

# THE SCOUT

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## HAMILTON'S CONFESSION.

Last month The Scout told you about a Texas minister who had become a convert to Socialism. His name is Rev. G. G. Hamilton of Clyde, Texas, and he has been the bitterest foe Socialists have had to meet in the South.

But he is honest and fair. He met the Socialist in discussion on platform and through the press. He fought openly—and that is the kind of opposition the Socialists welcome. Being honest he finally discovered he was wrong—and was man enough to admit it. Today he is a fighter in the Socialist ranks, and in a speech announcing his conversion said:

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"Possibly I have been the hardest and most persistent fighter of Socialism in the State of Texas. I have left nothing undone in waging vigorous and uncompromising warfare on the movement. I fought vigorously, venomously, bitterly, but always openly.

"I believed that the men back of the movement were opposed to religion, and that they held lax views regarding marriage. Basing my belief on the teaching of certain Socialist writers, I openly charged that the government was anti-religious and subversive of true morality.

"In support of my position, realizing that the movement was great and growing, I sound the warning to Christian people thru the press and from the platform. I met in joint discussion some of the ablest Socialists of the Southwest.

"My position was that the Socialist proposal led inevitably to destruction of the church and the breaking up of the home. I could see nothing else. I eagerly bought every book that I could hear of that seemed to support my position. Is it a mere coincidence that men who fight Socialism from this stand-point use the same books and the same passage from those books? There are hundreds of Socialist books—no movement has ever had such a literature—yet those who fight Socialism as an atheistic, anti-religious, free love movement are restricted to scant dozen volumes.

"It is wrong, unfair and altogether unjust to brand a great movement with obloquy and infamy because of what a few misguided ze-

lots have said, even though some of these stood high in the movement. Every new movement has suffered in that way. In 1856, when John C. Fremont was the candidate of the newly formed Republican party for president, Democrats adopted the taunting slogan, "Fremont, free soil, free niggers, free women." Nothing is clearer from the reading of the epistle of Paul than that there were free lovers in the early church. Does anyone lay the blame for the teaching and practice on Christianity?

"In religion I had always been a stickler for the strictly individualistic idea of sin and salvation. Socialism seemed to stand for the very opposite. Between Christianity and Socialism, as it seemed to me, there was a great gulf fixed. Their differences, fundamentally, were irreconcilable, altogether at variance. I must learn how men calling themselves Christians could could hear of that seemed to support my position—harmonize the two? The ideal of each, a regenerated earth, might be the same; but in the method by which this was to be secured they were as wide apart as the poles. As I understood Christianity, all political and social evils were the result of sin, and sin was an individual, not a social matter. To create a better Social order was a long, slow and tedious process. But my narrow, individualistic views prevented my seeing that there was anything inherently wrong in our commercial and social machinery, with the system of production and exchange. If public officers became corrupt and employers oppressed workers and defrauded consumers, these were individual acts. Such men needed the regenerating grace of God, then they would love one another and never wish to do another injury. Possibly it had never occurred to me that, while regeneration implants a will to do right, it does not define for a man what is right, and that it is very natural for a man to consider himself in the right when his own interests are concerned. To me there was nothing inherently wrong in the system, as such. All our political, social and industrial wrongs were but exercises—painful, yet, for present, unavoidable. The wrong had always been there, and the system would continue until the grace of God had its full effect

upon the hearts of the rich, leaving them to deal justly and righteously with their less fortunate brothers.

"I secured a copy of 'Christianity and the Social Crisis,' a work written by Dr. Walter Rauschenbusch, the able Baptist divine and educator, now professor of Church history in Rochester Theological Seminary. Dr. Rauschenbusch spent eleven years of his life as a pastor in the lower East Side of New York. He came to know the poor and their troubles. He knew that there was a cause for all this poverty and that the removal of the cause would mean a cure. He sought for the cause and sought it in an unjust, unrighteous, unchristian social system. He says that wrong and oppression would never cease while public utilities were in the hands of private monopolies, and he became a Socialist. I shall never cease to be thankful that his great book came into my hands. It has given me a grander conception of God, a firmer faith in Jesus Christ, a deeper and more intense love for humanity. It has made me see that great and good woman, Miss Frances E. Willard, was right when she said, 'Socialism is the very marrow of Christ's gospel.'

"Real Christianity has never had half a chance. The church is not today reaching the masses and can never do so under present industrial conditions.

"The chapter on 'The Present Crisis' completed the demolition of my strict individualistic ideas of sin and salvation.

"I have seen the old prophets of Israel as great statesmen rebuking national sin and calling the people to social repentance and social faith and order that they might obtain social salvation. The old prophets always took the side of the poor against their oppressors. No wild-eyed advocate of the modern social revolution was ever fiercer in his denunciation of the wrong and oppression nor condemned interest, rent and profit with more vehemence than did Nehemiah and Ezekiel.

"No worse picture can ever be found anywhere of the tyranny of a centralized government than that portrayed by Samuel. See 1 Sam. 8:10-18.

"No Socialist claims that the government of Israel under Moses and the judges was Socialism neither is it claimed that the comunism of early Christians (See Act 2:44, 45; 4 33135), and which continued until Constantine corrupted and secularized the church, was Socialism. But we do claim that the same spirit which controlled the Isreal before the Kings and Christianity before Constantine applied in an age of mackine production means Socialism. 'The letter killeth, but the spirit giveth life.'

Socialists are being continually condemned as calamity howlers and prophets of evil by those who are 'at ease in Zion,' and saying,

'Prophesy unto us smooth things'; but it would be hard indeed to bring a severer indictment against the existing order, or rather disorder, than Isaiah, yet the indictment was true in the case of Israel, and it is true today when applied to our boasted Christian civilization—it is awfully, fearfully, horribly true. Humanity suffers from a social disease and no slave of reform can heal her festering sores or put healthy red blood in her flabby arteries. Our troubles are economic. Their roots are in an unjust economic and social system. The law of economic development is as sure and certain in its operation as the law of gravitation. Through his discovery and perfect understanding of the law, Karl Marx, sixty years ago, was able to prophesy just the things that are today taking place before our eyes. Through vast combinations of wealth a few men hold the power of life and death over millions. Before God, it is not right. The present system of production and exchange puts the greed of one set of men against the humanity of another set of men; it puts dividends above human lives and magnifies the dollar as of more consequence than the honor of men, the virtue of women or the innocence of childhood. It is the fruitful source of poverty and woe, of vice and crime, of prostitution and shame, of degradation and damnation. It is cruel, inhuman, anachal, unChristian, it is the foe of morality, the enemy of virtue, the corrupter of religion; it is the monster of iniquity blighting human lives, wrecking human hopes, and damning human souls. It is a relic of the outgrown past and its doom is already sealed. An awakened and righteous public conscience will relegate it to darkness of oblivion where it will repose with every form of tyranny and oppression that has gone before.

Yes, I am a Socialist. Does that name carry odium with it? Does it mean ostracism and the alienation of friends once near and dear? Does it mean poverty and privation and persecution and a place in the Potter's field at last? I care not; I can bear odium, suffer the ostracism, endure the taunts and jeers of erstwhile friends, and fight and bleed and die uncomplainingly and without a murmur for humanity's cause—yes, for God's cause.

Labor is prior to capital. Labor made capital. Labor owes the capitalist NOTHING. Yet the capitalist says to the laborer, "You are dependent upon me for your very life, for without me you would perish." And that's the size of it, too, as long as labor in its beotted ignorance harbors that fateful title in the fireproof vault of the capitalist. Banish that superstition, and labor would be free and fare sumptuously.

**The Scout, bundle of 10 for one year, 40c.**

## WHOSE BUSINESS IS IT, ANYHOW?

One of the greatest troubles many union men have to overcome is failure on their part to study the business of their employers. We should know what it costs to produce everything; what it costs to sell; what the profits. At least, as near as possible we should know these things, for when the time comes to ask for changed conditions we may rest assured our employers know to a penny what their business costs, what their profits are, and just how to answer our demands in the most plausible way. Therefore, let's study our own business and that and that of our employer.—Fort Worth Union Banner.

Profit is that part of a worker's product that he doesn't get. He makes every cent of it, but doesn't get one cent of it. Now, if one cent of it is justly his, every cent of it is justly his. How and where can you draw a line in determining how much of that which a man produces belongs to him, and how much to some one who did nothing to produce it? ALL the profit belongs to the worker, or ALL of it belongs to the employer. If it belongs to the worker, then the worker should demand every cent of it. If it does not belong to the worker, then he should keep his nose out of his employer's business. Tell us what you think about this, Charley Woodman.

## BEGINNING IN PORTO RICO.

Teach 'em to shoot? Yes! A press dispatch from Washington says:

"The army regulations follow the flag, as far as the colleges of Porto Rico are concerned. The War Department today decided that an army officer legally can be detailed as an instructor in military art at educational institutions on the island. The question has been long a mooted one. An officer will be assigned soon to the University of Porto Rico."

Reader, it is only a step from the University of Porto Rico to the university of Texas, where some Democratic law makers raised hades the other day over a rumor that Socialism was being taught. Socialism proposes to Christianize our educational institutions by rendering useless all studies and all lessons intended to prepare the young for a life of strife and competition in business, while capitalism proposes to brutalize such institutions by turning them into murder schools. Christian ministers, how 'bout you?

It is exceedingly unsafe to rely upon the opinions of any man who prides himself on the fact that his opinions never change. It is also risky to rely upon the opinions of a man whose change of opinion does not result from honest, laborious investigation.

## ABOUT SWAPPING TIME.

While the farmer in Texas is making cotton, the shoemaker in Massachusetts is making shoes. And in exchanging cotton for shoes (not directly but by means of money), why should not the farmer get as much of the shoemaker's time as the shoemaker gets of the farmer's time?

As a matter of fact, neither gets more than a fraction of the time of the other. If these poor workers got the full value of their time, where would the rich owners of the railroads that haul cotton and hides, and the rich owners of the factories that manufacture cotton goods and shoes, get their millions?

This does not include the problem of land rent. The Texas renter, with his children bare-footed and winter coming on, must settle with the landlord before he gets to the shoemaker.

But that's what he votes for when he votes the old-party tickets and against Socialism.

## MISSING THE POINT.

Many congressmen seem to miss the point in speaking of the parcels post. They talk only of the mail-order houses and country merchants, forgetting the farmer altogether. Is the welfare of twenty thousand country merchants more to be studied than that of twenty million farmers —Fort Worth Union Banner.

Many editors seem to miss the point in supposing that the average congressman (and most of them are average) is studying anybody's welfare but his own. And if twenty million farmers have been robbed until they are not as able to help a congressman along as are twenty thousand country merchants, why—well, say! don't you commence to comprehend the constitution?

A poor man near Abilene says the Appeal to Reason causes people to be discontented. That man shelters his family in a house that no Wall Street would have for a stable. He and his family work hard, too.

Those people who hold paper titles to the physical properties which they use to command the labor or other people are not going to give them up. No matter how they may have come in possession of those titles, it is not right that some men should be slaves and other men masters. And right is going to prevail, sooner or later, over all the earth. Why hinder it by taking sides against Socialism?

Taft says: "If we had allowed these combinations to go on and develop—!" That sounds like Mahomet saying: "If I had allowed that mountain to sit still instead of coming up to me—!"

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## STATEWIDE RENTERS CONVENTION.

On the 4th of Nov. in the city of Waco a State wide convention of land renters will be held for the purpose of launching a state wide union of renters. This convention is called by the Falls County Renters Union that has been in existence for some time. The object of the convention is to draw up a constitution and by laws, set forth a declaration of principles and discuss such other matters as will come before the convention looking to an improvement in the material conditions of the vast body of men men who as tenants till the land in Texas. This convention will be absolutely non-political and sectarian. White men of all shades of political and religious belief will be present. Their one object will be to deal with conditions like the following:

First: Tenantry is increasing absolutely and relatively in Texas.

Second: The farming area is decreasing.

Third: Competition between tenants for places has grown so keen that in hundreds of cases a bonus of from \$1.00 to \$3.00 has been demanded and received as well as the third and fourth. The ever increasing price for land leads to believe that this bonus system, if not stopped will tend to increase rather than diminish. We might also add that the landlords are demanding in many counties a third all around, thus completely impoverishing the tenant. We realize that while we are unorganized these conditions are bound to grow worse.

Fourth: The tenants find fresh burdens placed at an ever increasing ratio. For instance they are being compelled to carry the landlord's cotton to town free; they must in many cases agree to work for \$1 a day for the landlord when they are not working in their crops; they have to live in unsanitary shacks. These grievances might be lengthily extended, but the above mentioned will indicate that there is much need for improvement.

Finally: We realize that this is an era of organization. Preachers, lawyers, doctors, business men, mechanics and laborers down to shoe blacks are organized. For the tenants of Texas who till the fields and by their industry add to the lustre of the Lone Star State to stand without the aid of law abiding organization that will protect the interest of themselves

and loved ones is to charge them with a lack of brains, character and self-respect, that is unthinkable. Hence we look for a big convention in Waco on November 4. See that the renters in your county hold a mass meeting at once and elect one or more delegates to the State meeting and notify the undersigned of your action.

A. G. Maxey, Rec. Sec. Falls Co. R. U.  
Lorena, R. 3, Texas.

NOTE.—It will be noted that the date has been changed from Oct. 31, to Nov. 4. The latter date was deemed most suitable because of reduced rates on all railroads running into Waco beginning November 3, on account of the opening of the cotton palace there on Nov. 4.

## ORGANIZE LOCALS.

Three charters issued one day this week. If we can make that record all seven days, for awhile—but never mind we'll do that before the year is out.

If you have as many as five neighbors willing to join, write us for instructions. You will have no trouble in organizing. Hundreds are at work along the same line, and are making good without expert assistance. Remember the slogan of the Texas movement is "self-reliance." Every body can do something if he wants to.

Calls for speakers are coming in hard and fast now. We are arranging to supply all such requests as fast as possible; if we don't answer your calls right off don't get too impatient; we shall not forget you.

In the meantime do not forget to pound the unconverted with literature regularly once a week if you can; once a month if you can do no better. If you are unable to pay for literature this office will strain the scout fund to send you free leaflets, as many as you want, each month. Let us throw all our energy into getting things in shape for 1912. Every lick counts now.

According to the report of the national office the total amount paid by the Texas organization for dues stamps during September was \$153, exceeding by \$30 the largest amount heretofore paid for that purpose in any one month. This means that the Texas membership is now three thousand as against two thousand in Aug. A splendid showing, comrades, in the face of drouths and short crops, and the fact that this is an off-year. However, let us try to do ever better for succeeding months. See if we can't break even with State Secretary Robert Ringler, whose state (Pennsylvania) leads the nation with a total sum of \$430.95 paid into the national office for September.