"To Organize the Slaves of Capital to Vote Their Own Emancipation."

The Socialist

For the Socialist Party

The Workingman's Paper -- One Dollar a Year Six Months, Fifty Cents

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TOLEDO, OHIO, DECEMBER 16, 1905

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"I was an hungered and ye gave me to eat."

Decking the Christmas Tree By John Spargo

"Papa, how shall we dress our Christmas tree?" The anxious question-of the unknown, unseen child rang out across the street from an open window. My brain caught the cry and took up its burden. A thousand times it asked, "How shall we dress our Christmas tree?"

"The anxious question of the with its mass of earnest upturned faces. How shall give a trange them on the tree?"

That shill fainting over its lessons from lack of food, and the scores of little one. So plainly undernourished, must go upon the tree alongside of those that are healthy and well-feel. brain caught the cry and took up its bur-den. A thousand times it asked, "How shall we dress our Christmas tree?"

shall we dress our Christmas tree?"

I thought of tinsel and toys and fairy lanterns. After all, it was no serious question—only the decoration of a Christmas tree, a pagan celebration of the birth of Christ, only a question of tinsel and toys and fairy lanterns. But the answer did not satisfy. Still the question rang in my ears and I could not silence it. Wherever I went the question went. I could not escape from the interrogator, "How shall we dress our Christmas tree?" it demanded.

At last I discovered that it was not ad-

At last I discovered that it was not ad-dressing me alone, but all America. Seventy-six millions of people were challenged by that persistent, pittless question, "How shall we dress our Christ-mas tree?"

How shall we place this multimillion-aire and this grim pauper so as to avoid hopeless incongruity? Where shall we place these plutocrats and these ten mil-lion poor and yet preserve some sem-blance of harmony in the appearance of the tree?

the tree?

Here are three pictures of the Nativity to be placed somewhere on the tree. This one, showing the birth of the working mother's child upon the factory floor, amid the roar and clashing of the insensate machines, does well as a companion to this of the Holy Night, showing the stable-bed of the carpenter's wife and the Divine Child. But this one of gold and costly tapestress, with the exquisite bed trimmings, the sumptrously decked room, and the silent nurses and physicians, mocks both the others. They upon the tree together.

Ah, here are the babies! Shall this

upon the tree together.

Ah, here are the babies! Shall this half-famished, wizened babe in rags go tipon the tree beside this bright, cherubic babe with the costly robe? Shall we hide the wasted limbs and the withered lips of poverty, or the bloom of health? No, both must go upon the tree, no matter what the result may be.

upon the tree alongside of those that are healthy and well-fed.

These working children must go someswhere, too. These three-year-old toilers of the tenement sweat shops must have a place. There must be room left somewhere for this little five-year-old girl from Alabama, this little Sister of Christ, who toils all night long to make cotton sheeting for Chinese soldiers. This frail, nervous wreck of a carry-in-boy, rushing to the ovens in the glass house, must go somewhere; but not next to that merry boy in boating flamels. Put these little mine boys, the breaker-boy with the bruised and scarred body and the sad faced trap-boy, together. And somewhere or other we must place this little factory girl with the misshapen body and the face that tells the tragedy of machines resting their massive weight upon girlhood's slender shoulders.

Here is something else for the tree.

upon girlhood's slender shoulders.

Here is something else for the tree. The monster Greed, wearing the mask of Charity and the robes of Religion. Place it on the tree in honor of the Gentle Christ of Truth and Love! But place it where the lights will show the face behind the mask and alongside it hang this legislator with the tightly clutched bribe in his hand. Or stay, put this figure of Judas between them—no other place is left, for it upon the tree!

Where shall we nut this samon and

left, for it upon the tree!

Where shall we put this camon and these soldiers? No, not beside that sleeping infant. Rather put it beside that hard visaged trader yonder. Yes, that is better. Now put this figure of the Angel of Peace upon the other side and hang over all the figure of the Crucified Christ.

will not harmonize, but they must go you find the proposition of the tree together.

Ah, here are the babies! Shall this alf-famished, withen the costly robe? Shall we have the costly robe? Shall we life the wasted limbs and the withered give of poverty or the bloom of health? No, both must go upon the tree, no mater what the result may be.

Here are bigger children for the tree.
But here, again, we have the same old.

Our Comrade, Christ

By Edwin Arnold Brenholtz

(Written for The Socialist.) I pray for song to cheer my comrade's heart On Christmas season's glad return; To strengthen all who nobly do their part. When fires on Freedom's altars burn.

We call thee Comrade. We can comprehend Thy toil-worn hands in blessing placed. O carpenter beloved! salues we send To him the cross left undisgraced.

Thy spirit lives in each of us today
Denouncing wrongs on every hand.
O Comrade, we use words, but not to pray,
Till childhood laughs throughout this lands

Through long, sad centuries of cruel wrong
Thy words of Brotherhood come down.
O loyal lips! against wealth's license, strong;
O Lover! for the роог но frown.

Our daily lives shall be incessant prayers
For strength to stablish justice here.
Our Comrade Christ, a Christmas shall be

The earth's oppressed, to thee most dear.
At The Live-Oaks, Turnersville, Texas.
November 27th, 1905

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Christmas Bargains

By Franklin H. Wentworth

"Marshall Fields and Company an-nounce Special Christmas Bargains in silks, laces and women's finery."— Chicago Record-Herald.

In every great magazine; in every metropolitan daily; in every village news paper; in every cross-roads weekly throughout that part of the world know weekly. as "Christendom"-meaning the terriory devoted to Christ-may be found during December days the counterpart of this advertisement of Marshall Field.

It is interesting to observe how our simplest, most common and unconscious rds and actions expose our hypocrisy

of life.

To have our life-fabric so interwoven with pretense and fraud that our obliquity is thus unconsciously exhibited, is to be vile indeed.

When commonly in any trade we are so "fortunate" as to get a bargain, we bar the gain of the other party to the transaction; that is, we beat him.

When we get a Christmas bargain we do the other fellow up partly for our gain and partly to glorify the birth of Jesus,

tion, is to debauch his image and to drag his ideals in the mire. Is it not singular that the Socialist, whom the average Christian reckons an enemy to all that is highest in the spirit-ual life, should feel called upon to defend Jesus against defamation at the hands of those who profess his philosophy? Merry Christmas! This is Christ's birthday. Peace on earth; Goodwill to men.

to men.

Have you succeeded in getting any,
bargains;—in robbing or beating enybody?

Praise The Lord!

Joyous Christmastide

It is the Christmas holidays. On the streets are swelling crowds of loungers staring at window after window where-in the thrifty merchant has heaped When we get a Christmas bargain we do the other fellow up partly for our gain and partly to glorify the birth of Jesus.

In every bargain one party to the trademust lose—that the profit of the other may be gained.

When we biy a silk waist at a bargain it may be some consumptive girl of the sweat-shop or factory that goes hungry or naked to the extent of our gain. When we biy a silk waist at a bargain it may be some consumptive girl of the sweat-shop or factory that goes hungry or naked to the extent of our gain. When we beg a bargain in rare lace it may be some worn woman with dimmed eyes and patient fingers that is underpaid.

Under present conditions either profit to the merchant or bargain to the purchaser means deprivation of the worker.

Whenever we buy a thing of my kind schiout paining the full calune of it, some choice of some worn woman with off to the merchant or bargain to the purchaser means deprivation of the worker.

Whenever we buy a thing of my kind schiout paining the full calune of it, some choice doesn the line of production relife to the found human labor unrequired: the transaction bears upon its face the stating of human blang of the word that gain with the birth-month of the more clearly as it is, a bideous infidelity a profanation of human life.

Christianing of the word that its unconscience and the profit of the more stating infany.

To make the birth-month of the gent eleast of the profit of the man show more as a single instant, the association of his name with the least of human explositas its glaring infany.

To make the birth-month of the gent eleast of the profit of the profit of the word of the word day of the word for the word of the word the profit of the word of the word of the word of the word of the wor in the thrifty merchant has heaped cheap and shiny baubles and installed

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