements of
this distinguished family they were not dismayed; they simply bought an ancient and well-known castle, Schoenborn, and fitted it up in a semi-royal style. Their successors were glad to get the castle, but having their own furniture, did not want that of the Cranes.

The latter therefore have packed it up and are shipping it to their new home in this country, the famous Virginia place, Westover. This lovely estate on the James river, they acquired while they were still in Prague by cabling Mr. Crane's father, Charles R. Crane, who was then American minister in Peking, who cabled back, "Buy it." Thereupon still another cable message accomplished the purchase. How much this hurrying world owes to Benjamin Franklin! The young Cranes and their child are returning to this country and will spend the summer months at the C. R. Crane place in Woods Hole, Mass., before settling down in "ole Virginny."

California Papers Please Copy.

**MUSICAL TEA AT ALTADENA**

Mrs. K. C. Gartz was hostess at the largest social function of the day, a musical tea given this afternoon at her beautiful home on Mariposa Street and Santa Rosa Avenue in Altadena, etc.

**RECEPTION AT VALLEY HUNT CLUB**

*Mrs. Belford and Mrs. Neff Entertain in Honor of Mrs. Gartz*

The most noteworthy social function of the day and one of the most handsomely appointed of the season was the reception and afternoon tea at which Mrs. Helen Belford and Mrs. Edwin D. Neff of Altadena were hostesses this afternoon at the Valley Hunt Club when nearly
three hundred guests were entertained in compliment to Mrs. Gartz, a charming woman who has recently taken up her residence in Altadena.

**MRS. K. C. GARTZ GIVES TEA THIS AFTERNOON FOR HOUSE GUESTS**

Mrs. K. C. Gartz was the hostess this afternoon at her handsome home on Santa Rosa and Santa Clara street, Altadena, in honor of her three sisters, who are visiting her, Mrs. Lillie of Chicago, Mrs. Russell of Lake Forest, and Mrs. Chadbourne of London, etc.

**LONDON SOCIAL LEADER REVISITS FORMER HOME**

Several interesting visitors in town and country, are helping to brighten up the social calendar and to make things generally more lively than they have been since the hot weather arrived.

One of these is Mrs. Emily Crane Chadbourne of London, a daughter of the late Richard T. Crane, who is at the Blackstone for a brief stay and who spent the last week-end in Lake Forest, at the home of her sister, Mrs. Edmund A. Russell.

Mrs. Chadbourne, a brilliant and charming woman, has of late years made a most important place for herself in London. Prior to the war her house in Mayfair was the gathering place for several groups of fashionables, notably those with a literary or artistic bent. All the great literary lions were to be found at her soirees and she entertained with great distinction. Naturally since there is no longer any social life in England, she turned her thoughts in other directions and like many another
great London lady devoted herself to war relief work. She has been in Paris for several months.

**SOCIETY NOTES**

Mrs. K. C. Gartz and Mrs. F. C. Melton of Altadena have returned from a visit in San Francisco. They went North especially to attend the banquet given at the St. Francis last week in honor of Charles Crane, ambassador to China, and to bid Mr. Crane farewell at the time of his departure for the Orient. Mrs. Gartz is a sister of Mr. Crane.

**QUITS THE HORSE SHOW**

Herbert P. Crane, Exhibitor, Takes Prized Animals Away

All Herbert P. Crane's string of fine animals entered at the horse show has been withdrawn and sent to his stables at St. Charles. It was shipped home yesterday, much to the disappointment of Mr. Crane's friends and the management of the show. Mr. Crane, too, regretted he was compelled to take such action, but nearly all his horses are sick, he says, and rather than have anything serious happen to any of them he would miss a hundred chances of winning ribbons.

When it became known that the Crane horses had been withdrawn the report was started that the owner was disgusted because his tandem team had not got better than third Tuesday night. Mr. Crane emphatically denies this. He says his animals are not well, and, besides, are tired out. They have just come in from a five weeks' circuit, including the Kansas City and St. Louis shows, and need a rest, he declares.

That Mr. Crane was disappointed with the decision
Tuesday night, however, he admits. When he noticed how badly the other three teams and how well his animals behaved, sick though they are, he felt that the event was his.

"If I couldn't win the event Tuesday night," he said, "I certainly couldn't win any of the others. They were in fine form that night notwithstanding their illness. So why should I keep my horses here and risk their health by so doing?"

**MOTION PICTURE IN WHICH PROMINENT ALTA- DENANS HAVE PARTS TO BE SHOWN HERE AT CLUB GATHERING**

Invitations are issued today by the Altadena Country Club for the unique and most interesting motion picture play ever given in this section. The entertainment is to be given Thursday evening at the improvised theatre on the tennis courts of the club grounds. . . . Mr. and Mrs. Gartz gave cordial assent to the use of their grounds and have interesting places in the character cast, etc.

**GIVE RECEPTION AT ELEMENTARY SCHOOL**

Mrs. K. C. Gartz Is Guest of Honor at Afternoon Reception Yesterday

At the polytechnic elementary school yesterday afternoon there was a reception given by the faculty with the principal, Miss Virginia Pease, and the eighteen instructors all present.

The reception was given in honor of Mrs. K. C. Gartz, of Altadena, who has just given to the school the wherewithal to erect one of the most interesting buildings of this interesting place, etc.
LOOMS OPEN UP NEW INDUSTRY IN CITY
To Assist Women in Selling Goods
Mrs. K. C. Gartz, Altadena, Is at Head of Society Engaged in Work

GLORIA COTTAGE TO BE DEDICATED
Opening of Infirmary at the Scripps Home Is Set for July 8

"Gloria Cottage," the gift of Mrs. K. C. Gartz to the William A. Scripps Home for the Aged as an infirmary and rest home, will be formally opened on July 8, with a reception and house warming.

EMERGENCY LEAGUE INTERESTED IN PROJECT TO BETTER CONDITIONS FOR WOMEN

In order to afford comfortable quarters with home-like surroundings for working women and girls, a number of prominent society women of Altadena and Pasadena, under the leadership of Mrs. K. C. Gartz, have formulated a plan which will lead to the erection of a number of bungalows for their accommodation and which will ultimately develop into the establishment of a home for old people in Pasadena.

THE LITTLE CLUB HOUSE

Mrs. K. C. Gartz has under her wing a most novel and worth-while plan for bringing people into touch with what is going on in the world of thinkers and doers. At her beautiful Altadena home she has built a lovely little club house which she offers as a sort of open forum for the presentation of interesting things from interesting people on every conceivable subject.
MRS. K. C. GARTZ HOSTESS FOR MEETING OF THE SEVERANCE CLUB

Members and guests of the Severance Club were the guests on Saturday evening of Mrs. K. C. Gartz at her residence on Mariposa street, Altadena, for a very interesting evening. There were about fifty men and women who were seated at the long table in the garden court for the informal supper which preceded the program.

Paul Jordan Smith was the principal speaker for the program, having just returned from England, and speaking of Thomas Harding (sic), Arthur Mankin (sic), and John Burns.

FLOYD DELL HONOR GUEST AT PATIO SUPPER PARTY

Mrs. K. C. Gartz Entertains at Supper Party and Informal Evening Affair.

Honoring Floyd Dell, author of "Moon Calf," and Mrs. Dell and also members of the Severance Club, Mrs. K. C. Gartz was the hostess at a charmingly arranged supper party at her home on Mariposa street, Altadena, on Saturday afternoon.

TALKS ABOUT RUSSIA

At Mrs. Gartz' little clubhouse in Altadena yesterday, Dhan Mukerji, the brilliant young Hindu poet and philosopher, spoke at length upon the Russian Revolution. So crowded was the meeting that it overflowed upon the lawn adjacent, about one hundred people being gathered together in interested attention under the trees.
MAX EASTMAN HEARD IN INFORMAL TALK

Eminent Socialist Poet Delights Audience at “The Cloister.”

Max Eastman, eminent Socialist, poet, and editor, who has been in seclusion in Southern California for several weeks, finishing a book which he says is titled “Humor,” emerged from his retirement yesterday afternoon long enough to address several hundred people at “The Cloister,” in Altadena, upon the subject, “Poetry and Progress.”

CITIZENS’ AMNESTY COMMITTEE

Pasadena Branch

A committee is being organized in every city and town of America to present to President Wilson a petition for amnesty for political prisoners. I wish to hear from all Americans who do not believe that men and women should be jailed for the mere expression of opinion.

KATE C. GARTZ, Altadena.

MILLION NAMES WANTED FOR PARDON PLEA

One million signatures by the third week in July is the aim of the General Defense Committee which is to present a petition demanding amnesty to President Harding then. . . . Those who will make the journey to Washington in behalf of the 100 remaining federal war-opinion prisoners now include: Kate Crane Gartz, of Altadena, Cal., etc.

REPEATS HIS TREASON TALK


One of Pasadena’s millionaire homes was opened yesterday to Rev. I. F. Tanner, who again delivered the so-
called “treason sermon.” He spoke at a peace meeting at the residence of Mrs. K. C. Gartz in Altadena. It was the minister’s first public address since the exciting incident in Los Angeles.

Taking “The War Proposition” for his subject, Dr. Tanner gave utterance to the same views which brought a storm of opposition the previous Sunday in the Los Angeles church. This time, however, he found sympathetic hearers since most of Mrs. Gartz’s guests are strongly opposed to war. This sympathy with the views which Los Angeles church people condemned was shown at a home from which one of the Gartz family went to Europe to serve with the French Ambulance Corps.

**RICH WOMAN DEFENDS “REDS”**

Mrs. Kate Crane Gartz, wealthy resident of Southern California, created a sensation when she arose at a meeting in Oakland, where her name was mentioned as a sympathizer with radicals and proceeded to defend herself.

Woodworth Glum, managing director of the Better America Federation, was in the middle of an address in which he was scoring radical and social political propagandists of the United States, etc.

**ALTADENA WOMAN IN DRAMATIC DEFENSE**

“Wealthy women are supporting radicalism,” boomed Woodworth Glum, managing director of the Better America Federation, at a recent address in Oakland. “There is Mrs. Kate Crane Gartz at Altadena, for instance. She—”

“She is here and will defend herself,” came a woman’s voice from the rear of the meeting hall, and Mrs.
Gartz rose. For several moments, while the audience sat silent, she defended Max Eastman, whom Clum had accused of a recent campaign to finance radical interests, and herself.

"He is an idealist, not a conformist," said Mrs. Gartz. She said she was a member of the Nonpartisan League. Clum and other representatives of the federation are touring California from their headquarters in Los Angeles. Mrs. Gartz is a wealthy resident of the exclusive suburb of Altadena.
My dear Margaret Wilson: Because I am the sister of Charles R. Crane, who is a close friend of yours and your father's, and having met you in Chicago, I am venturing to enlist your sympathy and love of justice in behalf of this high-minded man—Ricardo Magon—whom the Department of Justice has seen fit to put behind iron bars as a "common criminal."

I am enclosing one of his letters to his adored wife, whom I saw only yesterday, living in abject squalor, but on a plane as far above her surroundings as either you or I could hold ourselves. She, too, has spent eight months in our filthy Los Angeles jail, ruining her health by the degrading work she was given to do—and all because she dreamed of a kinder, juster world, where all human beings may dwell in peace and happiness.

And while I am appealing to you to intercede with your father in behalf of this man, the George Washington of his country, Mexico, I wish to raise my voice in behalf of all our conscientious objectors. Such men have been released automatically in all other countries, even the most benighted, since the signing of the armistice. How can we think to stifle all the voices crying out for freedom and justice, by putting them in dungeons, and otherwise mistreating them?
America, once the beacon star of all the world's oppressed, is now lagging far behind in leadership. What has become of the lofty words that spurred us on toward a realization of our ideals? Every man who utters them now is clapped into jail—even Debs, the most Christlike man in our country, for uttering the very words your father uttered. Our government by its blindness is driving the people toward a violent revolution. Please try to awaken your father before it is too late, and we are face to face with inevitable chaos. And please, in any case, let me send you some of the facts about this man, Magon, who is going blind in jail, and will never see his loved ones again.

Yours for more humanity in our public officials,

Kate Crane Gartz.

January, 1918.

Mr. Thomas Lee Woolwine,
District Attorney,
Los Angeles, Cal.

Dear Sir: I have called twice at your office, each time in company with a number of busy people, to discuss with you the case of Raoul Palma, the Mexican lad, son-in-law of Ricardo Magon, and accused of robbery and murder. It must have occurred to you to wonder that people whose time is occupied with important affairs, should consider it worth while to come to you about the case of a man indicted for such a crime. But there are aspects of this case which we are able to understand, and which you have failed to realize. We are acquainted with this boy,
and the work in which he has been engaged, and the reputation which he has established in the movement for social justice. These things mean something to us, and are the basis for our belief that the boy is unjustly accused.

We have attended his trial, and listened to all the evidence which the state has been able to produce against him, and we are more than ever convinced that the accusation is baseless. We implore you to think of the endless burden of injustice which is heaped upon the weak and helpless by the strong and powerful, and the protests which this inevitably engenders; the bitterness aroused in the heart of social protestors by cases of police persecution such as this.

You are preparing here in Los Angeles another Mooney case, and the story of it will go all over the world. It will have its effect even in Russia and in Germany, as the Mooney case is doing today.

I tell you my soul has been outraged by the daily evidence of prejudice and injustice which I have seen in the conduct of this case. The persecution of a boy of a fine type, so high above the average that those charged with enforcing the law cannot understand him, or the idealism which he is preaching.

We should go to courts of justice as to a church, knowing that we shall be defended rather than persecuted. The whole system is bad enough, even when dealing with the guilty; when dealing with the innocent it is intolerable. Does it not occur to you that there should be a defender, as relentless in protecting the poor and despised, as the public prosecutor is in seeking for legal points against him?
I have been a pacifist. I thought I was a non-resistant. But the things which I have seen in connection with this case, have made me fear that that rôle is possible only for angels. I beg of you as a public official, with a sense of public responsibility, to realize the bitterness of feeling which this case is engendering, and at least admit this boy to bail, as you have done in cases far more flagrant.

I am so wrought up by this case of Palma that I cannot sleep nights, and am even now writing my protest in the wee small hours of the morning with aching heart and streaming eyes. I am not sure that I would feel so about it if it were an ordinary man unjustly accused. But Palma has a message, a message we must all hear, a message such as Tolstoi taught, which is nothing more or less than the “Brotherhood of Man.”

Yours truly,

Kate Crane Gartz.

October 16, 1919.

Editor,
The Star-News,
Pasadena, Cal.

I gave you credit for more intelligence and understanding than your editorial on Bolshevism displays.

Of course all capitalists are frightened today; they don’t want their privileges and dividends interfered with. But what about the workman, who creates this capital for them? Is it not about time for him to have a larger share in the production of his own hands?

This calling the workers “foul beings,” because they
want a new social order, a little more justice, a little more leisure, is absurd.

In our Declaration of Independence we are told that we may revolt against injustices of government; this is not only a right, but a duty. Lincoln told us the same thing.

A good way to make Bolsheviks is to keep our boys in Russia, to jail all people asking self-determination, to continue the infamous "espionage law" a year after the armistice, and to imprison men and women opposed to war as a means for settling international disputes.

And we were right, were we not? Has anything been settled? Have we not more chaos and unrest than ever? Are we not starving to death, by our infamous blockade, men, women and children—not only of our enemy but of our ally?

What does our boasted Americanism mean? Does it mean standing for one's country, right or wrong? Approving its brutal prison system, child-labor, the jailing of people because they belong to the "Industrial Workers of the World," because they demand woman's suffrage, or free speech?

Yes, it is time we woke up and rid ourselves of a system which allows poverty to exist, the crime which makes all other crimes.

Yours truly,

Kate Crane Gartz.
October 23, 1919.

EDITOR,

_The Los Angeles Times_,

LOS ANGELES, CAL.

Dear Sir: Thanks for including me among those great names of "radicals"! I am proud to be the only woman. You give me credit for influence I do not deserve. I know and admire Sinclair, also Harriman, and I have shaken hands with Steffens; I did not know Foster until you made his name so popular.

Because I want social and economic justice to all humanity, my name is anathema to you. But to how many thousands of people is the L. A. _Times_ in that category—reactionaries and radicals alike! Radicalism will harm no righteous cause, and will eradicate nothing but injustice, and if there were no wrongs there would be no revolution. I feel that I am in the best of company with our intellectual magazines (which I need not enumerate to you) backing the cause, and teaching truths which only blind men cannot see.

I may be a "parlor Bolshevik," simply because I am not capable of being the real thing. But I know that I am living on the bounty of thousands of working men and women, and I am ashamed of myself for it. Until all have bread, and plenty of it, I resent eating cake, and shall fight with the fighters until no man must ask another man for a job, and until religion and education stop justifying war, and until profiteers are ashamed to face their victims.

Yours truly,

KATE CRANE GARTZ.
LETTERS OF K. C. G. 39

October 23, 1919.

EDITOR,
The Star-News,
PASADENA, CAL.

Dear Sir: I want to congratulate you on your hymn of hate in your front page editorial of this evening. I counted forty-seven words of hate in one half-column. I did not know there were so many in the dictionary. You have the satisfaction of knowing you have out-Kaisered the Kaiser. Anatole France said the other day, the greatest thing in the world is to hate hate. You evidently did not see it, or you would not be guilty of writing that editorial, which is only one of many your paper has published in the last few years.

Oh, for more understanding of this great age of Reconstruction, and not just hate and slander for a people struggling for a saner system of civilization!

Yours truly,
KATE CRANE GARTZ.

November 2, 1919.

PROFESSOR IRA CROSS,
University of California,
BERKELEY, CAL.

Dear Mr. Cross: I admire you so much, and feel so humble in your presence, you being a college professor, and I only a sympathizer with the dispossessed, not a real student of economics as you are. But I note that you wish merely to “reconcile” Capital and Labor, admitting the necessity of two classes of human beings, workers
and drones, forever. To perpetuate such a system is your idea of a just and happy society! For employers to be kind is to you the only solution for a distraught world. The employer can still go on piling up millions of profit, made from the broken lives of men, women and children toilers. Why should not the workers reap the benefit of their own toil, and not just make parasites of the rest of us? How can it be right for them to create all the good things of life, but never enjoy these things themselves?

No, the system is wrong, it must be changed. We must get rid of poverty, and you, a learned professor, ought to find out the way and tell the rest of us.

Yours truly,

Kate Crane Gartz.

November 13, 1919.

Editor,
The Star-News,
PASADENA, CAL.

Dear Sir: Can't you advise your editorial writer to use less violence in his tirades against Bolshevism and all other "isms" which he seems to have on the brain? I should think, after so many explosions, his ardor would cool off a little.

It is foolish for me to try to tell you that "radicalism" is not the dangerous doctrine you would try to make us believe. It is simply a working class movement for better conditions for all, and my sympathy is altogether with them. I hate to see myself maligned every day in
Your paper. Belonging to the capitalist class, as I do, I should be ashamed to condemn the "radicals"—knowing that the poor victims of exploitation can never be heard, and only have to go to jail when they try.

I should like to look into the face of the writer of all this hate stuff. I understand he is a Christian Scientist, and they are not supposed to recognize Hate. Can't you see that the unrest is caused by an unjust economic system?

Yours truly,
Kate Crane Gartz.

April 21, 1920.

Editor,
Pasadena Press,
Pasadena, Cal.

My Dear Sir: An American woman, the mother of two American soldiers, wishes to submit to you a few reflections upon the I. W. W. trials now going on, and which she attended continuously.

I noticed that at the beginning of the first trial men were admitted to the jury box who confessed to intense prejudice against the organization of which the persecuted man was accused of being a member. The judge would cajole the prospective jurors into a reluctant statement that they might possibly be able to change their point of view, and then he would force their acceptance as jurors.

In the midst of the trial I saw a man arrested, charged with perjury, his crime having been that he dared to appear and testify in favor of the defendant. At the
conclusion of the trial I heard the prosecuting attorney justify and practically incite the tarring and feathering of the defendant's attorney.

If these things do not result in the conviction being reversed by a higher court, what shall we think of justice in Southern California? I wish to ask also—why did the morning newspapers both give only the prosecutor's speech and ignore completely the truly noble words of Ryckman and Pandit?

Bear in mind that this man Steelink has committed no overt act; he is simply charged with being secretary of an organization of persecuted men. The judge instructed the jury to find him not guilty unless it was proven beyond a reasonable doubt that an overt act had been committed. But the jury disregarded this instruction, and gave preference to the bitter and furious prejudice of District Attorney Woolwine. Never in my life have I listened to a more unfair, a more inhuman and cruel speech than this; the speech of a man who has absolutely no sense of the social wrongs of our time.

District Attorney Woolwine says I. W. W.'s are thinking only of their selfish ambition. What he means is that they want some of the fruits of their own labor. Is this such a base ambition—considering the ambition of some of the people to take all that labor produces, leaving the laborer a bare existence?

I tell you, Mr. Editor, that the questions brought up by this I. W. W. trial are deeper than Mr. Woolwine's vision ever carried; they are not to be settled by putting men into jail. It is an old and wise saying that there is no agitator but injustice; and it is this agitator we
must seek to drive from our midst. What a just government has to do is to answer the complaints of the oppressed, and to bring them justice. A government which fails to do this cannot survive—not by all the cruel force it can summon. If revolution comes in America, it will be because of such exhibitions of criminal tyranny as were given in the court-room by District Attorney Woolwine.

Sincerely,
KATE CRANE GARTZ.

April 22, 1920.

JUDGE FRANK WILLIS,
LOS ANGELES, CAL.

Your Honor: I entered the sanctuary, and gazed upward to the stained glass dome, upon which were inscribed four words: Peace, Justice, Truth, Law—and I felt hopeful. Before me were men who had violated no constitutional right, who had not the slightest criminal tendency, who were opposed to violence of every kind, knowing it retards their cause.

The trial proceeded. I looked again at the beautiful stained glass dome, and whispered to myself those majestic-sounding words: "Peace, Justice, Truth, Law." I listened to the prosecutors; the law in their hands was a hard, sharp, cruel blade, seeking insistently, relentlessly for a weak spot in the armor of its victims. I listened to their Truth, and it was Falsehood; their Peace was a cruel and bloody War; their Justice was a net to catch the victims at any cost—at the cost of all things but the glory of the Prosecutor's office.
I grew sick at heart. I can only ask myself the old, old question: "What can we, the people, do? How can we really bring Peace, Justice, Truth and Law to the world?" Must we go on bended knees and ask our public servants to see that Justice is done to the defenseless, rather than this eternal prosecuting of the world's noblest souls? You will find these men guilty, and sentence them to be shut behind iron bars—iron bars which should never be for human beings, no matter what their crime, unless you want to make beasts of them. Is that your object, Sir? It would seem so; and so I say that we must over-turn the system that is brutalizing, rather than helping and uplifting men.

It is obvious and heartbreaking that the favored class of Pasadena has no interest in the less favored class. Consider, for example, the futile struggle to keep alive the children's camp at Devil's Gate. Why is it that the rich all rush to pour out a small portion of their unearned increment so that human destruction may go on, but when construction is proposed for the sickly lives of little children at home, they turn deaf ears, when asked a few hundred dollars!

Why is it that the "great unwashed" have more sympathy and human fellowship than those who receive so much? The poor never let a neighbor suffer, they divide the only loaf of bread, while the other class does not worry. I suppose the poor are merciful because they have had struggles. The time is coming when the rich may do some struggling!

Yours for Peace, Justice, Truth and Law,

Kate Crane Gartz.
July 29, 1920.

THOMAS LEE WOOLWINE,
District Attorney,
LOS ANGELES, CAL.

Dear Sir: It has been reported to me that you have quoted me as saying that I had one million dollars with which to fight your election. Now I never saw or expect to see a million. I would not be so disgraced, but I am not saying that I would not use the resources of the million to combat a man as dangerous as you are to the good of the State—and that State actually paying you for such ghastly jobs as you do!

What an opportunity you have had to mete out justice, and to go down in history as one human being who understands the struggles of humanity towards a juster world! But no, you and your attitude make more enemies of the "status quo" than the most extreme Anarchist, whom you pretend to loathe. I suppose you are a member of the Church and call yourself a Christian.

Why do you persist in hounding Sydney Flowers, editor of the "Dugout," an idealist you could never comprehend, an ex-service man who fought in the "war to end war"; he has good reasons to hate war, and he has the constitutional right to say so. Be sure, the more you persecute him, the wider will be the influence of his spirit in telling the truth about the greatest atrocity, war, and everything that belongs to it.

It is never too late for a human being to repent and right about face and see the vision of a society of real human beings. Yours truly,

KATE CRANE GARTZ.
November 2, 1920.

Mr. Baley,
Department of Justice,
Washington, D. C.

Dear Sir: I talked with you in your office on October 13th about injustices perpetrated by your organization. Seeing your lack of sympathy and understanding toward men who stood by our constitution, its guarantee of rights and civil liberties, and who are still in jail for so doing—while all other countries, supposedly less enlightened, released theirs automatically at the signing of the armistice—I feel I must try to make you see how, by such acts of suppression and violence, our government is actually fostering the revolution it thinks to forestall. I venture to enclose some pamphlets, which express my views much better than I am able to do. If after reading these you do not change your tactics, your great white building must needs change its name to the Department of Injustice. Remember, this is my government as well as yours, and I want to be able to defend it to all the world—which just now I cannot do.

Yours for the new day, when there will be real freedom and real justice to all humanity,

Kate Crane Gartz.

November 22, 1920.

John Spargo,
Old Bennington, Vt.

My Dear Mr. Spargo: I have your letter and without paying any attention to the personalities I will try
briefly to discuss the facts. You have, of course, studied these questions far more deeply than I, and yet even I can see in your letter a number of statements which you would have great difficulty in vindicating. You say that all the Socialist delegations which have come back from Russia have been against the Bolsheviks. This is certainly not true. They have split about half and half—just as you and I have done. You challenge me to name a single Socialist who has come back from Russia and has stood up for the Bolsheviks. Well, of course, it is easy for you to argue that way, by the simple plan of saying that anyone who supports Bolshevism is not a Socialist. You say that about Lansbury. I wonder if you will say that about T. W. Williams and about the French delegates. I have just read that the German Congress of the Independent Socialist party has voted two to one for the Third International, and it is generally believed that the French Congress next month will do the same.

You make your argument easy, because you fail to distinguish between advocacy of Bolshevism and objection to capitalist war upon the Russian people. I am not advocating Bolshevism for America, or for any other country, but I do say that world capitalism should let the Russian people alone. You, on the other hand, have given all the support to intriguers of the old regime and to the murderous starvation blockade. I fail to see how any man who calls himself a Socialist can do that. Whether you are conscious of it or not, the simple fact is that your influence has been given to the ends of the very worst reactionaries in the world. That is what you
are doing today, and that is what you count for today. And how you can bear up in the face of such a situation I cannot imagine. It seems to me one of those cases of how far the pride of learning can carry a man astray, and how much safer it is to trust to that "instinct" for freedom which you so ridicule and despise.

Yours truly,

Kate Crane Gartz.

December 3, 1920.

Mr. John Spargo,
Old Bennington, Vt.

My Dear Mr. Spargo: It was indeed kind of you to be so explicit to me, whom you consider lacking in intelligence and discrimination on political and economic questions. As a matter of fact all our "intellectual" periodicals uphold Russia and oppose the blockade. So I have felt that I was in very good company. You condemn the Soviet spy system, but how can it surpass our own in stupidity and terrorism? Why not use some of your great energy and ability to correct some of our own flagrant evils? I will suggest fourteen points:

1. The Department of Justice and its instigation of violence.
2. Our barbarous and medieval treatment of prisoners.
3. Our child labor.
4. Our profiteers.
5. Our slums.
7. The Russian blockade.
8. Our backing of French vengeance on Germany.
9. The moral failure of our churches.
10. Our munitioning of Poland.
11. Our laws against birth control.
12. The control of our political parties by Big Business.
13. H. C. L.
14. All the other details of our heartless economic system.

I submit, Mr. Spargo, that any one of the above is more worthy of your attention than the task of correcting what you consider tyranny in Russia.

Yours truly,
Kate Crane Gartz.

December 31, 1920.

Mr. Charles Garland,
Buzzard’s Bay, Mass.

Dear Mr. Garland: I have read with the greatest interest your tilt with Mr. Sinclair, especially his last letter to you and Mrs. Garland. I was moved to tears at his straight appeal to your understanding of the world’s misery, and the power of that million dollars, not only to alleviate the misery, but to change the system under which we live and suffer. I am one of those who cannot be happy while human beings anywhere starve and die as the result of exploitation by the few. I am praying
for a system of co-operation under which we may be as one big family working for one another, instead of against one another as now. But how can we teach the people, when all capital is arrayed against it and the only ones who understand are too poor to do anything except go to jail.

You have this golden opportunity—literally golden—to help in making the world safe for humanity. We have had to beg from other millionaires and we have concluded that they must be taxed—that is the only way to extract their money from them. But in your case it would be different, because you understand, and you feel the responsibility, and you would not leave the money to a trusteeship to perpetuate a system which you know is unjust. You would yourself see that the money is used to establish a more just distribution of this world’s opportunities. I know no one better fitted to advise you than Upton Sinclair.

Most earnestly yours,

Kate Crane Gartz.

January 14, 1921.

Editor,
The Los Angeles Times,
Los Angeles, Cal.

Dear Sir: Did you by any chance happen to read in the “Times” this morning the wonderful speech of Lenin, and also the editorial about Schwartz’s experience in Russia? Which one are we to take as truth, and which as false?
Lenin speaks of reactionary Socialists, such as Lloyd George, Clemenceau, and Millerand; and we have many lesser lights in our country, whom we call renegades to the cause of Socialism. Or was this Schwartz a spy?

Socialism is the embodiment of a great truth, and for this all capitalistic, and thus militaristic nations are making frantic efforts to crush the Soviets. How can one read that speech of Lenin's and not realize that Russia has the greatest leader among men, a leader struggling against the stranglers of freedom, liberty and justice everywhere?

You say that millions of children have starved to death because of the Soviet Government. That is not true; you know that millions have starved on account of the drought, and more on account of the infamous blockade! The Russian government feeds its children and women, while right here in Los Angeles they starve, and our "free" government does nothing about it! We leave it to the whims of a few individuals and charity organizations, and think we have done our duty. Yes, we are free to starve under our free government!

Yours truly,
Kate Crane Gartz.

February 15, 1921.

Mr. Harry Haldeman,
The Better America Federation,
Los Angeles, Cal.

Dear Sir: It is difficult for me to express my sorrow at such manifestations of ignorance and prejudice as you showed in that leaflet which was distributed in front of
the Trinity Auditorium last Sunday. Did you take the
trouble yourself to come and hear the men whom you
denounced, or are you one of those bulwarks of our local
social order who are actually afraid to listen to discussions
of change? By the kind of thing that you sent out on
Sunday, you only expose yourself to ridicule by thinking
people.

You challenge the Americanism of Irwin Tucker—
whose great grandfather was with Washington at Valley
Forge! Would you have dared to quote in your leaflet
the sentences from the Declaration of Independence con-
cerning the right of a people to change or abolish their
government? We radicals want to abolish poverty, so
you say that we are not Americans! We want social
justice, and no American can want that! We have Presi-
dent Wilson's word for it, that suppression leads to revo-
lution; but perhaps you do not consider President Wilson
an American!

No, all that you really care about is business for profit,
and out of your surplus you hand back a little in the
form of charity, and think that all is well with the world.
But the workers are coming to realize that charity is
simply a dope to keep them satisfied with it.

I have seen the pamphlets which you are trying to
distribute among the children in the schools; our children
are to be taught that to desire equal opportunity and equal
obligations for all is to be un-American. True American-
ism is to suppress and jail the people who venture to
express their ideas. True Americanism is to burn millions
of dollars worth of supplies and hospital buildings, which
the American people entrusted to the Red Cross—to burn
them rather than to let them be used by the people of Russia!

I weep when I see such wickedness committed by an institution we were taught to reverence. I weep that governments should commit such crimes, and not see the frightful consequences in the way of social revolt, which it is making inevitable!

Sincerely,

Kate Crane Gartz.

April 12, 1921.

Wilbur Hall,
The World's Work,
Garden City, Long Island.

Dear Sir: Just having read your introduction to Mr. Gregory's article in "Stemming the Red Tide," in which you say it was stemmed by starvation, I am moved to ask: Do you think that solves the question of Bolshevism? Is that the only argument you can use against any new idea or experiment in government? Starvation, of course, will kill anything; but Bolshevism, which evidently you do not understand, is only a reaction, and the inevitable reaction, from starvation, and from governmental tyranny, which you applaud. Bolshevism is only a blundering effort to apply Socialism, which every thinking person admits is an ideal difficult of attainment on this sphere, not merely because of the innate selfishness of human beings, but mainly because of the ruthlessness and intrigue of ruling classes.

"Bolshevism stopped by the Poles!" Have you never
read that the Poles were the aggressors, egged on and supported by the Allies?

Sincerely,

KATE CRANE GARTZ.

April 18, 1921.

MR. GUIDO BRUNO,
NEW YORK CITY.

Dear Guido Bruno: Thank you for taking such infinite pains to explain in detail your point of view on society as it is, and your satisfaction in it. I can only say, I am surprised, having thought you were one of us. Now I see you prefer the world of Rockefeller and his kind. Such a world as he has made for the few thousand within his radius is what I want for all human beings.

How can you say Rockefeller is playing for big stakes and Eastman for puny? Is money greater than humanity? The people who subscribe for stock in the "Liberator" do not want a money return—their only intent is getting more justice, abolishing poverty, gaining a feeling of security against man-made ills.

Do you think Mr. Eastman sought the proprietorship of a non-dividend paying paper such as the "Masses" (and all radical papers, as you must know) for his own aggrandizment? No—there was no one else willing to take the responsibility, for the cause of human freedom. As to his seeking political power—what happens to Socialists who do? You must know that the capitalist newspapers would not print his "stuff." All radicalism is a
labor of love. Can Frank Harris pay his employes as highly as Rockefeller? You say conditions can never be changed, no matter how much of their lives Sinclair and Eastman give to the cause; and yet you say that Rockefeller has shown that it can be done by one individual!

Every individual belongs to the mass, and only through leavening the mass will the individual be able to function. Yes, Jesus lived and died for the masses, that every individual might live and find happiness. If all lived according to the Golden Rule, you say! But alas and alack, the capitalist system makes fighters of us all.

If, as you say, Socialism means a substitution of power, it at least means a different kind from Capitalist power. A power that will work for the benefit of society at large, and not for the few as now.

You say a man can be master of his own fate. How can you say that when you know what struggle it is for all? How can you expect "pride of workmen in their work," when the workmen are giving their very all to Rockefeller? He takes it, and gives back, not to them, but to others, and considers himself a great philanthropist for this! You say the worker gives as little as he can. Does the capitalist do more? Why do you expect politeness from those who serve us? Are we worthy of being served? Yes, it is absurd to talk about equality—equality of soul—when it is only equality of opportunity we want, with special privileges to none. The "truck horse" and "race horse" have nothing to do with the question; let us all have a chance. Man is not responsible for his birth, but because he is born he has a right to live.

Yes, it is, as always in California, sunshine, flowers,
and birds. It is difficult for us to believe that there is misery anywhere; and yet we know, we parasites, here on the "roof garden of the world," that we live at the expense of others, who slave in sordid surroundings so that we few may enjoy. How can we enjoy when we think at what cost!

Let us work to change it, that all may be free and happy.

Sincerely,

Kate Crane Gartz.

April, 1921.

Eugene V. Debs,
Federal Penitentiary,
Atlanta, Ga.

Dear Comrade: I have not written you before to thank you for your kindly message inscribed to me in Ruth Le Prade's book to you, because I could not find words to express how grateful and proud and honored I feel to have the very first of these books, although I know I do not deserve it—for what is a money contribution compared to the work of love by Ruth and the ability of Sinclair to "put it over"? It is only because she knows I have a deep feeling and admiration for your great courage and loyalty to the cause of human freedom and liberty. I did not think the American people would let you stay in prison over night. It simply shows how helpless we are under the system and that liberty and freedom and justice have actually perished from the earth. We cannot recognize our own country, and its much
vaunted high principles. But it is thrilling to know that there is even one who is compared to Christ, and that one is you.

So you must be very happy in your confinement, knowing how much we all appreciate your sacrifice and example, as well as that of your faithful and devoted wife.

Very gratefully,
KATE CRANE GARTZ.

April, 1921.

AMERICAN LEGION,
PASADENA, CAL.

Dear Soldier Boys: Read over your quotations from the “Examiner,” and see how many truths were quoted unwittingly by you! Get your own eyes opened, and try to make your country right by exposing wrongs, and not by covering them up. We have much to do—but not the way your organization is doing it. The mystery is that you who have been to war can find any justification for it. As for Dr. Scherer, he has sung the hymn of hate better than any German—and he a missionary and preacher of the Gospel! Let our fight be for a better world for all humanity to live in—but by education, and not by slaughtering the innocents. Your organization is carried on in a spirit of vengeance; yet you condemn it in us—who do not use it or believe in it!

Your business should be to forget hatreds, and to promote love and justice to all humanity—even the Germans, whose people had nothing to do with the making of the war. Do your protesting against states which
drive their children into the shambles! You should stand behind the Anti-militarist League, Civil Liberty, Labor Defense, and all organizations fighting for a better, freer world, without bloodshed but through reason.

Our greatest thinkers say that Nationalism is a stage of progress we must outgrow; it causes rivalries, and rivalries cause war.

Yours for a better America, an example to all others,

Sincerely,

KATE CRANE GARTZ.

April, 1921.

JOHN STRONG,
Care of Los Angeles Times,
Los Angeles, Cal.

Dear Sir: I have read your article entitled “Noblesse Oblige.” I wonder that a man should write these words over an article containing so many misrepresentations. You say “the Communists and Bolshevists are trying to get ahead at the expense of others.” That is just the opposite of the truth. Communism means co-operation, instead of the deadly competition we now have. It is working toward a better social system for all humanity, not merely the privileged few. The Communists wish that there should be one class and not two classes, one exploiting the other. You say that we have equal opportunity, and yet you know that Capitalism has the power to shut down factories and throw men out of work. The only freedom that such men have is the freedom to starve.

Yes, capital is built up “at the expense of others.”
is built of the emaciated bodies of little children and their mothers. Even in Russia, where so many are starving, the Bolsheviki feed and house and clothe the children, and give them opportunity for education, work and pleasure. And you, who denounce it, what have you to offer in the way of a juster, saner system? To talk about "Noblesse Oblige" in our present society is absurd. In the very nature of the system men must fight for existence, and co-operation and kindness are impossibilities. It seems to me that the first law of "Noblesse Oblige" would be that no one could be happy or satisfied until the fundamental needs of all are satisfied, until we are really what we call ourselves, "a human family."

Yours truly,

KATE CRANE GARTZ.

May 10, 1921.

EDITOR,
The Star-News,
Pasadena, Cal.

Dear Sir: To the man who wrote the editorial on, "Federation of Patriots Opposed to Radicals," I put this question: Why is radicalism? Because of some injustice. The only way to overcome it is to remove the cause. Why are you afraid of overthrowing the government? It is ours. We have a right to change or abolish it, as Thomas Jefferson said; he also said we should have a revolution every twenty years. So why should we be prohibited from discussing it?

Brisbane said this morning, "No Government is so
good that it cannot be bettered." Some other great man said, "Governments are a necessary evil—the less of them the better."

Let us try to make them work for the good of all, not for the few as now, and forever quit imprisoning for opinions as now. This is foreign to the intention of our Constitution—which, of course, has been only a scrap of paper these last five years, because we jail those who upheld it. We are far behind other countries in this respect. I for one feel disgraced and far from proud.

Sincerely,

Kate Crane Gartz.

July 21, 1921.

Rev. R. P. Shuler,
Trinity Methodist Church,
Los Angeles, Cal.

Dear Sir: I read in last Sunday's paper an extract from your sermon regarding the habit of the unemployed to protest against social injustice in Pershing Square. Presumably your remarks are intended for the public to read and discuss, and I, therefore, take the liberty of expressing to you my opinion of your utterances. First, let us agree upon one or two facts. There are at the present time several million men out of work in our country, and many of these men are homeless and starving. This is a great social evil, a wrong to our men against which they certainly have a right to protest. Do you deny them the right to make their protest in a public place where the public can hear them? Do you deny
them the same right of publicity which you assert for yourself, both in your pulpit and in the newspapers?

The next fact of which I wish to remind you is that you occupy your pulpit in the name of one who was in His own day a common working man, and said that He had nowhere to lay His head. Furthermore, He protested against social injustice in language fully as vehement as anything that you will hear in Pershing Square. He protested so vehemently that he was arrested for "stirring up the people," and He was executed as a disturber of the social order. He was executed for disturbing Roman Capitalism, and you are now denouncing men who are disturbing American Capitalism. Has it never occurred to you to think of the embarrassing possibility that you may be denouncing the Son of Man as a "human copperhead," and calling for His exclusion from Pershing Square? You will hardly need to be reminded of His saying that "As ye do it unto the least of these, even so ye do it unto me."

You are supposed to be a preacher of love and brotherhood, but it has been a long time since I have read a more dreadful hymn of hate than the one which you preached to your congregation of comfortable Scribes and complacent Pharisees. On the chance that you may never have thought about this matter, and may be persecuting your Master in ignorance, I am taking the liberty of sending you a copy of "The Profits of Religion" by Upton Sinclair, and I invite you to read it and give your soul a chance to be saved.

Sincerely,

Kate Crane Gartz.
July 27, 1921.

Editor,
Pasadena Evening Post,
Pasadena, Cal.

Dear Sir: Through an accident I failed to see your editorial concerning myself and my views on Bolshevism, hence my delay in responding. Ever since you have started you have, along with all the other American newspapers, been publishing false news about the Russian revolution, and you have apparently succeeded in persuading yourself as well as your readers; so it is natural that you are puzzled when you find that some one, who has taken the trouble to find out the truth about Bolshevism, does not agree with your point of view. Americans should take into consideration the frightful oppression which the Russian people have suffered through the centuries, and should understand that violence breeds violence, and that it was impossible to overthrow the Tsarist regime in Russia without terrible blood-shed and suffering. This should need no telling to Americans. Our own revolutionary ancestors understood it clearly. Thomas Jefferson wrote, "The tree of liberty must be refreshed from time to time with the blood of patriots and tyrants."

What I am contending is that we should try to understand the Russian revolution, and to help the Russian people, instead of blockading them and starving them both physically and intellectually. At present there is famine in Russia, caused by drought, and we are hypocritically blaming this upon Bolshevism, and we refuse to save the starving children of Russia because the Russians have six
Americans in prison. We have a great many Russians in prison, and we have no idea of releasing them. We accuse them of conspiring to overthrow our government, and that is exactly what the Soviet government has proven against the Americans whom it holds. But we think it perfectly proper to conspire against the Soviet government, and to back with our money and munitions a series of murderous Tsarist generals and admirals. Kolchak, Denikin, Judenitch—a long list of names, so many that I cannot remember them.

The reactionaries, at the time of the French revolution, made war on the French republic because it had murdered its king and queen; but is that all history has to say about the meaning of the French revolution? It is perfectly well known that the Bolshevist government did not desire the death of the Tsar and his children. They were killed by disorderly ruffians, and the leader of these was executed. I venture to assert that the Wilson government in the United States was responsible for many atrocities against the liberty of both Americans and foreigners, and many people were killed by disorderly ruffians who were never punished.

The word “Bolshevism” is just a bad name, so I will not try to discuss it. But the Soviet government represents a new form of social organization by industries, instead of by geographical location, and many of the greatest minds of the world are supporting it today. I will name for example, Anatole France, Bernard Shaw, Romain Rolland, and Henri Barbusse. I for my part am willing to investigate new theories—anything to relieve humanity from the oppressions under which it is now
staggering. Our so-called civilization has brought us to the verge of destruction; in fact our government, according to its own statistics, spends 93 per cent of its income upon destruction—payment for past wars and preparing for future wars. Is it not time that we reversed these figures, and spend more than 7 per cent of our national income upon something of use to mankind? Am I not right in saying that we can now produce wealth so easily that no human being needs to live in poverty? You cannot understand why I denounce a system which builds up fortunes for myself at the expense of thousands of others. To me such a system is wrong on the face of it. I cannot understand how anyone can deny this, and I shall never rest until the day arrives when all men receive a fair share of what they produce, and all who are willing to work have a job. We say to ourselves that “God’s in His heaven, All’s right with the world,” and then we settle down and drift. We say “we believe in evolution, not revolution,” and I have observed what this formula means is that evolution is any form of drifting, and revolution is any form of action.

You understand that revolution means bloodshed, but I do not take it so, nor do other Socialists. The people who really believe in bloodshed and advocate it are our present rulers, those who support war—and you are among them. I dare to assert that there was very little bloodshed in Russia until foreign intrigue began, and until the White Terror showed the Russian people what they had to fear from reaction. We have been among the leaders in this cruel reaction. Our Red Cross was even wicked enough to burn its supplies in the border states
of Russia, rather than permit them to fall into the hands of the Soviets.

You say that you have often been called radical, because once in a while you cry out for justice, admitting that is what radicalism consists of. Well, I thank you for that admission at least, and in conclusion I ask you to state what it is that you mean to do to abolish unemployment and to bring about social justice. You denounce the profiteers. Is that all you mean to do? In Russia they jail the profiteers, or execute them, and that is called revolution. In America we write editorials against them, while continuing to allow them to plunder us and secretly control our government—and that is called evolution!

Sincerely,

KATE CRANE GARTZ.

December 1, 1921.

THOMAS LEE WOOLWINE,
District Attorney,
LOS ANGELES, CAL.

Sir: Why should your office be associated with such a low-down character as Dymond—a man who has turned traitor to his class for money? How can you trust him, and what right have you to take $350 a month of the people's money and hand it over to such as he, and send him back and forth over the state to testify against workingmen, whose only crime is that they are members of the Industrial Workers of the World? You allow Dymond to arrest a witness, simply because he was defending his cause! The business of your office seems to be, not to
prosecute, but to persecute. Why not inject a little hu-
manism and a little mercy? I know that many of the men 
your office has sent up are idealists and not criminals. I 
have heard you speak many times, and find you very 
bitter, and willing to resort to any length to gain convic-
tion. I can’t understand your joy in sending any man to 
jail. I want to see the time when there are no jails, but 
schools and sanitariums for those who are sick at heart 
and mind, and victims of an unjust social system.

KATE CRANE GARTZ.

December 3, 1921.

PRESIDENT W. G. HARDING,
WASHINGTON, D. C.

Sir: I want to implore you for mercy to those now 
languishing in jail because of conscientious scruples 
against war. Three years have passed since the armistice 
was signed, and other countries released their prisoners. 
Why do you not live up to your high words, spoken on 
the first day of the disarmament conference: “How can 
Humanity justify, or God forgive war?” The conference 
has drifted back to war preparedness or limitation of arm-
ments. The last war was to end all war; so “let us see 
that these dead have not died in vain.” That was why 
our boys accepted conscription, and those who would not 
were imprisoned. I ask you to demonstrate your “love 
and good will that should be regnant everywhere.” Even 
now it is not too late to make reparation for the three 
years stolen from the lives of these true Christian men,
more Christian than the preachers in the pulpits, who did not dare to preach "Peace on earth, good will towards men," as did Debs and all other conscientious objectors. I weep at the injustices perpetrated by my country, whose boast was Liberty, Justice, Humanity. But instead, the treatment meted out to those prisoners was barbarous and cruel in the extreme—dungeons, chains, beatings, and this in a so-called civilized country. Why cannot our country lead all others in the ways of righteousness? Why must we deport idealists whom we cannot understand, and then call them dangerous? Dangerous to what? To the system of exploitation and imperialism. They simply want a juster, saner system than the one under which we now live, where poverty and unemployment are rife, where one man can accumulate one and a half billion, and thousands stand in a bread line.

We go to Congress and we beg, and we beg, and we beg. The few men who have vision are such a small minority that they have no power in the face of the stand-pat reactionaries, who thrive under the system at the expense of the masses and consequently cannot be moved. As human nature cannot be changed, we must work to change the system, where no man will have to ask another man for a job, or the right to live, and in which his family will be secure and free from worry about the future and old age, and where there will be no child labor, nor human exploitation, but where all will be on the same high plane of brotherhood.

Sincerely,

Kate Crane Gartz.
Editor,  

_The Los Angeles Times_,  

Los Angeles, Cal.  

December 24, 1921.  

Dear Sir: Of course we Liberals, and Radicals, and Socialists would expect such a tirade as your editorial expressed today against Eugene Debs. We all know you hate him, because he is opposed to the capitalist system, under which you thrive while exploiting millions.

He is for the exploited masses, his sympathies are real and deep. He went to jail for standing for those opinions and convictions, for violating a law which everybody knows was unconstitutional. "Congress shall make no law abridging free speech!" It is absolutely disgusting for people like you to presume to call a man like him a physical and moral coward. Is there any other man in this country who has been compared to Christ? To him the laws of God were paramount, not the laws of man, which would conscript our children to slaughter other children in the cause of commercial and governmental rivalries.

Yes, those three thousand men were his friends, and he was theirs; but not for the reason you impute, but for the same reason that Christ was the friend of all humanity. Because they were born human beings, and were victims of our unjust social system, we do not help to make men of them, but we do all we can to make beasts of them, by neglect and vicious treatment. Yes, Debs' is the Gospel of Love, while yours is the Hymn of Hate. If you could turn those hideous words you utter against him, back on yourself, they would indeed be expressing more truth.

Yours very truly,  

Kate Crane Gartz.
December 29, 1921.

Editor,
The Los Angeles Times,
Los Angeles, Cal.

Dear Sir: If you are so opposed to Socialism, Bolshevism, Sovietism, for goodness sake suggest something. Are you satisfied when you know there are six million unemployed—practically twenty-five million starving in a land of plenty? Why put all the blame on Bolshevism, which at least is trying to find a solution? What is the matter with our own precious Capitalism? What do you think unemployment leads to? Need I tell you—REVOLUTION. This country ignores the problem, while all other countries are at least thinking about it. What are you, the mouthpiece of the people, doing? I don’t want revolution, but you evidently don’t mind. You say brains are necessary for leadership; Lenin is famous for that commodity, has been called the greatest statesman in the world, a highly intellectual man, a member of the bourgeoisie (with a heart), not a proletarian “upstart,” as you like to believe.

You seem to believe in a God, can you not intercede then on behalf of our people as well as Russia? You say the Russians misunderstand any effort on our part to help. Did the blockade help? Or forcing them to fight on thousands of miles of front? No wonder they are suspicious of our efforts to help!

Yours very truly,
Kate Crane Gartz.
Editor,
Pasadena Evening Post,
Pasadena, Cal.

Dear Sir: Your editorial last evening on "The Reds Lose" reminds me again of the colossal ignorance of those who will not see, and refuse to learn the truth about things and people—"ists," as you call them.

Volumes have been written about the case of Sacco and Vanzetti, and you will see by the enclosed article that they do not belong to the reprobate class as you like to believe, but are defended by the best minds in this country.

The handling of this case was a travesty of justice, as were many other cases during the war madness, and under the unconstitutional espionage law; so it is no wonder that protests are pouring in from all over the world, as they did in the Mooney case, which we now know was a "frame up."

If you had any interest in the cause of labor you would look into these questions before you attacked them. In any case read the enclosed letter by Vanzetti, and see if there is anyone in your office to compare with him in intelligence or idealism.

Yours very truly,
Kate Crane Gartz.
EDITOR,
The Los Angeles Times.

I have read in your issue of January 4 your editorial, entitled "Reds in Colleges." It seems to me somewhat unintelligent on your part to be so sure that there can be no possible connection between intelligence and Socialism, while at the same time you complain because so many college professors and intellectuals all over the world are studying and teaching Socialism. Does it not occur to you that there must be some reason for this development among our college teachers, and that maybe after all Socialism is the coming ideal of a new and more just society? Do you love Capitalism so very much, and do you love your own bread and butter so much that you cannot forgive others for wanting it also? They do want it, and they can't have it under Capitalism, and they could have it under Socialism. It seems natural that men should be made happy by seeing others happy, but one finds you always tearing your hair at the thought of justice to all humanity, and so gloating over injustice that you have earned the hatred of all classes.

You say Socialism is the creed of the illiterate. Are our college professors illiterate? Do you see nothing paradoxical in that statement? Do you see nothing paradoxical in the fact that Debs should be in jail for saying exactly the same thing as President Wilson said—the only difference being that Debs was smart enough to say it first? Read in the book, "Debs and the Poets," what the greatest writers and thinkers of the world have said and thought about this man.
Yes, the college professors are thinking. The Committee of Forty-eight knows of two thousand who are actually thinking—and you cannot stop them! They are thinking about a new world where poverty will be abolished and every human being will have a right to the good things of life—as much a right as you have or as I have. Just now I am living in luxury because fifteen thousand other human beings are working for me. And not so far away from me lives a mother of seven children, whose husband—not a union man of the sort you despise—has been thrown out of work. He has been walking the streets for days, begging you and your capitalist friends for work. He has the God-given right to work, but you have the power to deny him that right, and you use the power and bid him and his children to starve. I have many such people on my list, and that is why I am a Socialist, and know that Socialism, the science of social reconstruction, must be taught in our colleges. It is only feared by selfish men who do not want their privileges interfered with. I tell you that your outworn and unjust social system is sick of a mortal disease, and your outcries against the spread of Socialism are perfectly futile.

Sincerely,

Kate Crane Gartz.

January 11, 1922.

Mr. Woodworth Clum,
Better America Federation,
Los Angeles, Cal.

Dear Sir: Since you have sent me your pamphlet, “Making Socialists of College Students,” I shall proceed
to educate you, as you and all your “Better America Federation” belong to the dark ages. In the first place, if you really wanted to better America, I should be with you, because that is just what I want. But you simply want to keep things as they are, while I want to see great changes for a really better world, where poverty will be eliminated and where all men can be sure of justice being meted out to them; where men will not have to beg for jobs, and when they get them, the fruits of their labor will not be appropriated by the few, as now in the kind of world that satisfies you.

No, these college professors you condemn are the idealists of the world, who want to see the teachings of Christ come true. You give yourself away in your very first page, when you say, “You business men, you men of property, how does this impress you?” “Property,” that’s it, but what about “humanity”? That is just the difference between you and those splendid college professors who think, and for that reason are not wanted in colleges supported by capitalists who are satisfied with the existing system. But how can they be, is the amazing thing, when they know, if they know anything, that everything they enjoy has been handed to them by the labor of these very masses, who live on the ragged edge, in order that the few may live on the fat of the land.

I am glad you are following the development of radical thought, as you say you are. I am only surprised that you have not learned more of their “ultimate” aims and objects. If you are capable of learning—and a college man should be—you would not be so afraid of them, for they all belong to the class who really want a better world.
They would not hurt you or any man—only the capitalist system. They want to get rid of all hurts. You are afraid of the word Revolution. It does not necessarily mean a bloody one, like our late war, which you so ardently stood for, but a revolution of thought, ideals; also, perhaps our government is not as perfect as it should be. And perhaps the capitalist system is not the "ultimate," as you seem to think. It might be changed a little, so as to include all of us instead of just a few. In fact, I think the time is coming when we will be able to get along without it altogether, and set up a co-operative commonwealth and an internationalism which will do away with rivalries and wars, and when all humanity will be one, and free to live as human beings should live, just because we are all God's creatures.

Now that is all we Socialists, Anarchists, Radicals, Bolshevists, 48ers, Communists, want. So don't be afraid of us, come and join us, and let us work for a really better America.

Sincerely,

Kate Crane Gartz.

January 30, 1922.

Mr. Woodworth Clum,
Better America Federation,
Los Angeles, Cal.

Sir: It is almost useless to try to influence interest, or explain to a closed mind; one which persists in misunderstanding and misinterpreting motives of radicals. Yet I will try again. A radical is one who wants to get at
the root of a trouble and remove the cause. That is all. Why do you wish to fight that? Every man should be willing to endorse that object. So what is the matter with you and Mr. Haldeman and your handful of Better Americans? I will tell you. You don't want to remove the cause of unrest and injustice. You want only bigger business, and that always at the expense of the man who produces wealth for you.

As for Max Eastman, he needs no defense. Thinking people everywhere appreciate him and the use he is making of his unusual ability. The fact that he drew a crowd of fifteen thousand in San Francisco, and was hailed and cheered as a triumphant chief, is to be compared with the fact that only fifty people came to your meeting.

If William Bross Lloyd gave two hundred thousand dollars for the cause of radicalism, that fact alone should make you wish to know why. That a millionaire should spend his money upon a cause, rather than upon pearl necklaces and steam yachts—that appears to be a crime in your eyes, but not to him. He wants to see the bread and butter question settled, even if it takes a revolution, which Thomas Jefferson said was necessary now and then, because the propertied classes block evolution.

I did not bail out the Industrial Workers of the World in January, as you say; not because I would not, but because I was not asked to. There are a few others besides myself willing to come to the aid of men who are being railroaded to the penitentiary, simply because they belong to an organization, never having committed an overt act.

Mr. Haldeman was an employe of my father's. He should refrain from bandying my name about. But he
cannot hurt me—he only makes me prouder and happier than ever to be associated with the names mentioned, as well as with Anatole France, Romain Rolland, H. G. Wells, and Bernard Shaw—all consecrated to the making of a Better World and not merely Better Business.

Why quote the “Liberator’s” appeal for funds as a dastardly thing? There are not enough K. C. G.’s and W. B. Lloyds to support radical magazines, against the millions of the capitalist press. The moneyed interests had the power to suppress the radical papers, and they did so; why? Because the radicals told the truth about the war, about capitalism, about government. The moneyed interests evidently had something to conceal, because they feared the truth. But truth will always come out, in the end. It can’t be shut up in a box or a penitentiary, and the people are getting tired of suppressions and prohibitions. Thus you find plenty of unrest to deal with!

Now comes the Non-partisan League to California. How can any thinking person object to that? But then, you don’t think—at least not any further than your own self-interest. Employment for the unemployed! How dreadful! But if you don’t give employment, you must give charity, which, of course, the poor resent. Why not give justice, and have happiness all around? Even you Better Americans might be happy at such a sight. If we had production for use, instead of for profit, we should have no crime wave, and we should need no Better America Federations—or Non-partisan Leagues, or “Liberators” either! The great difficulty is to open the eyes and hearts of the powers that be. To that end I shall direct my thought, and support those who are making the fight,
to the best of my ability. Proud—yes, proud and unashamed!

Kate Crane Gartz.

February 7, 1922.

Mr. Woodward Clum,
Better America Federation,
Los Angeles, Cal.

Dear Sir: In your latest letter to your subscribers, you have printed part of my letter to you, but why do you not repeat the whole of it? Then they might really know what my sentiments are; and perhaps they could answer some of my statements—which you, evidently, are unable to do. Also, as long as you are mentioning names so freely, why not give the name of that "lady," who must be as proud of her stand against Max Eastman as I am of my stand for him. Why give me all the credit?

Next time tell them that this terrible "Red" has gone and established a soup-kitchen, right in their very midst for their own thirty thousand unemployed! Would any of them, or their Merchants and Manufacturers, or Chambers of Commerce do as much? Have any of them done it? Why do you not divert your $160,000 a year toward solving the all-important unemployment question? Surely it would be the part of prudence for you to feed the starving at your very doors, instead of leaving it to the "Reds"! Suppose the unemployed should get the idea that we "Reds" are—the real "Better Americans," and their real friends?

Can't you realize that unemployment is the greatest
menace to your B. A. F. institutions? If you want to continue to pose as B. A. F.'s, get busy and see that the state furnishes employment to the unemployed. There is plenty to do with that 93 per cent of government funds which has been used for destruction—that is, for war. In the meantime, feed the unemployed, and clothe them, house them, show them that you really mean to be Better Americans; that "humanity first" is your motto, and not "bigger business."

Now, why don't you answer this argument, instead of just abusing the writer?

Kate Crane Gartz.

February 27, 1922.

Mayor George E. Cryer,
Los Angeles, Cal.

Dear Sir: I would come to see you, only I know it would take more of your time than you can probably afford to give. Yet what I have to say is vastly important to Los Angeles as a self-respecting community.

We are on the map now, as a growing progressive city. Let us lead in justice and righteousness and beauty as well as size. Let us think of our back yards first, and the front yards will take care of themselves. I address this to you as the chief housekeeper of our community, knowing no higher power.

The most important complaint I have to make is the terrible injustice of our judiciary system, the chief executioners of which employ common thugs to aid in running down innocent men, many of them high-minded idealists,
whose only crime is belonging to an organization which has a perfect right to exist. I have letters every day from mothers whose husbands are yanked off to jail for absolutely nothing. Their homes are broken up, their children sent to orphan asylums, and they are thrust out on the streets. What kind of a human system is that? What right has any court to take away the father and leave the family unsupported and broken, perhaps never to be got together again? How short-sighted is the State to permit and sanction such outrageous injustice in the name of Law and Order!

I am powerless. Can you not suggest to these judges and attorneys that they commune together to the end that they defend rather than prosecute, as was the original intention and basis of all law? We ask for justice, and more and more of it, and that the families of the accused—justly or unjustly—must not suffer.

Next, we advertise ourselves as the land of sunshine and flowers, and we permit all our railroads to bring all our guests—whom we have invited to come to us by many pages of glowing advertisements—to enter through our back yards and alleys. If we really want to make a good "first impression," let us at least insist that they be swept clean of refuse, and then perhaps planted.

We need have no unemployed, if we just keep our house in order. Of course, we must feed them and clothe them and house them for our own comfort, because we cannot bear the sight of suffering.

So let us strive for the best within our reach.

Sincerely,

Kate Crane Gartz.
March 31, 1922.

Editor,
Pasadena Evening Post,
Pasadena, Cal.

Dear Sir: If anything could demonstrate the fact that Pasadena is a "City of Millionaires," and that they live up to their reputations, it is the fact that "Strife," by John Galsworthy, is playing to comparatively empty houses. It shows that they do not want the truth about themselves depicted on the stage, or anywhere else. They prefer to be ostriches. They don't want to see what is coming, or to know that they are the real instigators of discontent and revolution. The rumbles of that discontent are being heard around the world; but the rich do not want to give up one cent of profit—not even to see justice done.

The workers have made it possible for them to live on Orange Grove avenue and in Oak Knoll; how can you expect the workers to be content to live on the ragged edge of want? Why not listen and learn, and get your pleasure out of trying to make everybody else as happy as you want to be? That can come only when we realize that we are all brothers, and not merely employers and employes. Our rich may be seen in their magnificent churches on Sundays, but they all forget to practice the Golden Rule on Mondays.

Sincerely,
Kate Crane Gartz.

P. S. Mr. Editor:—You are not responsible for the opinion of your columnists, so let me take the responsibility in this case—and publish today.
Editor,
The Los Angeles Times,
Los Angeles, Cal.

Why does not the man who wrote the editorial on "Communists, Socialists and Rats," sign his name to his unworthy screed? Christ was a Socialist and a Communist, but not a rat. You must be that, otherwise you could not write with such consummate hate about a movement to give more justice to an unhappy world. All thinking people are Socialists, as opposed to capitalists. How can you defend the ideals of Capitalism against the ideals of Socialism—Competition against Co-operation? Have you not shown what the power of Capital can do to Humanity? You, a supposed Christian, hate an idealistic theory, that will take away your special privileges and hand them to the masses. That, and that only, is what frightens those who are intrenched behind the bulwarks of privilege.

Oh, for a free intelligent press, one which is really striving for the best for all humanity, instead of one that goes out of its way to spread its venom and corrupt the minds of the unthinking masses! More power to the radicals in our schools, those who really want to get at the roots of the trouble of our civilization and eradicate them! Instead of which we expel the thinking, progressive teachers, because we fear to have the eyes of the children opened to the iniquities of the present cruel system of exploitation of the masses by the few.

Yours truly,
Kate Crane Gartz.
April 6, 1922.

Wm. G. McAdoo,
Los Angeles, Cal.

My dear Mr. McAdoo: I was quite thrilled when I heard you uphold free speech at Miss Foy’s dinner the other evening. I thought, at last a real man! But alas, when Upton Sinclair asked you to show whether you really believed in your utterances or not, by signing an amnesty petition for release of political prisoners still kept in jail for exercising their constitutional right of free speech—you proved yourself to be not the straightforward man we hoped we had found. Thus you appear not promising as a presidential candidate, one who would do anything different from any other Republican or Democrat, so far as the welfare of the masses is concerned.

Oh, for a man, a real man, whose whole life is dedicated to solving the problems of humanity; who has ideals above bigger business, or who will not preach justice one minute and deny it the next, but who will be eager to put in practice what he preaches!

Sincerely,
Kate Crane Gartz.

May 10, 1922.

Editor,
The Evening Post,
Pasadena, Cal.

Dear Sir: You say you are a publication with a purpose and a determination to be fair. But you will have to change that slogan if you continue your outrageous at-
tacks on Russia. Of course the "Nation" and "New Republic," the "Freeman" and other magazines edited by intellectuals are sympathetic towards socialistic Russia and its struggle against capitalistic governments. The "Nation" is not for "my country right or wrong," but is big enough to point out its faults that they may be removed. But it seems that truth is always resented by the guilty.

I heard our own Von Kleinsmid say before the Woman's City Club the other day that Russia is the purest democracy on earth today. So why always denounce Sovietism? It only means more representation by the people who work, elected by the trades rather than by geography.

Watch the Genoa conference—the idealism and statesmanship of the Russians is far higher than in any other nation. The Allies refuse to listen or talk about disarmament—the one thing we conscripted our boys to fight for—that, and the pure democracy that only Russia has attained!

As for Lincoln Steffens, why is he not more of an authority on Russia than you? Has he not been visiting that country for years and made it his business to know?

Sincerely,

KATE CRANE GARTZ.

May 18, 1922.

Gov. W. D. STEPHENS,
Sacramento, Cal.

Dear Sir: Just to add my name to the long list of those who know that Mooney and Billings have been un-
justly held prisoners for the last six years, by perjured testimony. We keep on protesting, but are unable to make any impression on the "powers that be." They seem to be obdurate in this case—and also in the cases of unlawfully imprisoned Industrial Workers of the World. I say "unlawfully" because the espionage law is unconstitutional, and should have been automatically repealed at the signing of the armistice. Rulers, not "the people," are always afraid of a new idea, and Mooney's idea of justice is a thing which rulers fear because it is more justice to the masses! What can we who love justice do but protest against such unjust suppression?

The excuse of war now no longer exists—yet at the present hour another idealist, Miss Anita Whitney, is about to be railroaded to the penitentiary simply because she is a Communist! What, pray, is a Communist? "A Communist is one who advocates equalizing the social conditions of life by the abolition of inequalities in the possession of property." Now who does not want that but the selfish propertied man? Don't we all wish to see poverty and suffering abolished? But is it being done under the present system? No, and as long as there is one family who has to ask or accept charity, there will be those who are willing to go to jail in their fight against unjust conditions. But oh, the shame of those who put and keep them there! Where are their consciences?

Kate Crane Gartz.
LETTERS OF K. C. G.

Editor, May 28, 1922.
The Evening Post, Pasadena, Cal.

Sir: So you think Lincoln Steffens is paid by the Bolsheviki to make propaganda, and therefore you accuse him of "not telling the truth." This is a serious matter—to accuse a man outright of not telling the truth. The world today is in the midst of very grave problems—problems so fraught with human pain and chaos, that civilization itself is in the crucible. So it is our duty to strive for real truth where a whole nation's destiny is concerned.

You say Mr. Steffens is not telling the truth because he is paid by the Bolsheviki. Do you mean that a man cannot tell the truth if he is being paid? This would put most of our public men in a very peculiar light. What about yourself? Are you not paid to write for a newspaper? Do you mean to say that you could not tell the truth because you are paid?

Do you mean that the Bolsheviki are not honest, and therefore, any one who is paid by them to make propaganda is not honest? Upon your opinion of the Bolshevik government you have no right to make a charge of untruthfulness against a man who is looked upon as highly cultured and entirely trustworthy by thousands of Americans. To settle differences of political opinion, honest men and women must not accuse their opponents of dishonesty.

Mr. Steffens is an old friend of my brother, Charles R. Crane, who chooses his friends for their integrity and intelligence.

Sincerely,
Kate Crane Gartz.
PRESIDENT W. G. HARDING,  
WASHINGTON, D. C.  

Dear Sir: For the second time, I ask you to live up to your high flung phrases, "Expend your power in righteousness."

You believe in God; I do not, but I try to believe in man, and find it most difficult many times. You let those children who are now picketing your front door plead in vain for "righteousness" for their fathers, who have been languishing in jail for five years for absolutely nothing! Not only should they be released now, but an attempt at atonement should be made to them for the five years stolen from their lives—if such were possible.

There is a man named Magon in Leavenworth, a beautiful character—I have seen letters to his wife, who lives in this neighborhood. No more romantic, idealistic phrases were ever penned. Perhaps he is a revolutionist. Why not? Should we not all revolt against tyranny and injustice? Was not George Washington such a one?

Magon is in jail for wanting more freedom and justice. How much longer will the Government be blind? And what must the next step be—since for five years we have pleaded and petitioned in vain?

Sincerely,  
KATE CRANE GARTZ.

CONGRESSMAN I. G. HERSHEY,  
WASHINGTON, D. C.  

Dear Sir: Well, if the Amnesty drive is "engineered by Anarchists, Socialists, and Bolshevists," all the more
glory for them, as being the only groups in the country who have human attributes.

If you representatives in Congress would listen to the lone Socialist leader, Meyer London, we, the people, would have nothing to fear, and might live to see our hopes for justice and humanitarian principles prevail.

Sincerely,  
Kate Crane Gartz.

July 30, 1922.

President W. G. Harding,  
Washington, D. C.

Dear Sir: For a man who professes such a profound belief in religion we expect more practice of its precepts. Just now we cannot depend on "Almighty God," to see that Justice is done, so we turn to mere man. All we know is "man's inhumanity to man"; for God has been deaf, dumb, and blind as far as man's ills are concerned. But you are his disciple—why not live up to his teachings?

You, of all men, have such a glorious opportunity to show the world that you really believe and carry out Christ's teachings in your leadership of this great nation. I hope you are reading Debs' articles on Prisons as Reformatories, Not Deformatories. There again we have talked long and done nothing. Another thing we could do is to take the manufacture of war materials out of private hands; that would help to abolish war. If governments can't settle their disputes by their reasoning faculties, let the two heads fight a duel, and then only one will be killed instead of millions of our children. Will you not advocate this, and do our fighting for us?

Sincerely,  
Kate Crane Gartz.
E. A. Filene,
Boston, Mass

Dear Sir: I have just read your article in the current "Collier's" on "What Can a Rich Man Do?" That is a question that has long agitated me, because I realize that I am a parasite living on the backs of others, and it makes me ashamed.

Now when we realize that, there is only one thing to do, and that is change the system which makes such exploitation possible. You are a "Good employer"—but that is not enough. I recommend to you the best possible way to use your money—that is, for a foundation to promote research, and subsidize men to find out what you yourself do not know—how to make the world a better and happier place to live in.

Because you are different from most capitalists, and can afford to be magnanimous, I hope you will see what a glorious opportunity you have for building a monument for yourself, and at the same time doing the greatest good to the greatest number. I know you realize that no people can really live until they are free from the bondage of economic necessity. So let us work for that.

Sincerely,
Kate Crane Gartz.

Attorney General Daugherty,
Washington, D. C.

Dear Sir: You are greatly mistaken when you say that Magon and Rivera are dangerous Anarchists. They
are dangerous only to a corrupt capitalist system. They are idealists, they do not believe in force, as do capitalistic governments. All thinking people are outraged at the treatment meted out to this type of men by your cruel, "law and order" regime.

If their own country, Mexico, asks for their return, you should be willing to grant that request. What would our country do if Mexico refused us under similar circumstances?

These men are highly educated and cultured, far above the average mental ability of our present day politicians. They were only seeking the salvation of humanity, and for that we dare to put them into jail! Why is there not one government official in Washington who would enjoy the reputation of being human?

Sincerely,
Kate Crane Gartz.

July, 1922.

President W. G. Harding,
Washington, D. C.

Sir: We, the People, have a right to petition, and it is for you, the Servant of the People, to listen. We have appealed to your magnanimity, but you have been deaf to the voice of justice, and have refused the request for Amnesty made by a million people—a request that no other people on earth have had to make more than once.

It is not only our right but our duty to criticize the men at the helm of our government, and the government has no right to imprison men for exercising the constitutional right of criticizing their government.
"Our repeated petitions have been met only by repeated injury. . . . Such a tyrant is unfit to be the ruler of a free People." (Quotation from Declaration of Independence.)

The president preceding you told us in a book called "The New Freedom" that there was an "Invisible Government," namely, Wall Street. If that is true, it is a terrible indictment of our present day so-called civilization, turning our "Hall of Justice" into one of flagrant Injustice. Are you not afraid of forcing revolution by repeatedly denying the petitions of the people for justice, and also, as in the present coal and railroad strikes, in sending troops to protect property, instead of men, in their fight for living wages and decent living conditions? I would be, if I were in your position.

Sincerely,
Kate Crane Gartz.

August 1, 1922.

Charlie Chaplin,
Hollywood, Cal.

Dear Charlie: Sorry you missed hearing Foster on Russia last night. It is to weep when one hears again the atrocities committed by the Allies on prostrate, struggling Russia—their forcing them to fight on nineteen fronts, and the deadly inhuman blockade! But to come nearer home, we have five thousand railroad men here in Los Angeles striking for living wage. Some of them have had as low as $1.88 a day. Of course, they have not been able to save anything for a rainy day, and many of them are on the verge of starvation now.
Do you not want to come to the rescue and help them in their fight against the terrible inhuman system that rises to prosperity on the backs of the workers?

Sincerely,
KATE CRANE GARTZ.

August 2, 1922.

EDITOR,
The Los Angeles Times,
Los Angeles, Cal.

Dear Sir: You speak of the courage and loyalty of the Scab—your sympathy for some inexplicable reason is always with him, and against the man who is making the fight for better living conditions for all workers. God alone can understand the Scab, who is a traitor to his class. Heaven knows, he has no good reason for being loyal to the exploiter of labor, as every big business man is. But you know, and I know, that he is starved into it, as a result of the world-wide unemployment. You also know that this is a fight to break the unions, the only weapon the worker has against the predatory exploiter. With that attempt you are in sympathy, and for that you are hated by millions of workers all over the world.

That principle you stand so valiantly for in your editorial today—that a man must be free to work when and where he pleases—sounds very well to the unthinking person, but you know that such a man is keeping negroes down below the American standard of living. The five thousand strikers in Los Angeles today are starving for a principle. Are you? Are the Scabs? Oh, the shame,
that the powers that be cannot see the infamy of the whole cruel system, and do something about it, before it is too late and the workers do it for themselves!

Kate Crane Gartz.

Alma Whitaker, August, 1922.

Care The Los Angeles Times, Los Angeles, Cal.

Dear ‘Alma’: You say we women have changed since 1910. If so, I cannot see it. From their busy-ness in the Red Cross, they have drifted back into their vacuous card-playing and Society stunts.

Do you think you could mobilize them now to work for our own hungry people or for starving Russia? How many of them came out last Saturday with their, ‘No More War,’ posters or attended the meeting? Only a handful!

No, we have not changed much. It is difficult to change human nature. We must evolve a system not dependent on whims of women, who do a little charity work to salve their consciences—or else forget to do it.

Sincerely,

Kate Crane Gartz.

Editor, September 20, 1922.
The Valve World, Chicago, Ill.

In reply to your article on “Individualism,” you say “Communism would destroy Individualism.” On the contrary, it wants every individual to have a chance to be an
individual, which he has not got under Capitalism. Then you say, "Individualism demands that every individual shall have equal opportunity, also liberty and justice." That is all Socialism wants. We do not get it under Capitalism. Capitalism wants it for itself alone.

You say, "We cannot for long let any one group dominate." Yes, that is why we are tired of being dominated by the "Invisible Government."

Yes, Russia has unmade an autocratic, Czaristic nation; that is the crux of the whole question. Capitalistic governments do not want the workers to have anything to say about their jobs, or the conditions under which they live and work. What happened to the "will of the majority," in the last presidential convention in Chicago? Six men decided the nomination.

So, I too, am "frankly, everlastingly, aggressively for Individualism," to be arrived at through the free association of individuals for the benefit of all—which I call Socialism.

Sincerely,

KATE CRANE GARTZ.

September 21, 1922.

REV. JOHN M. DEAN,
PASADENA, CAL.

I have read of your sermon urging that our country should go to war with Turkey. You seem to forget that the late war was a "war to end war," and if more war is the only solution that you, a minister, have for the world's ills—I pity you and all the rest of us. Yes, the
government has been subservient to big business in the past, but let us hope it has learned its lesson. Let the “Wrath of God” come down on your own head if you suggest more war!

Do you think for one moment our boys could be conscripted again for overseas wars or any other? No, at least they have learned that force does not settle anything, but that all human misunderstandings must be arbitrated. You, however, a preacher of the Gospel, wish to participate in the slaughter of the innocents, and your congregation actually acquiesces in your hideous suggestions. The Turks have seen what the Christians can do.

I thought the church did enough to discredit itself during the war, and was now about to turn over a new leaf and live up to Christ’s teachings; but I see it still has its black sheep. Let England get out of Constantinople. What right has she there, anyway, occupying territory of an alien people, who have some rights? We cannot give “civil liberty” to other countries until we achieve it for ourselves.

You are pro-British before you are pro-American; you deprecate the fact that Admiral Bristol was blocking British enterprises and favored American concessions. If you and your people want more war, get out and do the fighting yourselves, and see how it feels.

Very sincerely,

Kate Crane Gartz.
September 24, 1922.

Rev. John M. Dean,
Pasadena, Cal.

I see it is useless to "arbitrate" with you, as we cannot agree on the first premise—that War itself is the atrocity. I do not need to know how to read or write, much less to study history or the Bible, to know the difference between right and wrong. The object in studying history and the Bible, is for education and improvement, to discard old and worn-out methods and to try to attain a higher goal through reason instead of force. Because man has been a savage in past ages, and because of history and precedent—that is not a justifiable reason for continuing it for all time.

As for the woman whose son was killed by the Turks—was that not enough? Must she needs have some other mother's son killed, too, to have her revenge? The Old Testament says an eye for an eye, and a tooth for a tooth—but Jesus expressly repudiated that evil doctrine, and bade us do good to those who injure us.

Yes, I am always glad to "advertise" my Pacifism. We are all proud of our attitudes, or we should not have them. In fact I should be in jail for mine, where some of my friends still are. I do not feel that it is a crime to be a peace advocate! I have no more sympathy for the Turk who kills than I have for the English, American, or German who kills. What about France occupying the Rhine with its Black troops, molesting German women by the thousand, which is infinitely worse than killing? So, who is to be the judge as to which
nation has the monopoly of wickedness, cruelty and injustice? I repeat, War is the great atrocity.

Sincerely,
KATE CRANE GARTZ.

October 2, 1922.

HEBER H. VOTAW,
WASHINGTON, D. C.

Dear Sir: I see by the evening papers that you are Superintendent of Federal Prisons, as well as brother-in-law of the President. I had supposed that your office was so far away from the President that he did not know about the outrageous conditions existing in all the prisons.

You doubtless have heard of prison reform, as all the rest of us have. But you do no more than we do. Our country is still in the Dark Ages as far as our treatment of prisoners is concerned.

Just a few of the things that ought to be done: Prisons to be more like sanitariums, so that men will come out better than when they went in. An opportunity for education instead of idleness. A chance to work to earn money for their dependents. Guards to be a better class of men. Rooms instead of cells and iron bars. No dungeons and cruel solitary confinement.

Can you not see that these penal institutions are models for all the world, and that these men, all of them victims of our cruel system of society, come out better fitted to cope with it than when they went in.

Sincerely,
KATE CRANE GARTZ.
EDITOR, 

The Sentinel, 

HANFORD, CAL. 

November 25, 1922.

Your article of November 22nd, entitled "Parlor Bolshevik Seeks Notoriety," has been called to my attention by one of your townsmen, who believes in me. I am glad that I saved some clippings about Ricardo Magon, martyr to the cause of human liberty, that I may be the one to enlighten you, for you are densely ignorant, not only about the man, but about the cause for which he gave his life.

Time was when the soul of America took an intense interest in all people struggling for liberty, and greeted their representative heroes with banquets and processions, and named streets and hats for them, as in the case of Louis Kossuth. Carl Schurz was made an ambassador, a general, a United States Senator and a member of the President's Cabinet. But now a man with a new idea and a heart bleeding for the woes of the world is so misunderstood, not by the "man in the street," but by writers on our daily papers, such as you, who deliberately poison the minds of thousands of people daily.

And you say I want "cheap notoriety," because I cry out for justice and human brotherhood! Do not you know that I could obtain notoriety in some easier and less costly way than that which I have chosen? Of course, you know I could have my name and picture in the "society column" any day I chose, did I not prefer to champion a cause which such "society" hates! Why do you not accuse some worker of the Red Cross or other humane cause, of "seeking cheap notoriety"?
Sir, there is nothing "cheap" about that which I want. Let my notoriety be that of standing on the mountaintops and screaming to the world, that we are an unjust, cruel people, and unless we open our eyes very soon, the great collapse that is threatening the world will surely overtake us!

Sincerely,

Kate Crane Gartz.

December 1, 1922.

Editor,
The Los Angeles Times,
Los Angeles, Cal.

Dear Sir: Your editorial on William Bross Lloyd is a little late, and, of course, as usual, you have no sympathy with political prisoners, of which we should never have had any if we had lived up to the Constitution. And you cannot appreciate the greatness of men who go to jail rather than give up their ideals for the betterment of humanity.

A few years ago America looked on revolutionists from across the seas as great heroes, erected statues to them and invited them to our Senate as guests. But now we clap them into jail to die of neglect. Such treatment could not be, except that you poison the minds of millions of people, and make them think that a hero is a traitor, and should be treated as no criminal should ever be treated.

What is your object? Are you not rich enough? Or does it amuse you to deceive people and to get yourself disliked?

Sincerely,

Kate Crane Gartz.
December 4, 1922.

BOARD OF EDUCATION,
LOS ANGELES, CAL.

Dear Sirs: I think it is your duty to explain to the world just what your reasons are for barring magazines such as the "Nation" and "New Republic" from the schools; the very best magazines, the most educational in the United States.

In spite of your prohibition, the truth must come out. Students must be free from the slavery of embalmed ideas. Our schools should stand for freedom, the heritage of our forefathers, and young people should not be hampered in their search for knowledge by the fears of the propertied classes.

Sincerely,
KATE CRANE GARTZ.

December 9, 1922.

GENERAL JOHN PERSHING,
WASHINGTON, D: C.

Dear Sir: You are a militarist, Debs is a pacifist. You stand for flag and country, he stands for human beings. You cannot be expected to understand him, but he understands you.

Jane Addams leads the movement for No More War Under Any Circumstances. All women should follow her, and then so would the men.

Yes, let us all live up to the Constitution; but then we might all get into jail! There are many men now in
jail for claiming rights which the Constitution grants them.

Sincerely,

KATE CRANE GARTZ.

(Telegram)

December 10, 1922.

PRESIDENT HARDING,
WASHINGTON, D. C.

I weep for my country that has seen fit to let a man like Ricardo Magon die in prison. Five years of his life have been snatched away from his precious family here in Los Angeles, and all because his whole life was spent fighting for human freedom.

You may call it treason—and it is treason to the capitalist system, perhaps; but it is loyalty to the welfare of mankind.

Again and again we have appealed to you in vain, and now the state will not even pay his burial expenses, which I shall feel honored to do.

His family and all the families of those in prison for exercising their constitutional rights should be subsidized by the state which brought sorrow to their lives. More power to martyrs such as he, whose name will live, while the names of those who tortured him are already dead.

KATE CRANE GARTZ.
Los Angeles Times,
LOS ANGELES, CAL.

December 18, 1922.

Dear Sirs: "Merry Christmas to every poor family in Los Angeles." Such is your slogan, and that of all the fraternal organizations; once a year, for one day—for one meal, in fact. But what about the other 364 days? Can you not visualize a system of humanity wherein every human being will be entitled to three meals a day, 365 days a year? A society in which no one who is willing to work will be forced to accept charity; in which no son of God will go hungry, and while another son reaps an income of $265,000 a day! Cannot the whole world see the infamy of such an uncivilized civilization, man-made, but blamed upon God?

We keep on spending millions to house superstitions, while the "son of man" is housed in squalor and degradation. Can we not realize that the spiritual well-being is dependent on the physical, not once or twice a year, but all the year round? Why not agitate for a system that would guarantee the fullness of life for all? Instead of listening to a new idea, we persecute it with relentless ferocity; we make martyrs for future generations to honor. How blind and stupid! Can’t we see that the more miserable the masses become, the sooner comes that revulsion that has caused ruin in other countries? Why do we not wish for others that which we wish for ourselves?

Sincerely,

KATE CRANE GARTZ.
My Dear May: I am surprised at the kind of clippings you send me, taken from "Commercial and Financial News," as if that were authority enough for your point of view. First, speaking of "undermining the navy," I for one do not object to anything that undermines our slaughtering machinery, which we were supposed to discard in 1918. Neither do I object to "pacifist propaganda," nor that the Communist party issued an appeal to soldiers not to fight strikers, the producers of wealth for patrioteers. These strikers naturally wanted some of the "democracy and freedom," and "no more war" for which they fought on Flanders field.

Remember one thing, there would be no "wild agitators" if there was not a world of injustice. Do you realize we spend 93 per cent of our annual income on war and its fruits, and what right have we so to use the people's money? Only 7 per cent left for all constructive work!

I will answer that editorial on Magon. It is disgusting that men are allowed to wield pens in such infamous misrepresentations, and people like you believe them. Like everybody else of your class, you don't commence to think of the worker until it hits your own pocket-book. I'd rather be called any bad names than be a colorless follower of the parasitic class, whose only job is absorbing all the worker creates, and who think they are "charitable" and "philanthropic" when, once a year, at a charity bazaar, they hand back a modicum of what they have expropriated.

It is marvelous to me that you and your Lake Forest
class can be happy for one moment. Stop to think how thin is the crust on which you build your temples! You live lives wholly devoted to selfish interests, and you do not give a stray thought to the "less fortunate." What right have we to enjoy life at the expense of any other human being? No, perhaps I am not happy, but I have at least the thought that I am with the struggling masses in their search for that better, freer world, which the capitalists have thus far failed to establish.

Sister.

December 26, 1922.

MRS. MARY WARE DENNETT,
NEW YORK, N. Y.,

Dear Mrs. Dennett: Thank you for the invitation to serve upon the Legislative Committee of the Voluntary Parenthood League, but being so far away I am, of course, unable to accept.

It is amazing that you and Mrs. Sanger have had to fight all these years for probably the most vital measure before the people today. It should not be necessary even to ask for it. The knowledge of birth control should be every adult human being's inherent right. I go even further and say that the promiscuous and thoughtless bringing of children into the world should be prohibited by law. Think of the endless dire consequences entailed by thoughtless parenthood! This information about limitation is always available to the "well-to-do," but denied to the women of the working class. And the poor chil-
dren must take the consequences of their parents' ignorance.

As a matter of fact, what right has the state to interfere in a matter so personal and vital as the creation of a human being?

Sincerely,

Kate Crane Gartz.

December 26, 1922.

Dr. Frank Crane,
Urbana, Ill.

Dear Sir: In answer to your daily letter entitled “A Blot Upon Christmas,” bemoaning the fact that we still have political prisoners behind the bars four years after the war: I was surprised and pleased that you finally came out for them; but you spoiled it all by saying, “Of course most of the people of the United States have not the slightest sympathy for them.” That is far from the truth, for most all the people deeply deplore and resent the very idea of a political prisoner in this “land of the free.”

Years ago we received with open arms political prisoners and exiles from foreign shores; we had parades and raised monuments to men such as Kossuth and Kosciusko. But now we clap such men in jail. As for their being “crooked sticks” and “trouble makers”—they are idealists and protagonists of a better social order, deliberately misunderstood by the powers that be.

Yes, the foundation of the country was and should be liberty, but it is far from being the case these past
four years. We still have the unconstitutional espionage law, and are arresting and jailing men for merely belonging to their own organization, whatever it may be.

No, men should never be locked up for opposing the government. The Declaration of Independence states explicitly that we not only have the right, but it is our duty to criticize, change or even abolish our Government. It belongs to us, and we are responsible for its continuance or its discontinuance—and no man temporarily in power has any right to close our mouths for saying so. The ideas for which men are jailed gain force and power behind the bars; but the powers that be are too blind to see that.

Sincerely,

Kate Crane Gartz.

January 22, 1923.

Raymond Robins,
Pasadena, Cal.

Dear Sir: I have listened to your speeches during the last few days with great interest, and am thankful for the many shots fired into this citadel of conservatism and reaction. But I am sorry that a man with your background and upbringing and vision did not stay with the proletariat, and continue to wrestle with their problems. I have not quite so much sympathy with the capitalist; he does not need any. I noticed you said last night, in Dr. Freeman's church, that the church should be good to the capitalist when he was right and good to labor when it was right. Apparently you do not realize that capital-
ism has grown to be a Frankenstein monster, devouring and slaughtering and imprisoning human beings who protest against its ruthless and unjust methods. Had you not discovered that "clean lump of gold" way up in the Yukon which made you "economically free" would you not feel quite differently? Suppose some capitalist were getting his economic freedom at your expense!

I was also hoping for a good word about Russia. But perhaps that was the reason your subject was changed at the last hour, at the California Institute of Technology. The truth about Russia is the last thing this country wants. Our own John Haynes Holmes, after his recent visit to Russia during the past summer, reports that, "the Russian experiment is the greatest idea ever conceived by the mind of man."

About God: if there was a God, it seems to me that none of us would have to worry, all would be well with the World; because, He being Omnipotent, the World would not be in the unchristian chaos in which we find ourselves today. Nor would you have to intercede by prayer in behalf of those child laborers in Illinois of whom you spoke, and whose liberation from the clutches of Christian capitalists came through the vote of a much despised saloon-keeper of the underworld. No, God is an unknown and unknowable entity of whom we can have no knowledge whatever. Our job is to try to function through human consciousness toward a better society here and now; anything else is outside our sphere.

Let us follow a truly noble leader like Debs, a man who has no hate in his heart for any human being, only pity for those who so blindly persecuted him, being unable
to understand his great love and devotion to the cause of human freedom and economic justice.

Sincerely,

Kate Crane Gartz.

February 15, 1923.

Editor,
The Valve World,*

Chicago, Ill.

Dear Sir: In your “Old Fogy” article you are again “blaspheming” Russia and calling Lenin and Trotsky pygmies; which shows that you have never read anything of their ideas and achievements for a better world than old Russia gave, or than any other government on the face of the globe is now giving. You have only listened to newspaper propaganda.

As for “banishing God and heaven,” have you or any other man ever seen any evidence that the “Supreme Power of the Universe” showed any interest in our little world or any other? A sorry spectacle it is now for His Majesty to gaze upon! Where is His omnipotence? It is well that Russia had vision enough to banish a great superstition, and direct its energies toward making a better world here and now, not only for Russia but for all the world. All hail to Russia for opening the eyes of the world, and saying that religion as we have it today is the “opiate of the people.” Russia is leading the people toward a co-operative system of society, wherein all shall share in the good things of life—not only the non-producers, as now in our deadly competitive system.

*Crane Company, Chicago, house-organ.
Yes, they have banished all the other myths—the "myth of Santa Claus," the "myth of angels." You admit that these are myths, but the myth of God you still hold to. Yes, the Russians say it out loud; there is nothing of the hypocritical about them; they see the goal of human freedom and toward that they are striving, and have kept their heads above the maelstrom of the white terror, in spite of the combined force of the rest of the world.

How can you still say: "God's in his heaven, all's well with the world"? It sounds well, and people like to say it—but you know it is not true. "His vast purposes and plans"—where are they? He made the Russians—so you tell us—"insects, wasps and gadflies, that sting and buzz and die." No wonder the Russians have discarded him and his omnipotence!

What you need is a little more real religion, a little more tolerance for a new idea, although it is as old as the idea of Christ Himself. You need less bitterness toward a nation that is leading the way toward a better human relationship.

Sincerely,

Kate Crane Gartz.

February 16, 1923.

Heber F. Votaw,
Washington, D. C.

Dear Sir: If what the American Civil Liberties Union says is true, concerning the treatment of Roy Connor now imprisoned at Leavenworth, I want to add my
voice of protest. If this sort of abuse of prisoners, politicals as well as others, continues, you will force those of us on the outside to rise up and storm these miserable bastiles. We have tried every other means known to decent, well-meaning human beings; and when the trouble comes, the responsibility and guilt will rest on you and others in high places who are responsible for such outrageus and inhuman treatment of our fellow creatures.

Russia says to us: "Look out how you stir up the people." Lloyd George says: "Today, January 14th, the thumbscrew brings disastrous results." How can you and your relative, the President, continue to refuse our supplications, day after day, and year after year, and hope to keep the respect of justice-loving people?

Sincerely,

KATE CRANE GARTZ.

March 3, 1923.

PRESIDENT W. G. HARDING,
WASHINGTON, D. C.

Dear Sir: I am asking you again to release all political prisoners. Especial attention should be given immediately to those two young men, Quigley and Tahib, suffering from tuberculosis as the result of inhuman treatment—solitary confinement, and being obliged to stand for eight hours a day with hands chained to the bars of the cells.

Can you sleep nights, knowing such conditions exist? You, the one man in the United States who has the power to right these hideous wrongs, perpetrated on the
innocent by miserable unfeeling wretches temporarily in power! How can you be so callously indifferent? Does it salve your conscience to attend church Sundays and pray to an all merciful God, knowing what inhumanities you are sanctioning by your silence, in the face of pleadings and supplications of men, women and children?

I could not step inside a church unless I knew my conscience was clean, that I had done all in my power to right every wrong that was brought to my notice.

When will we have such men at our helm? Not until then can we stand up before the world and say: Follow me; I am the torch bearer of a civilization that is truly civilized.

Sincerely,

Kate Crane Gartz.
A Few Letters to Kate Crane Gartz

Selected by M. C. S.

The Community Church,
New York City,
February 14, 1922.

Dear Mrs. Gartz: I hugely enjoyed your correspondence with the Better American Federation and thank you for letting me see your letters. You certainly hit straight and hard and I know you set them thinking. It does my heart good to see you fighting the good fight in this way.

Believe me, with every good wish,

Very sincerely yours,

(Signed) John Haynes Holmes.

FROM MRS. SAMUEL UNTERMAGER

Santa Barbara, Cal., February 23, 1920.

My Dear Mrs. Gartz: The nervous strain of the past years, together with the anxiety about Mr. Untermyer's health, have had their effect; however, I am well again. A few days ago I had a letter from our admirable friend, Zona Gale, in which she speaks most tenderly of you and suggests our meeting. I could only regret that pleasure of seeing more of you was intercepted by our departure, but time and space mean nothing in friendship and understanding, and I want you to know that the encouragement I got from your visit, your clear vision,
and refreshing courage in these times of drunken hate which seems to flow on endlessly, lifted much of the desolation I felt from me. Believe me, with beautiful wishes and the hope that we may have the pleasure of welcoming you here some day soon, I am,

Sincerely,
MINNIE UNTERMYER.

FROM A LEADING LIBERAL
Los Angeles, Cal., November 18, 1922.
MRS. KATE CRANE GARTZ,
ALTADENA, CAL.

Dear Mrs. Gartz: The fact that such women as yourself exist in the world is one of the hopeful signs of these reactionary times.

I read all you write with great interest and am grateful for the kind words you say concerning me.

Very truly yours,
JOHN R. HAYNES.

FROM A CLERGYMAN, NOW SOCIALIST AUTHOR
Los Angeles, Cal., May 4, 1916.

Dear Mrs. Gartz: I want to say how much I enjoyed meeting your friends, your home and especially yourself. I felt instinctively that you belong to the revolutionary group, and each generation produces about one in a hundred thousand, and the hundred thousand stand around and wonder what we really are trying to drive at. I have no doubt that you are awfully uncomfortable, placed as you are upon the "roof-garden," and realizing that down below are the great masses of sweating proletarians who
only have a little glimpse of the good things of life, and I realize how you want to revolt against the whole rotten system. Well, that is exactly the position I have been in while holding a church: a great surging revolt in my soul, and yet all the time compelled to sit on the lid for fear of offending the crowd who held the money-bags. Night after night I have raved, cursed and kicked myself for all those compromises, but I knew that at least I was doing something. We marched 112 from our church in the suffrage parade; had over two hundred labor speakers in seven years, converted ten young fellows to the Socialist party, and did picket duty in the strikes. But there was so much compromise and bootlicking and apologizing that the whole thing became a nightmare, and you can’t imagine what a joy it was to stand up and tell what you believe regardless of anyone’s feelings.

The luxury of telling the truth of Socialism without fear or favor is infinitely more precious than a gilt-edged salary in the pulpit or the platform, and I am enjoying that luxury to the limit, and I never felt so happy in my life as I do just now.

I don’t see any reason why you shouldn’t be happy when you are taking a lot of conservative and deadly respectable ladies and firing dynamite into them every Wednesday morning. Of course they can’t comprehend really what you are driving at, for with those of the simple orthodox brand it would take a surgical operation to introduce an idea into their minds. But you can’t afford to get discouraged; if you get one out of five to understand the true inner meaning of Socialism you are making a big contribution to the onward march.
I'm glad that you have passed the stage of vague expressions of brotherhood, and that you are democratic enough to work with the Socialist party; for to me, all the ordinary clubs and organizations are rather footless consumers of true energy, and the one thing necessary is to burn home this message of Socialism, allowing no one to dodge or evade the issue. And that can be done only by driving at it over and over again.

Best wishes,

ALBERT RHYS WILLIAMS.

FROM MRS. GARTZ'S SISTER

December 15, 1922.

My Dear Kitty: You have honored me by so many clippings, I am returning the honor and hope you can read them before your 1,000,000 others. I only send you a couple of samples of a series and an editorial on Labor. We have had a very costly experience with Labor on E's house. It cost more than twice what it should—and I am sure she couldn't sell it for half what it cost.

How is Gloria and what do you do for and with her now? You should be interested and companionable in her life now and let up on some of your affairs.

Our love to her and you,

Affectionately,

MAY.

FROM ANOTHER SISTER

Dearest Kitty: I am thinking about you a great deal and have thought of several things. I have seen you
crucified; and with what results? An astonishing strength, sweetness, sympathy, understanding, that compels the admiration of everyone who sees you.

Therefore I conclude that we can inflict suffering on people but cannot do them harm. It begins to look to me as if you were not dealt with by a machine, because you have resurrected into something infinitely above what you were. Don't deny this, Kitty, it wastes your breath.

Your adoring,
FRANCES.

Chicago, February 22, 1922.

Dearest Kitty: I am so proud of you I don't know what to do. You certainly ought to educate California. Don't worry about Frederick and Jeanette; they have made a good beginning in that they are trying to be good to each other and good parents to their children. After a while they will realize that they need the whole world to help to take care of their own children, and that all children ought to have the same loving care theirs have, and that really their own are not safe till all others are safe. Pain and suffering are lying in wait for all children these days. We try to ward it off by accumulating money, but even that is a precarious business. C— nearly died the other day with three palaces to live in. Never can we be sure of anything, so all we must do is to try to make all people happier that we have lived and not try to get more than our share of happiness for ourselves.

I have been much impressed always by the Chinese desire to hide their children from devils by making them appear publicly to be undesirable. We do the reverse;
we do all we can to advertise our children to the world. The Chinese are more like the lower animals, who hide their children away, and enjoy them secretly, so they won’t be devoured by enemies. There is something in those natural instincts. The bitter poor are bitterer for seeing American children dressed like princes; also the children are made self-conscious and selfish, instead of being their own sweet unconscious selves, like adorable puppies and kittens.

Catherine and Margaret are both very busy starting Liberal Clubs, C. in the university here, and M. at Mt. Holyoke College. They are so excited and happy, and I do hope they will soon have a Young America movement started here that will be analogous to the Young Germany movement and that of the Students’ movement in China. I have great hopes of that awakening of the young people to a feeling of their own power and importance in the world problems.

I am eager to get back to Chicago to see what is happening to William Z. Foster now. They are after him, but I don’t believe they will get him. He is so open and frank and straightforward, don’t you think?

The supine way the unions take whatever is handed out to them is sickening. They must see that he is right some day soon.

Your devoted,
Frances.

FROM MRS. GARTZ’S ELDER SON, FREDERICK

Chicago, June 19, 1917.

Dear Mother: Please take a little time off from your
muck-raking and general disturbance meetings and give a little service to us.

You have written Jeanette one letter telling her what an angel I am, and another letter cold and practical like the German Kaiser. You are against him, and the system that made him and such wars as this possible. You are down on the United States and the world because they are trying to put a stop to autocracy, and institute new governments and methods that will prevent the recurrence of such a world calamity. The only way to do it is by a war on it; wipe out military power and if we don’t get in and get in quick you and I and all of us will say ‘Hoch der Kaiser’ to every petty officer that wears a German uniform.

Mother, I love you, and Jeanette would, too, if you gave her half a chance, but please get away from that bunch of agitators, that live off the fat of the land, in one of the most beautiful spots on earth, and kick and kick and never do anything to change conditions. The last few years you have been going around with so many cranks and kickers that you can’t see any good in the world.

I suppose I should not write to you like this, but you can’t go on forever crabbing and kicking and expect to get any pleasure out of life. Mother, please take a vacation and get away from that gang. Write and tell me what you are going to do, and don’t think that I don’t love you and admire your big heart; but, Mom, you’re away off the track. Love,

Bud.
FROM MRS. GARTZ’S FATHER

Pasadena, 1899.

I think one great mistake you make is trying to do too much, and taking others’ troubles too much to heart. You will find that you cannot afford to do this. I would try and do your duty to others, but not worry over things that you are not responsible for or cannot help.

Your affectionate father,

R. T. Crane.

Chicago, 1908.

If you want to give money, give it to charitable institutions. You cannot take time to investigate these people, and even if you did investigate them, you are liable to be imposed upon. It is very easy for you to do your duty towards the public through relief societies, so you can turn these people over to those societies if they want help.

Your affectionate father,

R. T. Crane.

FROM A JEWISH WORKING-GIRL, ILL WITH TUBERCULOSIS

Often since I came to the desert I have wanted to write to you, but have hesitated.

All I should probably say is that I think of you quite often. I wonder about you and your doings and if you are well. I would tell you if I could that the thought of you is full of tenderness, appreciation, and love.

I never forget those who have helped me when I needed help most. You did more. You were good to me.
You were beautiful. I cannot help it, as I write my eyes fill with tears.

Always you have filled me with a wonder about you and a sadness because of the sadness that I feel lurking in the depth of your eyes.

With love,

B.

FROM MRS. GARTZ’S BROTHER

Washington, D. C., April 15, 1918.

Dearest Katherine: You are mistaken. I read your letters with great interest and understand we have the widest fundamental sympathy about what we should like to see accomplished but may differ very much as to means and especially persons through whom we look to see the millennium brought about. While you are radical, I am more inclined to progressive processes, especially since I have seen the frightful disaster brought on Russia by the utopians. But with the world being wrecked and people being killed, maimed and enslaved by millions by the insane Kaiser leading his hypnotized nation and using all of the resources of civilization for the destruction of civilization, it is impossible to stop along the way to right the minor injustices done to individuals. That is only one of the crimes of German Kultur, that the old process of amelioration has been arrested and set back many years. But if we do not stop the Germans, this earth will not be a fit place for human habitation.

Much love to you, Katherine, dear. Let the world take care of itself for a time and write to me about the kids.

CHARLES.
My Dear Girls: We had a nice time at the reception. It was the finest thing ever given in Chicago. I had my hair dressed, and wore my black velvet and new white bonnet. Perhaps I told you before. There was a great deal of dress. Mrs. Grant wore white satin. You, of course, will see it all in the paper I sent you.

I saw Minnie at church Sunday morning. Poor girl—she is without father or mother now, and must have a sad life of it. You must do all you can for her. And think how much you have to be thankful for, and try and live as near right as you can, and do all of the good you can. The truest happiness you will find in this life is making others happy. Forget yourself.

Don't find fault with your teachers; think what a hard life they have. Take these things home to yourself, and they will look very differently to you. And don't talk about each other unless you can say something good. Girls are too apt to get into that habit, and it is a very serious one.

Your affectionate
Mamma.

Dear Mother: Remember what Sherman said about War? Well, when I am far from the lines I think he was right, but when I get up where the cannons roar an
unexplainable change takes place in me and I seem to feel like I am in a game with the Germans, and that I am going to win, and I almost feel that Sherman was wrong. I am not quite so positive about it when I get back here, but if I had written last night, up within two thousand metres of a French attack, with the cannons being fired from the side of the road and going so close that we feared our own artillery more than the German, expecting rather than hoping that a big German search-light not far away would raise its light from the advancing Frenchmen for a second and locate us just for the experience; because we were going too fast for their artillery to get their aim—well, if I had written from there I would have told you, Mother mine, that I almost loved it, and did not want to go away. It is wonderful, the illuminating rockets over the trenches blinding one for a few seconds on one side, and the flash of the French artillery making us look close for the road on the other, for, of course, we do not use lights; not even cigarettes are allowed. Probably I liked it so much last night because the Germans were so concerned with the trenches that they sent very few shells our way, and the danger was “null.” I am very well, remarkably happy and perfectly satisfied, except that I want a bed, and expect to get one for 44 francs in a day or so, that folds up, so then everything will be fine.

An order just came in and I must go and get an assis, not badly wounded.

Lots of love to Mother mine.

C. G.

This place is on a high hill with a beautiful view of the lines.
I feel awfully lonesome somehow. Just came in from a trip with six men, victims of gas. They suffer terribly. We carried 543 wounded in the last 24 hours. I was in a gas attack last night and was obliged to wear my mask.

Some of the young soldiers only twenty years old are wonderfully courageous. They certainly bear their pain like men. I took our lieutenant up to see the "Medicin Chef" last night and while waiting for him I watched some men unload a wagon about twenty-five yards away, and suddenly a shell exploded among them and instantly killed one and wounded several others and the rest rushed up and put the dead man at my feet. The lieutenant said, "You are a fine little man." I think if we get through alive nearly all of us will get the "Croix de Guerre," because this really is a big job. The fort we got blessés at has been completely demolished by 380 centimetre shells, so we go to a new "post de secours" very near there.

Nearly all, much more than half of our division, is gone, so we leave here in three or four days to reorganize. It is weird to see the "comrades" of a few days ago dead and wounded by the hundreds.

CRANEY.

Whenever I see a map of Verdun, it brings back wonderful and horrible memories to me. How well I remember my first trip to Verdun and Fort de Tavannes. The Colonels and Commandants I took up to the lines from Haudaunville and waited until my first shell fire for six hours in the cold until two came back wounded. How
well I remember the Canal, the river Meuse, the casernes where the dead horses and men lay in the road. Every turn in the road remains in my memory. I can recall shell holes I have dodged and others I saw made within a few feet of me. Just to realize that all that Hell has been going on ever since, and that thousands of men have died, and thousands of other men have suffered the most horrible pains the world has ever known. How bravely some of them have died, how dead some of them are that I saw die, and how useless it all is!

I must study a bit before nine o’clock and prepare myself for War.

A wire from you all came last night. Lots and lots of love, as ever

CRANEY.

How hopeless and terrible this war is beginning to be. Where is the end? What a slaughter house the Western front has become. Three thousand human beings sacrificed each day and thousands more suffering agonies that only they who have suffered them can know. Countless millions going through Hell. What power prevents revolt? Why are some of the most brilliant minds in favor of this destruction? Are we not all men?

In the last Post, the first article on the “Business of War” might interest you.

It is hard for me to see the “reason” of it all, and to know what is my duty. I hope I have chosen right.

Lots of love, as ever.

CRANEY.
When the train went around the corner and you were out of sight, I nearly cried, for God knows how much time shall pass before I shall see you again.

Please forgive everything I have done that I should not, for I am sorry and love you more than all the world. I hope you will think I have done the best thing, Mother, and make it easy for me. Please do not worry about what might happen, for if you do, it will be harder for me and I will not be able to do my work as well. I will probably be with the dirigibles and they are as safe, if not safer than motoring, and surely must be great fun. The end of the war may come soon and then I shall not have to kill, but will have had the training, and I know that will please you.

Lots of love, Good-night.

CRANEY.

Dearest Mother: Your wire in protest to my flight over N. Y. just came and I have answered it. Sorry I worried you. Thought you might be interested as it was the first time an airship has ever been over the city. Please realize that War is, and necessarily must be dangerous. I have chosen the least dangerous of active service in war duties.

My duties are also humane. I shall protect the innocent. My work will not be in offensives, but will be to repel enemy submarines and raiders. You surely are glad of this. You do not want me to give up such a fine and important work. I am saving rather than destroying. Submarines are menaces and their crews are brutes who must be stopped, and they must therefore be slain. You would surely kill a mad dog.
I only thank God that I need not slay the non-belligerents. I am also glad I need not mow men down with artillery or machine guns, men who know not what they do, but do it, because it is more dangerous to resist. The submarine is a brutal weapon, it attacks in such a cowardly manner the unprotected. You must be glad that my efforts are against them. I am fortunate to have such an easy and also important job. Of course I would be glad if it were all over. It is a shame that the men in power cannot see the end.

Unless we are willing to give up some of the selfish ambitions that have developed in the last eight months, the war will only end through complete exhaustion and on a basis no better than we can obtain now. Our enemies are strong and determined. They also want fair play. Not long ago they wanted too much, now they are willing to give what we demanded on the sixth of April and for some time after. We have changed, I wonder why? It is a big important question, let us hope that it is settled by real and honest thought.

The longer the war lasts the better will be the chances of humanitarian settlement. Better and more noble men will be in power. A revolution against capital may come. It might mean more blood, but a decent world will be born. At least I hope this will not have been all in vain.

I love you so, and hope I need never leave you, but I know I must some day and it would be easier now. Be good, and happy; you will realize how the world is made, so have courage. You have been wonderful and well loved.

Craney.
August 20, 1917.

Dearest Mother: Your letter written last Wednesday just came. I love you more than all the world and always shall. Why are you not looking for happiness any more? I want you to be happy. I can not be unless you are.

Craney.

September 21, 1917.

I passed all the examinations, have been given credit for exceptional intelligence, but am capable of better work. . . . All these militarists are one-minded. I do not believe in their autocratic business; a man that merges his life in the war business is worthless to the world. I hope I shall have better things to do. When it is over, I shall forget it all.

Some believe that God had a hand in this war and wanted to punish some one—how ridiculous! As if He were even remotely interested in us. What are we, when we contemplate the immensity of the universe—the stars, twenty million light years away? That means 186,000 miles a second for all those years!—and then we still believe that the man nailed to the cross had something to do with the Force that rules it all. How conceited we are!

March 12, 1918.

Mother, my own: Two years ago yesterday I was on the S. S. Rotterdam, one day out from shore, and about this time I was writing to you. Are you not glad I went then? You will also be glad of the experience I am having now, when the war ends, and I return to you.
Be happy, and I will, too.

I am organizing my work now very rapidly, and soon we will have a fine station here. I have two airships at my disposal representing an investment of nearly a million dollars. Is that not fine? I like it a lot now. They are beautiful things.

Lots of love to you and Gloria—

Goodnight, as ever,

Craney.

On Board Ship, August 16, 1918.

Dearest Mom: In going over my mail I found a letter that came from Marcia some time ago, telling me of her Catholic beliefs, etc. She thinks that you "have not arrived," it seems. She also thinks that this war and all other public calamities were brought about because man disobeyed the laws of God or in some other way caused divine displeasure. For this her "merciful God" punishes "his children" in most ghastly ways. She says that you attribute her faith and belief to ignorance and fear.

Experience, observation, investigation and reason are the only true bases of knowledge, and Marcia seems to be pathetically lacking in most of these definite requisites necessary to a full understanding of the truth, or else her mind and intellect are imprisoned by the church.

Since the fifth century, when crude ignorant Catholicism overcame Greek philosophy, the world has been in a sorry state. Superstition, even today, detests investigation and reason, and is the relentless enemy of science, which has clearly proved that the World and Universe are governed and exist, in accordance with inexorable
law, and not according to the whims and fancies of a cruel beastly God.

Must the attention of "the faithful" be called to the very apparent fact that there are no special providences, no miracles and the like? Prayers have always been of no avail. They may help one from the inside, but the aid one gets is false. It is their own courage they call on, not the help of a benevolent God. The faith, devotion and prayer that the superstitious offer are bribes to a supposed power, asking it to protect their selfish souls.

Have faith in the right, in reason and in justice. Be devoted to mankind. And pray, if you must pray, not to some supernatural power, but to yourself, in order that you may have greater strength, better courage, and a more determined will to bring Reason, Truth and Justice to the fore.

Destiny is a question that noble unselfish minds ignore. Nature created us without a purpose and will obliterate us without regret. For some this truth is hard, perhaps for all. It is hard for me to realize that this short life is all I have of you, but I fear it, because I think it is true. I love you all the more, my mother, and we will face the facts.

Be good.

As ever,

CRANEY.
The miners of West Virginia have been living for many years in virtual slavery, denied all the rights of American citizens, and slugged and murdered whenever they venture to attempt to organize for their own protection or to protest against the brutalities of their masters. The American Civil Liberties Union has undertaken to help these miners in their fight for their rights as citizens, and as part of its campaign Captain Crane Gartz went to West Virginia, accompanied by a lawyer, and defied the authorities of Logan County by holding a public meeting on behalf of civil liberties, on the steps of the courthouse. Here is a little glimpse of Captain Gartz, taken from the "Herald-Dispatch" of Huntington, West Virginia, of March 5. This item was in a box on the front page:

"GARTZ LEADS FREE SPEECH EMISSARIES ON LOGAN INVASION"

"Logan, W. Va., March 4.

"Crane Gartz, young millionaire enthusiast of New York and California, who was a member of the 'invading' group of Civil Liberties League emissaries at a 'free speech' gathering here today, is by far the most interesting member of the group. He is apparently not far from twenty-five years old, slender, dark and mild of speech, black clad even to his knit tie—but nevertheless apparently the mainspring of the outfit. The other members turned to Gartz throughout the preliminaries of their mass meeting. He it was who directed attempts to get into communication with Sheriff Chafin, whom Gartz declared he was unable to find to ask permission to hold the meeting. Later, Gartz said that he had received telephoned permission from Mayor J. A. Hogg, of Logan, to go ahead. This was about seven o'clock and the Civil Liberties party then gathered in the main dining-room of the Aracoma and encompassed a 75-cent dinner apiece, consuming the remainder of the time before the scheduled starting at 8:30 o'clock. Here again Gartz exhibited his leadership. He reached for all the checks, and got them."
It sounds quite like a holiday picnic, you notice; but these young fellows went in there as they might have walked into a den of snarling wild beasts. There was one man in the town, a butcher, who had the courage to come forward and help them. This man had been thrown into jail a few months before, along with another young man who had dared to support the miners; a young rowdy of the town had walked into the jail and shot the other fellow with a revolver and dragged him out by his heels. And nothing about the murder had been published, and the murderer was still at large, driving a taxicab in the town! That is the way they treat union organizers and sympathizers in West Virginia, and that is what "law and order" means in the empire of the coal barons. It is only when you are a millionaire, and can afford to bring a lawyer with you, and have a host of newspaper reporters following you, and telegraphing to the outside world what you eat in a restaurant, and what you pay for it, that you can be safe from assassination in this modern industrial hell.

I will give you a little glimpse of the working of the White Terror in the United States. As soon as it was learned that Captain Gartz was to take part in this campaign, the United States Secret Service Department got busy to find out about him. Telegrams were received by the authorities here in Los Angeles, asking for particulars about his life, and the same thing happened in Chicago. The American Legion was queried as to his war record. As it happened, Captain Gartz served as an aviator, actually flying in France throughout the entire war, and prior to that he furnished an ambulance for the French and drove it himself as a volunteer. So there was nothing to be had against his war record. But imagine the United States government lending itself to the support of these West Virginia murderers and thugs! Now read what the Honorable Leonard S. Echols of West Virginia had to say of Gartz and his party in the House of Representatives, February 9, 1923:

"These bigots go so far as to even defy the courts, as shown by an interview recently appearing in the Washington ‘Times.’ In that interview, one Crane Gartz is quoted as saying in reference
HELL IN WEST VIRGINIA

to a court order entered by the judge of the circuit court of Logan county, West Virginia:

"This injunction is null and void if it is made to apply to us, who are attempting only to exercise our constitutional rights, and we shall ignore it."

"Gartz; a name not yet quite Americanized. Why not Fritz or Trotz(ky)? The interview also shows Gartz is from Chicago and California. Being from Chicago he is probably a friend of Big Bill Haywood, convicted of conspiracy against the government, a fugitive from justice now ‘serving time’ in Russia; and being from California he is probably a friend of the McNamara brothers who served a term in the penitentiary for bombing the Los Angeles ‘Times’ building and killing more than a score of innocent men, women and children.

"It is further stated that ‘with young Gartz will be public officials, ministers, and attorneys.’ No mission into West Virginia headed by a man like Gartz would be complete without ‘public officials and ministers,’ who will probably need the ‘attorneys.’ Why the ‘officials’? Who are they, and whom do they represent? What authority will they have in West Virginia? Why the ‘ministers’ but to give a semblance of respectability to a disreputable gang?

"Let the country take notice that West Virginia, defamed and maligncd, is to again be afflicted with outside, self-appointed, front-page notoriety seekers coming into the state admittedly with the intention of violating an order of the judge of a circuit court of that state, duly elected by the people of his circuit, which, by the way, is composed of three counties, two of which are farming and not coal-producing counties.

"Who are Gartz and his official, ministerial and legal mob-inciting accomplices that they are above the law of the state? Gartz says: ‘This injunction is null and void . . . . and we shall ignore it.’ Who believes that this uninvited bunch of conspirators are going into West Virginia for the purpose of helping conditions in that state? They have no such purpose in mind. After their visit, in which they will accomplish nothing for good, they will broadcast a statement to the country to gain notoriety and to spread their insidious propaganda.

"Gartz in 1921 was an assistant organizer of the amnesty committee of the American Civil Liberties Union and served as a picket at the White House in Washington. He has been a chief consultant with Eugene V. Debs, who served a term in the penitentiary for violating the laws of the land. He has been keeping in close touch with one Roger N. Baldwin, president of the American Civil Liberties Union, and who also served a year in the Essex county jail for violating the draft law. He has been
in the western Pennsylvania coal fields, and after his visit there he reported to an executive meeting of the American Civil Liberties Union. He is an active opponent of the California criminal syndicalist law.

"This is a brief sketch of the activities of the man who is going into West Virginia as head of a committee composed of 'officials, ministers, and attorneys.'"

Imagine a congressman of the United States spreading upon the Congressional Record the implication that Crane Gartz was an associate of men "convicted of conspiracy against the government" and for "bombing and killing more than a score of innocent men, women and children," simply because he (Gartz) lived in the same big cities in which these men lived! Imagine this congressman doing this while suppressing every word concerning Gartz' war record, and basing his attack upon the fact that Gartz happens to have a German name. (I might mention that Crane Gartz' father is violently opposed to his son's activities, and is a perfectly respectable American capitalist, who began his career as manager of the Crane Company in Chicago.) For your amusement I add that Crane Gartz has never met Haywood or the McNamaras; but he met a number of French wounded, whom he carried from the battle-fields, and he also met several German submarines.

**Editorial in the Los Angeles "Record," May 26, 1923, during the free speech fight at San Pedro harbor, in the course of which Prince Hopkins, Hugh Hardymann, Hunter Kimbrough, and Upton Sinclair were arrested for trying to read the Constitution of the United States:**

**ARE WE AMERICANS BREAKING AWAY FROM THE "GOOSE-STEP"?**

Are we Americans, as a whole, too standardized, too intolerant, too short-sighted and narrow-minded, for our own good?

Some of the best minds in this country think so. They have written learned books deploring our tendency toward the "goose-step"—the habit of letting somebody do our thinking for us.
In other words, America is divided into narrow-minded groups and the members of each group are as alike, in attitude, as peas in a pod. There is the intolerant small town attitude, of looking with suspicion on every human being who is not a product of the same environment. There is the "Babbitt" type that the city produces—men who are chiefly concerned with making money and who don't like to be seen with any one who doesn't wear the same kind of a collar, cut his hair the same way, and live in the same kind of a house.

It is this regimentation of ideas and ideals that prevents us from understanding each other. It makes for class hatred, injustice toward other groups, narrow lives and woe—just as Germany's "goose-step" attitude brought grief to the whole world.

Often the barriers of misunderstanding are accidentally broken down. Men of sharp contrast get around a table and discover that after all, they are not so far apart.

The most hopeful sign in America today is the gradual realization of mutual understanding.

Men and women who have never had to do a day's useful work in their lives suddenly stirred with sympathy for toilers, are driven with a passion to make this a better world for all of us.

Over in Altadena there lives a clubwoman whom they call a millionairess. She has a beautiful home behind a fringe of tall, restful evergreen trees. There are servants in that home. There is ease and comfort and even luxury there.

The other night 5000 strikers and their wives and children down at San Pedro harbor cheered that woman
wildly and by that act a bit of the bitterness of class strife was relegated to the eternal limbo.

The next day that woman, whose name by the way is Kate Crane Gartz, came into the Record office with her secretary and dictated a letter to this newspaper.

Read this letter whether you agree with it or not. Read this letter and get a peep at the intense drama of the twentieth century.

There's a new breath stirring on the waters. And it augurs good for all of us.

Here is the letter:

Editor, The Record: Yours is the only newspaper in Los Angeles that dare to tell the truth.

The meeting Wednesday night on Liberty Hill at San Pedro was the most thrilling of my life. To gaze upon that sea of faces, realizing that they are the staunchest, truest class of people in the United States today, being sent to jail by the car load because they want the criminal syndicalist law repealed, this law which is nothing more than the continuation of the espionage law, which we were obliged to endure during the war, but is now directed solely against the migratory worker, certainly this is against the Constitution—the Constitution which they glorify in words, while in action they use the iron hand.

Another thing these workers want is the release of their comrades, confined in the penitentiary five years after the war, a condition which is unparalleled in the history of the world. What other organization of men would starve and go to jail for a principle?

They call us wild-eyed radicals and agitators. Well, so long as the necessity exists for us we will be here. And until we have high-minded, trained men in our public places and do not leave justice in the hands of ordinary politicians we will have just this condition which exists in Los Angeles today.

Grant said that "a bad law should be broken." Surely this is a bad law. But these men think that "it is better to be in jail laying the foundations of liberty than at liberty laying the foundations for jails." They also realize that unemployment and persecution make radicals faster than anything else.

The other day Senator Huber of Wisconsin introduced a bill for unemployment insurance, saying that "if there is to be loyalty to industry there must be more security for labor."
I was present at a banquet of the Chamber of Commerce of Hollywood the other evening where they were raising money for the bowl, which they did very easily and which is a very estimable thing to do. But I cannot sing nor listen to music so long as there is a great suffering humanity in our midst. For them it is very difficult to raise money.

So few people care. But for me to receive three cheers by the masses, and to be lambasted by the classes is the most thrilling adventure imaginable. It far transcends the usual occupation of the so-called leisure class.

Wednesday night was the climax of this great adventure, news of which has resounded around the world (the fact that we cannot read the Constitution on Liberty Hill) and the sound of those three cheers will forever echo in my memory as the finest thing that ever happened to me.

I wish to pay my tribute to the great spirit of the crowd and to condemn the authorities who permit wholesale arrests of men who have committed no overt act, and are threatened in a manner that belongs to the dark ages.

This whole fight is between humanity and property. On which side are you willing to take your stand?

EPILOGUE

A last word to all who have read these pages.

You must have learned that the one thing I desire in this world is a full, free life for every human being as his innate right.

I became a Socialist because I brooded over the tragic contrast of the sorrows of the poor and the luxuries of the rich. Those who created everything had nothing while those who had everything created nothing—and as long as there is that widespread breach between rich and poor, we are not civilized.

Our social structure is chaotic, haphazard—no well-defined plan for the "pursuit of happiness." Our industrial system is built upon exploitation. Our government is run in the interest of property; legislation for the benefit of human beings is of minor importance. Men are con-
scripted for legalized murder; 85% of our income is spent for destructive purposes, leaving very little for constructive work. In times of peace human beings are forgotten and neglected and left to shift for themselves, driven hither and yon, oftentimes to crime and to suicide, unable to cope with our hideous "don't care" system.

Just now we are at the height of the struggle for the emancipation of the working class, and while this is going on we cannot think of anything else. Of course every forward looking movement is called "revolutionary." Well, perhaps it is; why not? It seems to me that we need something revolutionary in the face of the evils which confront us.

A moment's reflection should convince anyone that such a state of affairs is unjustifiable—that all this cruelty and barbarism of the present system of society is man-made and can be changed by man. We must realize that we are all the same under the surface, and that we cannot do things that make others suffer without hurting ourselves the most; also that not until all people are happy can we be happy.

Governments must be made to understand that the function of Government is to try to solve the problems of the people—not to waste and squander in general devastation, not to conspire with vested interests to manipulate prices, but devote themselves to the welfare of all. It can be done, it must be done, so let us try. We are indeed living in crucial times, when a man can be arrested for reading the Constitution, another for reading the Declaration of Independence, and another for saying: "It's a pleasant evening." All that has just happened in Los Angeles!
Editor, The Record: I have been accused in a recent issue of a Los Angeles newspaper, not the Record, of financing the marine tie-up.

That is more credit than I deserve. I would gladly finance the workers of the world against their exploiters, who have all the money to spread lying propaganda against men who make all their money for them. They drive the men to strike in desperation, the only way they can be heard.

Now they are striking to get their comrades out of jail, where they have been for five years, for being pacifists!

The rest of us have tried every known method of appeal to the sense of justice of the powers that be, only to be met with subterfuge, rebuffs. We, too, are being driven desperate and do not know which way to turn, nor what the next step will be. So if these men can accomplish by the general strike what we have not been able to do by petitions, letters, interviewing and picketing, then we must thank them for their self-sacrifice in upholding constitutional rights for the rest of us.

In the same paper we read, “Pasadena high school boy wins $1500 prize in oratorical contest in ‘The Constitution, Our Citadel of Freedom.’”

Yes, that is what it should be—but when any constructive or humane welfare legislation (such as the abolishment of child labor and minimum wage for women) can conveniently and technically be declared unconstitutional, then it is our business to inquire into these unjust manipulations of its supposed munificence.

The constitution is all right, but it is the people we elect to office, to interpret it, that are fallible—very fallible.

Mr. Shortridge at this same meeting, in introducing the young man said, “Our flag is the emblem of law, order, safety, righteousness and peace.”

Does he know how the criminal syndicalism law in Los Angeles permits anybody walking on the streets, speaking on the soap box or in their own halls to be arrested on “suspicion” and cast into our filthy jails where men are beaten into insensibility, in an effort to extract confessions from them? Does he know that our chief of police calls it a “wanton insult” when we dare to protest, that our district attorney’s office hires self-confessed criminals to hound innocent high-minded men (for such I have found the I. W. W.’s with whom I have come in contact) fighting for a principle—repeal of the infamous law, and release of political and class war prisoners?

The daily papers, too, try to make the world think than an
I. W. W. is some sort of a being—or a bug—not quite human. Well I have yet to find one (except the three that the district attorney loves so well) who is not so far above the average "Better American" in intelligence, sympathy and kindness as to put to shame those people who want only a bigger city at the expense of the human equation.

California is called the Prussia of America, the most reactionary of the states. I would like to change that reputation to the MOST PROGRESSIVE, in fact the leader; to show the world that we have something besides climate and scenery, that we have a heart and a soul. Such is the wish of every radical and for that we are feared and condemned by those who think only of gaining their ends over the prostrate bodies of their victims.

Such also is the controversy over the school board. The Better Americans (they have decided to change their name now though not their spots) are interested only in the expenditure of the millions in the buildings, while the other group headed by Mr. Oxnam desires to pay some attention to the child's mind and character development; wishes him to have an OPEN mind, wishes him to read such enlightening publications as the Nation, and New Republic, instead of swallowing whole the distorted news of our daily papers.

Yes, let us work for a really better city and not just a bigger one.

Kate Crane-Gartz.