Free Love and Socialism.

THE TRUTH AS TO WHAT SOCIALISTS BELIEVE ABOUT MARRIAGE.

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THE POLITICAL ECONOMY OF JESUS.
THE AMANA SOCIETY, ETC.

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Free Love and Socialism.

The charge that Socialism involves the practice of free love comes from the malicious—the same brand of enemies who also charge that Socialism is atheistic in its teachings and antagonistic to religion.

In matters of this kind there is no authority higher than the Socialist party national platform. Read what it says:

"The Socialist party is primarily an economic and political movement. It is not concerned with matters of religious belief."

Unfortunately for the movement there are Socialists, who not believing in the present marriage law, or any marriage law, perhaps, insist on thrusting their anti-marriage views into their Socialist propaganda.

It is equally true that some Socialists of prominence are atheists, who seemingly cannot make a speech or write an article without making their hatred of religion prominent.

These troublesome persons lend color to the charges of our enemies. A new and radical movement always attracts the cranks. The long-haired men and the short-haired women are first to rush to its fold. The Socialist party has had its share of all such.

On the other hand, we have many religious Socialists, who insist on dragging the Bible and Christianity into their speeches to prove the justice of Socialism. They have insisted on being called "Christian Socialists."
The great mass of the Socialist party members, the majority of its writers and speakers, are free from freakishness, and it is to the latter, and not the cranks, that you ought to look for guidance and instruction.

The brief for Socialism and the Socialist party can be stated in a few words. Capitalism is the name applied to the present system of industry. It is used to describe the private ownership of that property which is involved in the making and distributing of the people's necessities.

Socialism is the name applied to the system which Socialists advocate.

Simply stated, Socialism means the collective ownership of the property used in production and distribution, and its democratic management by all the people.

It means as well, the private ownership of all things privately used, such as the home whether rural or city, and all that is used therein.

The Socialist party is striving to get control of the government—county, city, state and nation—for and by the workers, in order that the people may take legal possession of the mines, factories, shops, railroads, and other means of production and exchange.

It is our purpose to make public or collective property of the places where, and tools with which, we produce the things we need. When we say democratic management, we mean that all laws governing us shall be passed upon by the direct vote of the people; that all foremen, managers and public officials shall be elected by popular vote of those directly concerned.

You very readily see, therefore, that we can have nothing under Socialism that the people have not first accepted by their vote.
If the marriage and divorce laws are ever changed, it will be because the people vote to do so, and even then the law will in no manner interfere with those who wish to get married and stay married, in accordance with their religious views.

We Socialists believe that Socialism, instead of destroying the home, will establish it on a firm foundation. That under Socialism there will be more and happier homes than under capitalism. That we will produce a better race of children and a higher type of civilization.

This is not merely an idle dream with us, or a groundless hope, but our whole contention rests on scientific ground. We have some pronounced views on the sex question that we believe are scientific.

In the following pages I am going to give you these views fully and freely. They are shared, I believe, by most, if not all, students of Socialism.
CHAPTER ONE.

Gladly would I give you a history of the sex relations of the human family from the beginning as we Socialists know it.

Socialist writers are tireless searchers of science and history. To Socialists alone belongs the credit of a true economic history of the world, and also of the sex relations of the race.

Karl Marx gave us the history of economics. Frederick Engels, a great German writer and Socialist, gave us "The Origin of the Family." If you want to know what sex relations your ancestors practiced, read that book. You will be wiser when you have read it than you are now. The necessity to be brief compels me to forego any consideration of ancient history and to begin my sketch with modern times, and conditions which are familiar to you.

It is not long since we were a backwoods nation. The breadth of our territory and the fertility of its soil marked us from the beginning as a farming nation. It was not until after 1850 that we began to be a considerable manufacturing people.

Our farmer population was, and is to-day, an honest and virtuous people. We grew up in Sunday Schools and good homes.

Before the land was all taken up, it was possible for the young men and young women to mate, taking up a quarter-section of land, build an humble house, and commence home life.

Our backwoods parents raised large families of
healthy children. Divorces were rare, and departures from the moral standard few indeed. This is a true picture of rural life in the north, and be it remembered that rural life included more than seventy-five per cent of the population.

In the south, moral conditions were never so good, because the south had slavery. Slavery always has been a corruptor of morals, both of the slaves, the master, and his family.

While slaves were permitted to marry, husband and wife were frequently separated, and then remarriage or promiscuous intercourse was encouraged, because the crop of slave children was as valuable to the slave owner as a crop of pigs or calves to a farmer.

The vast number of mulattoes in the south are the best proof of the fact that the white man frequently crossed the color line in his sex relation. We will have more to say of this later on.

Returning now to the conditions in the north.

A French visitor to this country about 1830, in writing his impressions for his home paper said that in America there were no classes, and all the people were near a common level.

The application of steam, and invention of machinery, changed the character of our population soon after this, and also the moral status. We began to be a manufacturing country and soon a nation of great wealth. Manufacturing centers were established on the Great Lakes and rivers, and along the ocean, where the first cities had been built.

These cities began to grow and to call on foreign countries and the American farm for artisans and work-
men. Great public offices and gigantic distributing stores were located in the cities, requiring many hired workers to operate them.

The men and women who went to the city or came from foreign countries had to have houses to live in. A house-building and city landlord class developed, as a result of this, who found it very profitable to build houses and to rent them to the working people.

In 1900 there were in American cities ten million homes, in round numbers. Of this number six millions were rented and one million mortgaged. In 1903, according to the United States Labor Report, 81 per cent of the working class lived in rented homes, 8 per cent in mortgaged homes, and 10 per cent in free homes.

After eighty years of history, the visiting Frenchman, referred to above, were he to pay another visit to the United States and write a story for his paper, would say: "In America I find a great wage-earning and tenant class, who make up 75 per cent of the population. I find that only 20 per cent belong to the middle class, while 5 per cent of the population are capitalists, and these latter own 80 per cent of the wealth." (These latter figures are estimates based on the census of 1910, which is not yet complete, and, therefore, not exact.)

It will be seen from the above that the system under which we live has been steadily at work destroying the ownership of the home. The passing of the middle class, the concentration of wealth into the hands of the capitalist class, and the developing of a great wage-working class, has wrought a great change in the moral status of the country, and is visibly affecting the marriage relations, as I am about to show you.
Our rich people are constantly affording us shocking scandals for the newspapers. The rich marry, but, somehow, don’t stay joined, even when the church ties the knot. The wives of rich men get into trouble with other rich men, and there is a promiscuity rampant in the circles of the “upper crust” that furnishes a decided “jolt” to our old-fashioned ideas of marriage.

The rich women do not like to bear children, because the little ones interfere with their social pleasures. I shall show you by and by that this is one of the causes of the promiscuity. These rich women refuse to raise families, even though our great reformer, “Teddy, the Great,” reproaches them for it.

The home with prattling babes has ceased to be the ideal of the rich man’s daughter, if he has one. His girls must marry in their “class” or go a notch higher and get a foreign duke or count, whom papa obligingly buys for them.

The sons of the rich are very profligate.

The exposure at the famous Harry Thaw trial has given the American people an insight into the high life of the American youth whose father possesses a long bank account.

If the rich sons marry, they insist on the chastity of the wife, but they themselves maintain as many mistresses as they can buy and use. The man has ever insisted on the chastity of his wife, but he has reserved a wider latitude of conduct and pleasure for himself. If the wife don’t “behave,” then the divorce court is invoked, or society is shocked by some such occurrence as that when Packer Cudahy, of Kansas City, stole unexpectedly into
his home one night and found Banker Lillis, so it is claimed, making love to Mrs. Cudahy in primitive style. Lillis, much against his will, was subjected to an equally primitive treatment that will, according to Kansas City gossip, render him henceforth harmless.

The middle class people, and especially the farmers, are still loyal to the marriage relation. The tenant farmer class, owing to the fact that farming must of necessity include a wife, is also loyal to the marriage relation.

The fact of the matter is, that practically all we have left of our old backwoods virtue is in the rural districts and small towns.

Let us now turn our attention to the wage-working class. This is the class of greatest importance in our present-day life, because its ranks are ever swelling, and from it is coming that great social unrest which is destined to bring a revolution not many years hence.

The cities are employing millions of men, women, girls and boys, who find places in the factories, stores, and offices. Many of them are not married and don't expect to be.

Parents of the working class in the cities, because of the ever growing struggle for existence, are forced to take their children out of school at an early age and send them into the marts of trade.

THESE BOYS AND GIRLS ARE NOT BROUGHT UP LIKE THE BACKWOODS MOTHER TRAINED HER CHILDREN.

The boy early learns to drink and smoke cigarettes. He is surrounded by vice, with which he soon becomes acquainted. The girl goes to work in the shirt, overall,
cracker, oatmeal, soap and other factories, and she learns here to be "sporty." The evening finds her at the dance halls. Earning her own living, she takes for herself more liberty of conduct than her country cousin.

Many girls find places in the stores, where they work for meager wages, and if they are, by chance, handsome, they fall easy prey to the many traps and lures that await them. Many thousands of girls from the country become stenographers and go to the cities to work in offices, where they are shut up all day with their employers and subjected to temptations that quite often prove their undoing.

Within ten years the whole status of things has changed in our cities. The boy in the city, as he grows to manhood and sees how hard it is to support himself, hesitates to burden himself with a wife in a high-priced rented house.

The girl hesitates, too. If she can make a "catch" higher up, she lands it, but she is not in a hurry to marry a slave like herself.

If a couple mate, they try to avoid having children. The capitalist system has developed the professional abortionist, something unknown in the backwoods. This practice results in depravity, and oftentimes death.

The workingman is not marrying like he used to. Instead of a wife he has a "friend," or he makes a practice of going to the "red-light district," which is in easy reach in every city. Here, for a dollar or two, he buys a woman for a little while. It is much cheaper than a wife.
CHAPTER TWO.

We have now come to a place in our story where we must discuss prostitution.

The history of prostitution dates far back in the annals of the race, but it has never flourished in any period as it does to-day.

Prostitution began when it became profitable to sell the body for lust. A professional prostitute is in the business for profit, and nothing else. In these days it has become a business, systematized, regulated and protected in all cities. Formerly the prostitute at least owned herself and managed her own affairs. To-day she has been segregated into a district, where she must pay higher prices for rent than other people. She is charged higher prices for the things she uses. She must divide her earnings with the landlord, the landlady, the "pimp" and the police. In other words, she is exploited and is a wage-earner; often a captive.

It is estimated that there are two hundred and thirty thousand public prostitutes in the United States, and perhaps five times that number who practice some form of prostitution.

All of this mighty system has grown up under capitalism, and despite the fact that we have more churches and preachers in the United States to-day than at any other period of our history.

When the Socialist administration took possession of Milwaukee, our officials made a conscientious effort to deal with the prostitution problem. The dance halls were all closed up, and the saloons were forbidden to harbor
prostitutes, or run houses of prostitution in connection with their business, yet I do not believe the Socialists seriously affected prostitution in Milwaukee.

Until we can furnish all women employment at a wage price that will assure them a good living, we cannot abolish prostitution, even though we control city governments. City charters do not give us the right, as yet, to take over the business of cities, so that we can furnish employment to the people.

I doubt if there is a single woman in all the world who would choose to be a prostitute if she had all that she needs in this life of food, clothing and shelter. Some women might become mistresses, under certain conditions, under any system of society, but never prostitutes, giving themselves to every applicant. No argument, it seems to me, is necessary to prove this.

Where do we grow our prostitutes?

Not from the prostitute class, for no children are produced from the Red Light District.

Not from the wealthy class, nor yet, to any considerable extent, from the middle class, except as the middle class girls are forced to seek employment in the factories, stores and offices.

The government report on the white slave trade says that they come from the working class. They are mainly from the girls in the factories and offices. They learn to be "sporty" in the factories, and to take money on the side in the department stores. The stenographer who is shut up with her employer all day often becomes his mistress. From all these ranks the prostitute is recruited.

I find, by investigation into the conditions in the
south, that the colored women are all classed as without virtue. The colored woman of the south has not been permitted to have any virtue since the days she was at the beck and call of her master.

Prostitution is increasing in this country at an alarming rate. It is increasing precisely because the wage system is increasing.

Because the girl is in the factory when she ought to be in school.

Because the woman can get more for her virtue than she can for her labor power.

Because the workingman cannot support a wife.

Because the girl must become a wage earner, instead of a wife.

BECAUSE CAPITALISM IS DESTROYING THE HOME.

It is admitted on all sides that the moral status of the country is deplorable. Preachers are advertising the fact at every convention. The white slave trade, the scandals and the divorces all prove, beyond question, that our marriage system is breaking down and that, morally, we are losing ground.

We are doing this in spite of the fact that the preachers are still preaching; that the Catholic Church still puts the ban on divorces.

What is the remedy?

"More stringent divorce laws," say the preachers.

The rich laugh at divorce laws. With the poor it is not a question of divorce, but of getting married at all.

Good, pious people have established rescue homes in the cities for the relief of fallen women, but these affect
prostitution about as much as a drop of ink would color the ocean.

Short-sighted reformers say, break up the Red Light Districts; drive out the prostitutes.

Drive them where?
Into your homes? You wouldn't have them there. Then, where?
CHAPTER THREE.

If the preachers are unable to save the marriage relation in the face of the fact that the capitalist system is breaking it down, then I ask you, in a sense of fairness and a knowledge of your need, to listen to the Socialists. We have something to say on the subject of the sex relation and marriage, and have a solution of the problem.

Let us begin right. Well-informed Socialists believe that the control of the sex relation should be given into the hands of the women themselves.

Woman is instinctively monogamous.

In her being nature has implanted a mighty instinct of motherhood. Under normal and natural conditions she wants children, and, when her children come, she loves them better than she does man himself.

No woman should be denied the privilege of motherhood. To deny her this necessary satisfaction of her life instinct by any social custom, or industrial hindrance, is to render her a fit subject for prostitution, illicit love or the divorce court.

No law is necessary to establish monogamy for the natural woman no decree of the church is needed. She will voluntarily choose monogamy, if given suitable economic conditions.

The proper mating of man and woman presupposes a home, which is just as necessary thereto as the nest is to the mating birds.

Anything that makes it hard or hazardous to establish a home, and provide it with its primal needs of furnishing and food, prevents, or discourages, marriage.
What we need to settle the sex and marriage question is homes for every mating pair, free of rent, and beyond the power of any one to evict them and their family from that home.

When we get that, the whole question will be settled. Socialism will provide the homes. The women themselves will settle the sex question, and settle it right. It won't take long.

When I say that Socialists believe that the control of the sex relation should be left to women, I AM SAYING WHAT MEN, FOR THE FIRST TIME IN ALL THE WORLD, HAVE EVER ADVOCATED.

Why do they do this?
Because it is scientific and right.

Woman is the mother of the race. Descent is from her side of the house.

The one who is to bear the burden of nourishing and rearing the child, of reproducing the race, should be the one to decide the question of maternity and the destiny of the offspring.

SOCIALISTS TEACH THAT WOMEN SHOULD BE, ECONOMICALLY AND POLITICALLY, THE EQUAL OF MAN, AND, IN THE CONTROL OF HER OFFSPRING, HIS SUPERIOR.

Ask any woman you know whether she prefers polygamy or monogamy, and she will tell you that she is a monogamist, and that any other sex relation is repugnant to her.

This question has been asked many times of prostitutes, and always answered in favor of monogamy.

I do not mean that woman is not capable of more than love for one man, but I do mean that, if she is a
normal woman, she will attach herself to only one man at a time.

In the vast majority of cases the fidelity of woman to the father of her child will remain intact without law or church decree. Her children have satisfied her love craving, to a large degree.

The woman who, for social and economic reasons, does not bear children, is, from this very fact, the one who is liable to promiscuous love.

Man, unlike woman, has decided tendencies to polygamy. His whole history proves it. He possesses it in common with the majority of the male sex of all creation. Man's polygamous disposition has been modified by education, culture and environment, but the instinct remains.

It is, therefore, unscientific to give control of the sex relation into his hands, as is the case under the law today, and the custom of the capitalist system.

Man will debauch woman, so long as he has the power, just as he always has since he gained dominance over her.

Woman's virtue is seldom safe in the keeping of man.

You know it. Woman knows it, and the world knows it, so don't make a fool of yourself by denying it.

We Socialists teach that, when we finally win the nation, and take over into public or collective ownership the means of production and distribution, and thus operate them for the benefit and support of all the people, a chance to earn a good living will be open to all—both men and women.

The people will employ themselves and there will be self-supporting jobs for all who are able to work. We
will provide pensions for the sick, the aged, and, if necessary, the mother and her child. The children will all receive an education as full and complete as society may choose to provide.

There will be no bar placed on women in the matter of work. They may work side by side with men, if they choose, and remain unmarried; or they may marry and perform such work as belongs to domestic life; as they may marry and still earn their living in the public service. What they shall do will rest with women themselves.

The point is that no woman will have to marry in order to be supported. When she marries it will not be for a title, a palace, or a place to stay, but for the primal reason that she chooses to mate with a man and establish a home. Will she marry? Such a question is trivial. Her mighty mother instinct and her love of home is sufficient answer to this question. She will marry as certainly as the hen lays her eggs and sits thereon, or the fish hunt their spawning places in the proper season.

I boil with indignation when some preacher slanders woman and profanes his God by asserting that woman, under Socialism, would cease to rear her child. Does he imagine that his mother bore him in pain and gave him loving care in infancy because the law required her to do this, or the church said she must? No law requires the cow to suckle her calf, or the hen to gather her brood under her wing. Law does not supply the mother instinct, but nature, and nature does her best work when she is let alone.

Every woman, Catholic or Protestant, ought to resent this slander to her sex.

Socialism having solved the age-old bread-and-butter
question, the clothing question and the home question, the race will develop as it never has in history.

Man cannot grow morally, mentally or physically without leisure time for rest, study and recreation.

Under the capitalist system but two classes of people have time for thought other than the business of making a living—the very rich and the people out of work. The rich have too much and they suffer from their excess. The unemployed are too worried to think of mental or moral improvement.

No man or woman, after Socialism is established, will ever have to worry where the next meal is coming from, or whether the rent is paid. The home will belong to the family and may not be taken from them. The food supply will never fail, even though a drought might visit the country. There is enough land in the United States, and, for that matter, in any country, subject to irrigation, to feed the population. We will always produce a sufficient food supply for all the people, because all the people will manage democratically the means of production and distribution.

The home will be a dwelling place where the woman will be the absolute equal of man. He cannot tyrannize over her, because she will not be dependent upon him, as she is now. If the husband, under Socialism, undertakes to dominate the wife, or otherwise mistreat her, no law enacted by a liberty-loving people will compel her to submit. If she submits because of a religious conviction, that will be her own affair. If she is deserted and becomes sick and unfit for work, the sick and old age pension will support her. The services that woman renders society in suffering the pangs of childbirth, in caring for
the young and nurturing the future generations are surely worth as much as that of the old soldier, and we do not hesitate to pension the soldier, even under capitalism. It is surely as sensible to pension those who bring life to the world and nurture it as those who take it on the battlefield.
CHAPTER FOUR.

What we call virtue is largely, if not completely, a matter of environment. Under Socialism there will be no Red Light Districts. The environment of prostitution will be removed from man's pathway. No woman will sell her virtue when she can sell her labor power to society for all she will possibly want in the needs of life.

My knowledge of anatomy and physiology teaches me that when a woman is given her primal right of control over herself, then will the so-called sex question be solved. No man, under Socialism, can secure a woman for sex relations as he does now. I sincerely believe that the sex relation will be dependent on love alone, and love will lead, naturally, to marriage. There may be exceptions to this—and possibly will be—but this need not worry us, for the vast mass of the people will obey the natural law of mating.

What we need to do is to remove all artificial barriers to mating, to take away all considerations, such as marrying for money, for social prestige, etc., and leave the natural one of marrying for love, and the desire to have a home.

When mated, children will come. They will be such children as the world has never known. The mother will not be overworked, nor will the father, and the child will have its right to be well-born and properly nourished.

The professional abortionist will disappear with capitalism.

The "specialist," whose advertisements and door signs are a sad commentary on the virtue of the race, will
pass away, because, when the Red Light Districts and the street-walkers disappear, so will venereal diseases.

The wife will not live in mortal fear of her husband coming home from his secret haunts, and giving her something which, in her shame, she hides, often to the ruin of her health, and her death through an operation.

There will be no disease-breeding pest houses where the husband can go after his head is crazed with the fumes of alcohol, and do things that he would not do in his sober moments. There will be no such places.

Wives, if you want to see a chaste manhood developed on this earth, study Socialism. Instead of Socialism being the monstrous thing you have thought it, you will find it promises you all you have longed for in your purity and innocence.

Mothers, if you want to raise your boys and girls in purity and strength, and keep them with you in the home until they are full grown and matured, study Socialism.

The modern city, under capitalism, is full of lures, and not only the people who live in the cities suffer, but those 'round about in the surrounding country. Every city has its "booster club" to entice the people to the towns on excursions. The merchants want trade, and, as a part of the inducement to come to town, they keep open saloons and Red Light Districts in even the smaller cities.

How often, mother, have you tossed at night on a sleepless pillow when your boy has gone to town on an excursion? You have tried to raise him sweet and wholesome, but he has grown up now and is no longer under your control.

Your worries are well founded.
He has found what you dreaded. In company with other boys, who have been there before, he has a few drinks perhaps, and then he finds the haunt of the professional siren, who gives him his first taste of lust, not because she wants to ruin the boy, but because she needs the money.

The first taste of liquor made the drunkard; the first taste of lust made the libertine. The boy comes back home like a wolf that has tasted blood. The good, pure girl that he has been courting—the pride of her father, the joy of her mother—finds in his eyes, the next time he calls, a wild, hungry look. There is an evening of struggle and pleading. She loves him—you know the result.

Some years ago I was pastor of a church near Des Moines, Iowa. Excursions to the capital city were frequent. The winter revival would sweep the young people into the church, the summer excursions bring a harvest of shame.

At one time, prior to my residence there, out of a class of thirteen girls in the High School, eleven were married in mere girlhood. My residence in this place occurred during the famous reform administration of the much-vaunted Des Moines Commission Form of Government, during which time, for a season, the Red Light Districts were blotted out. This was preached about in the pulpits and played-up in the papers, but it didn’t blot out prostitution. The prostitute retired to the hotel and the rooming house, where she continued her trade.

Reader, prostitution will last just as long as the capitalist system endures.

During my pastorate of this church I set my face
against the local "evil." As a consequence, I stepped on many toes. The very mothers of the girls I was trying to save turned against me, because they didn't want the subject talked about—it was a delicate one.

It didn't take me long to discover that the church, for me, at least, was a poor weapon with which to combat the world's evils.

Down south they used to treat malaria with calomel and quinine. Achy bones and salivated stomachs were the net results, while the malaria still flourished.

Now, under a scientific system, they drain the swamps and kill the mosquitoes, and, as a result, malaria is disappearing.

Dosing people with religion, while the swamps of capitalism remain untouched, with their festering breeding grounds of vice and crime, is exactly on a par with the quinine and calomel method of treating malaria. One furnishes a job for the doctor; the other furnishes a job for the preacher.

It makes a living for each one. But what of real results? I discontinued my efforts to save humanity by means within the church alone, because I found that I was dealing with affairs that POLITICS, and not RELIGION, MUST CURE, IF THEY ARE EVER TO BE CURED.

My study of Socialism taught me that it is a sovereign remedy for the ills and troubles of humanity. There is not an economic ill that Socialism will not remedy.

There is not a social evil that Socialism will not cure. Socialism deals with problems of this world, not with the next.
While you are in this world you must live. To live you must have food to eat, clothing to wear, and a place to shelter you from the elements. You need a home here as well as in heaven.

You must have the facilities to raise your children morally and physically, strong and healthy.

The church, either Catholic or Protestant, has never helped you to do any of these things. The church cannot help you, because the church does not own the shops, mines and factories where you work. In other words, the church is not running the business of the world. The church does not buy you a farm or pay your rent.

Socialism deals with these problems, and has nothing whatever to do with religion, nor have Socialists any disposition or wish to interfere with your religious convictions.

Refer matters of your soul to your church, if you like.

Make it a place to pray, if you feel like it, but don't expect the church to provide you with food, clothing and shelter. Don't look to the church to cure the social evils that are the result of a vicious system of industry. The church has been at this a long time and has not succeeded. There is no more to be hoped for in the future from this direction than has been accomplished in the past.

Capitalism has more influence with the church than the church has with capitalism, because the rich furnish the money that keeps the church going. The preacher must preach in a manner to satisfy his richest supporters.

The rich who controlled the Jewish Church crucified Jesus because he told its officials that they compassed land and sea to make one proselite and then made him
ten-fold more the child of hell. He called its rich high
officials hypocrites, devourers of widows' and orphans'
estates, etc.

He tried to substitute a new social and economic rela-
tionship among men.

We are trying to do the same, and the modern church
high officials are just as anxious to crucify us as the an-
cient church was Jesus.

They slandered Jesus and misconstrued his teaching.
They do the same thing with us.

Women, I have written these pages more on your
account than that of the men. Socialism means more to
you than to the man, because you have to go farther to
get freedom than he does. When out of a job, he, at
least, has the privilege of becoming a tramp and of beg-
ging for a living. You cannot even do that. If you can-
ot make your living but two courses lie before you—
become a prostitute or starve.

Socialism will give you a chance to earn your living.
It will make it possible for you to mate in a happy mar-
riage, and make you the equal of man in the home.

It will give you control over your children abso-
lutely, and make sure that the little ones will have all any
child can ever want or need in this world.

I defy you or the whole world to name one single
thing in Socialism that will ever do you or anyone else
any harm. The good things that it will do for you and
the whole human race is beyond my power to enumerate.

Some teach that great temptations are necessary to
make character.

A stalk of corn that matures a good ear in a weed
patch, while other stalks produce nubbins, is certainly
worthy of attention. But the good farmer has learned to remove the weeds, which gives all the stalks, even the weak, a chance.

A man who matures a strong character and maintains a state of virtue and honesty in the midst of the cruelties and immoralities of this capitalist system is certainly worthy of praise. He towers over his weaker brothers. But would it not be better to remove the evils, so that even the weak may have a chance.

It is the duty and privilege of the people to create a social and economic environment, so that the human race may all develop intellectually, morally and physically to the fullest capacity of each one.
HOME OWNERSHIP.

Homes Owned Free—4,739,914
Homes Mortgaged—2,180,229
Homes Rented—8,246,747


<table>
<thead>
<tr>
<th>Kind of Homes</th>
<th>Aggregate</th>
<th>Owned Free</th>
<th>Mortgaged</th>
<th>Rented</th>
</tr>
</thead>
<tbody>
<tr>
<td>1900</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>All homes</td>
<td>16,006,437</td>
<td>4,739,914</td>
<td>2,180,229</td>
<td>8,246,747</td>
</tr>
<tr>
<td>Farm homes</td>
<td>5,691,191</td>
<td>2,419,995</td>
<td>1,093,235</td>
<td>2,010,959</td>
</tr>
<tr>
<td>Other homes</td>
<td>10,315,246</td>
<td>2,319,919</td>
<td>1,086,994</td>
<td>6,236,788</td>
</tr>
<tr>
<td>1890</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>All homes</td>
<td>12,690,152</td>
<td>4,369,527</td>
<td>1,696,890</td>
<td>6,628,735</td>
</tr>
<tr>
<td>Farm homes</td>
<td>4,767,179</td>
<td>2,255,789</td>
<td>886,957</td>
<td>1,624,433</td>
</tr>
<tr>
<td>Other homes</td>
<td>7,922,973</td>
<td>2,113,738</td>
<td>809,933</td>
<td>4,999,302</td>
</tr>
</tbody>
</table>

THE GROWTH OF THE SOCIALIST VOTE.

Estimated Approximately from Reports at International Congress.

<table>
<thead>
<tr>
<th>Election Dates</th>
<th>1877</th>
<th>1887</th>
<th>1892</th>
<th>1897</th>
<th>1903</th>
<th>1907</th>
</tr>
</thead>
<tbody>
<tr>
<td>France</td>
<td>47,000</td>
<td>440,000</td>
<td>790,000</td>
<td>805,000</td>
<td>896,000</td>
<td></td>
</tr>
<tr>
<td>Austria</td>
<td></td>
<td></td>
<td>750,000</td>
<td>780,000</td>
<td>1,041,000</td>
<td></td>
</tr>
<tr>
<td>Belgium</td>
<td>320,000</td>
<td>467,000</td>
<td>464,000</td>
<td>469,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>United States</td>
<td>2,000</td>
<td>21,000</td>
<td>55,000</td>
<td>442,000</td>
<td><strong>449,379</strong></td>
<td></td>
</tr>
<tr>
<td>Great Britain</td>
<td></td>
<td></td>
<td>55,000</td>
<td>100,000</td>
<td>342,000</td>
<td></td>
</tr>
<tr>
<td>Finland</td>
<td></td>
<td></td>
<td></td>
<td>10,000</td>
<td>330,000</td>
<td></td>
</tr>
<tr>
<td>Italy</td>
<td>22,000</td>
<td>26,000</td>
<td>135,000</td>
<td>300,000</td>
<td>320,000</td>
<td></td>
</tr>
<tr>
<td>Denmark</td>
<td>1,000</td>
<td>8,000</td>
<td>20,000</td>
<td>32,000</td>
<td>53,000</td>
<td><em>93,000</em></td>
</tr>
<tr>
<td>Switzerland</td>
<td>2,000</td>
<td>39,000</td>
<td>40,000</td>
<td>100,000</td>
<td>70,000</td>
<td></td>
</tr>
<tr>
<td>Holland</td>
<td>1,500</td>
<td></td>
<td>13,500</td>
<td>38,000</td>
<td>65,000</td>
<td></td>
</tr>
<tr>
<td>Norway</td>
<td></td>
<td></td>
<td>7,000</td>
<td>30,000</td>
<td>45,000</td>
<td></td>
</tr>
<tr>
<td>Sweden</td>
<td></td>
<td></td>
<td>723</td>
<td>10,000</td>
<td>26,000</td>
<td></td>
</tr>
<tr>
<td>Spain</td>
<td>5,000</td>
<td>14,000</td>
<td>29,000</td>
<td>23,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Germany</td>
<td>493,000</td>
<td>763,000</td>
<td>1,376,000</td>
<td>2,107,000</td>
<td>3,010,000</td>
<td>3,259,000</td>
</tr>
</tbody>
</table>

Totals         | 404,000 | 931,000 | 1,798,000 | 3,896,000 | 6,285,000 | 9,268,379 |


DIVORCE AND MARRIAGE.

(Census Bulletin No. 96.)

No. marriages, 1887 to 1906 .................. 12,832,044
No. divorces, 1887 to 1906 .................. 945,625

Divorce rate per 100,000 population in 1880, 23; in 1900, 73.

Every State in the Union has a divorce law except South Carolina.
DISTRIBUTION OF WEALTH.

<table>
<thead>
<tr>
<th>States</th>
<th>Number</th>
<th>Aggregate wealth.</th>
<th>Average wealth.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The wealthy classes, $50,000 and over</td>
<td>125,000</td>
<td>$33,000,000,000</td>
<td>$264,000</td>
</tr>
<tr>
<td>The well-to-do classes, $50,000 to $5,000</td>
<td>1,375,000</td>
<td>23,000,000,000</td>
<td>16,000</td>
</tr>
<tr>
<td>The middle classes, $5,000 to 500</td>
<td>5,500,000</td>
<td>8,200,000,000</td>
<td>1,500</td>
</tr>
<tr>
<td>The poorer classes, under $500</td>
<td>5,500,000</td>
<td>800,000,000</td>
<td>150</td>
</tr>
<tr>
<td>Totals</td>
<td>12,500,000</td>
<td>$65,000,000,000</td>
<td>$5,200</td>
</tr>
</tbody>
</table>

—From Charles B. Stahr’s “Distribution of Wealth in the U. S.,” p. 56.

<table>
<thead>
<tr>
<th>Class</th>
<th>Families</th>
<th>Per</th>
<th>Average</th>
<th>Aggregate</th>
<th>Per</th>
<th>Average</th>
<th>Aggregate</th>
<th>Per</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plutocratic</td>
<td>125,000</td>
<td>1.0</td>
<td>$263,040</td>
<td>$32,880,000,000</td>
<td>54.8</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rich</td>
<td>1,362,500</td>
<td>19.9</td>
<td>14,180</td>
<td>18,320,000,000</td>
<td>32.2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Middle</td>
<td>4,762,500</td>
<td>38.1</td>
<td>1,639</td>
<td>7,500,000,000</td>
<td>13.0</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Poor</td>
<td>6,250,000</td>
<td>50.0</td>
<td></td>
<td>4,800</td>
<td>100.0</td>
<td>$60,000,000,000</td>
<td>100.0</td>
<td></td>
</tr>
<tr>
<td>Totals</td>
<td>12,500,000</td>
<td>100.0</td>
<td>$4,800</td>
<td>$60,000,000,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

—Adapted from John Graham Brooks’ “The Social Unrest.”

PROSTITUTION.

(From Homes Commission Report (suppressed), Senate Document No. 644.)

| Cases examined | 2,000 |
| Belonging to the servant class | 931 |
| Dressmakers and seamstresses | 285 |
| Lived with parents or friends | 499 |
| Employed | Remainder |
| Earning only $1 per week | 534 |
| Earning only $2 per week | 336 |
| Earning only $3 per week | 230 |
| Earning only $4 per week | 127 |

There are 294 widows in the general list. The author believes the principal conclusion to be drawn from the table is that a majority of this class (widows) are driven to a course of vice from the destitution ensuing on her husband's death. A large number of them are very young, and it can scarcely be necessary to repeat that any young woman in a state of poverty will be surrounded by temptations which she can with difficulty resist.—Page 223.
PROSTITUTION IN CHICAGO.
(Page 224, Homes Commission Report.)
Number of prostitutes .......................... 10,000
Gross revenue from prostitution .................. $20,000,000
Average receipts from each woman............. 2,000

It is a sad and humiliating admission to make at the opening of the twentieth century is one of the greatest centers of civilization in the world that in numerous instances it is not passion or corrupt inclination, but the force of actual physical want that impels young women along the road to ruin. Intimate contact in tenement houses is a predisposing cause to prostitution.—Page 227, Homes Commission Report.

UNEMPLOYED.
1889 (census of 1890), 15.1 per cent unemployed.
1899 (census of 1900), 22.3 per cent unemployed.
1903 (18th Labor Report), 49.81 per cent unemployed.

The census of 1900 shows that 3,523,730, or 15.1 per cent of all the workers engaged in gainful occupations, were unemployed a part of the time during the year. The census of 1900 places the number of unemployed during some part of the year—1899—at 6,468,964, or 22.3 per cent of all workers over ten years of age. These figures include the country as a whole, and include agriculture (census report, vol. I., p. cccxvi). In manufacturing alone the unemployment rose to 27.2 per cent of all the workers, the industrial states of the North and East showing the greatest per cent of unemployment. In the industrial
towns of Haverhill, New Bedford and Fall River the number of unemployed ranged from 39 to 62 per cent. (Census of Mass., 1895, p. 105.)

Cause of Idleness.

Establishment closed, unable to get work, and slack work ........................................... 50.64
Sickness ................................................................. 23.65
Vacation ................................................................. 6.45
Bad weather ......................................................... 2.25
Strike ................................................................. 2.07
Accident ............................................................... 1.66
Not given ............................................................. 6.68
Drunkenness ......................................................... .26
