SOCIALIST COLUMN

EDITED BY LOUIS COHEN.

Through the courtesy of The Commercial this column, until further notice, will be edited by a member of the Socialist Party to present the news and views of Socialism The Editor of The Commercial is not responsible for any views expressed in this column. Communications for this column should be addressed direct to its Editor. Questions regarding Socialism will be cheerfully answered.

SOCIALIST PARTY — WORKERS OF THE WORLD UNITE

THE MODERN FAMILY.

One frequently hears the objection made against Socialism by its detractors that it would tend to loosen the family tie. If we were not aware that this rather hackneyed objection were made sincerely we would suspect that the charge was made ironically, for when we put the institution of the family in modern capitalist society under the microscope, we find the bonds of matrimony and of the family very badly frayed, both at the edges and in the vicinity of that little lump called the knot.

There is hardly an objection to Socialism that is not already a grave evil of the present capitalist system, and the one that Socialism would loosen the family tie is the most glaring example of the stone thrown by the dweller of the proverbial glass house.

Take the divorce question alone. During the last fifty years there have been over half a million divorces with the number now rapidly mounting to the million mark.

There are over a million prostitutes in the United States, 50,000 of whom are sacrificed to an early death every year.

White slavery abounds and is growing every year in spite of all the efforts to cope with it.

Low wages of women workers in the cities has resulted in an appalling amount of immorality and sexual vice, the extent of which is so great that even capitalist legislators are attempting to stem the current.

Due to the high cost of living, young men and young women are fearing to marry, and the average age in Pennsylvani at which women marry is now twenty-six.

Due to the character of the industries which have demanded that women and children go to the mills and factories, there are sections of the country where there are so-called she-towns, and in the western states there are communities of so-called he-towns, with results that can be better imagined than described here?

Due to economic conditions many women marry merely to get a home and in the absence of love, there is probably more prostitution within the marriage bond than outside it.

The idea that the wife is the property of the husband still persists generally, and while there is a sort of free-masonry of sexual vice among men, absolutely chastity is demanded from women. This dual sex-morality is one of the most demoralizing aspects of the capitalist system.

Woman is not economically independent as a rule under the marriage bond, and is especially helpless if she has borne children. She must therefore submit to the will of a most brutishly sensual husband if he demands it, or else she and her children must starve.

Abortion and race-suicide are very common under the modern family bond, due mainly to the high cost of living.

Wealthy young women are united in the holy bonds of matrimony to the degenerate nobility of Europe, accompanied by huge fortunes ground from the toil of America's workers.

Millions of immigrants leave their wives and children behind them in Europe, and live unfaithfully in this country until they can have their families rejoin them.

There is not a session of a Common Pleas Court held anywhere in the United States that does not have one or more cases concerning the birth of illegitimate children.

The modern family began to disintegrate when the father first had to leave the home 150 years age to go into the factory because his hand labor at home could not compete with the machine. Leaving his home in the early hours and returning late, he must steal some of his resting time on Sunday to get acquainted with his family.

In many cases, increasingly so, the wife must also go to the factory, or leave the home to help earn a livelihood, and in the factories of New England, whole families, the men, women and children often go to the mills together, under the beneficent protection of a high tariff.

Venereal diseases are on the increase and whole families are infected. Every town, hamlet, village and rural section has its disreputable resort and immorality recretly or openly exists.

But why go on? The indictment of the capitalist system is strong enough when contemplating the modern family without going any farther. What mockery it is for the upholders of the present capitalist system to charge Socialism with tending to break the family tie!

There are two main causes for sex immorality: economic conditions and unrestrained sex instinct. Of these by far the greatest is economic conditions.

When the profit system is abolished, and the profit taken out of prostitution and white slavery, those who exploit women will lose their "incentive". When women get the full value of their labor in industry, they will not have to resort to immorality to live. When mothers are pensioned, they will not have to submit to vicious husbands or starve When women become free, we will have a higher type of human beings. When capitalism is abolished and Socialism established, so that every worker gets his due, then there will not need to be marriages for a home, but young people can consummate their love purely and happily.

Then it will be of the greatest value to teach sex hygiene in the Public Schools and banish the false modesty that permits girls and boys to grow up in ignorance of their functions as sex beings.

DO NOT PLANT DISEASED TREES.

State Zoologist H. A. Surface calls attention to the timely topic of Crown Gall of fruit trees, saying; "As the season for planting is near at hand, it is very important for planters to know the visible evidences of Crown Gall, in order that they be able to detect it for themselves and understand its final effects and in order that they may be careful to avoid planting trees infected with it.

This disease is produced by a germ which causes hairy or knotty growths upon the roots, and is one of the most serious troubles that many nurserymen have to contend against and the tree planters must watch. It is to be recognized by the presence of abnormal fine hairy roots, or by knots, or swellings on the roots, which may or may not be covered with these tufts of fine, brown hairy roots. Unfortunetely, some nurserymen make a practice of cutting off these galls with a knife. This helps to deceive the grower who does not make careful inspection of his trees, but the man inspects them with care certainly can detect the fact that the galls have been cut away and is jusitified in throwing them out, as it is imposible, in most casses to cut them off, so that tuey will not come again. It must be remembered that the Crown Gall of a tree is very closely comparable with the cancer of the human system.

OUR DUTCH LETTER

Roata Barrick, der 23 April, 1913.

Mister Drooker:—Kensht du der Clel Poorbaw, der saeg meal mon?

Letsht voch hot ar germaind ar daet au gleicha zu unserm Social Glub ghaera, un ich hob em Lonz Emerick vat gshickt er set en special dose fixa fer der Clel, un du mawsht mers glauya oder net, mer hens recht uf gerdu, un ich vet druf oss der Clel sei meals gessa hot fum mantelpiece fer en gonze voch. Ar hot sei share grickt, un fergess es net.

Ivverdem vella mer emol en bor fun selle shmaerta kaerls fun Somerset grigga, oss maena sie vissta erbout olles oss es gebbt fer ousfinda, un mer vella au en special dose richta fer sie, un sie misses nemma, un missa au es moul holta, shunsht laega mer sie uf der dish un brenna sie uf em ricka grawd vie sie en fea brennt drous in vesta, un na vissa oll die leit oss sie kikers sin. Mer grigga leit oss sie handela kenna un ven mer rechta brise fiters grigga missa fun der shtot.

Die naegsht question fer debata iss "velles iss es aergshta fer emn mon ferzaerna, en foules veibsmensh ouer en shtobbriches kolb." Der Clel iss uf em kolb sei seit.

Der naegshta condidot iss der Bench Bittner, venn ar net darrich gaet. Ess is em en vennig bong sidder der Clel es darrich germocht hot, un ar shtaends ferleicht net. Vid du es net au nemma? Mer ussa dich recht.

Dei Deitcher Friend,
HENNY HINKELFOSS.

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Director of Evening Department The Moody Bible Institute of Chicago.)

LESSON FOR APRIL 27

JOSEPH SOLD INTO EGYPT.

LESSON TEXT—Gen. 37:23-36.
GOLDEN TEXT—"Love envieth not." I Cor. 13:4.

This is the first of seven lessons dealing with Joseph, a fact which suggests to us his importance in the history and the working out of God's plan. This particular lesson occurs about ten years after Jacob's return to the land of Canaan. There are many points of similarity between Joseph and Christ (1) His name means "addings," see Isa. 9:6, 7; Luke 1:31-33 and John 3:30. (2) His birth which removed Rachel's reproach (30:34) even so the birth of Christ has removed the reproach of sin, Col. 2:13-15, Rom. 8:1; (3) The love of his father, see Matt. 3:17. (4) His sufferings at the hands of his brethren, Ps. 69:4; John 15:25. (5) His deliverance from prison which was a shadow of Christ's resurrection, Acts 2:22-24. (6) His marriage to one of another race, Eph. 1:3, 4. (7) His revelation of himself to his brothers, see Zach. 12:10, 13:1.

Their Envy Aroused.

The cause of the enmity of Joseph's brethren was four-fold. (1) His talebearing, 37:2; his pure mind could not brook their infamous slanders and he reported the same to his father. (2) His father's partiality as evidenced by the coat of many colors (v. 31). Only the opulent and noble, kings' sons, wore such a garment, and Joseph was thereby differentiated from his laboring brothers. (3) His dreams, vv. 5-7. God was revealing himself in a marked manner to this young man, which fact aroused their envy (v. 11), and (4) his very virtues were a rebuke to his evil-minded brothers.

Five words will serve to fix this lesson in our minds: Deprivation, Disgrace, Deliverance, Deceit and Deportation.

I. **Deprivation v. 23.**—Joseph's coat was symbolical of regal power and authority. It was not a mere patch work, but a long woven garment of bright hues. His dreams, too, had had to do with his exaltation above his brethren. As a matter of policy, perhaps, he ought not to have worn the garment, but who can question God's providential dealings, Rom. 8: 28. Joseph's reception was like that of Jesus, John 1:11; Matt. 27:28.

II. **Disgrace, vv. 24-27.**—Stripped of the coat, Joseph is cast into a pit. One wonders if the fact that there was no water there is evidence of the malignity of his nine brothers or of their somewhat tempered wrath. Joseph had pursued a long journey and was doubtless hungry and thirsty, yet these men sat outside eating and drinking while murder lurked in their hearts vv. 20, 25, 26). Joseph starving, was, however, in a better case than these brethren. One among them, Reuben, had averted a tragedy (v. 22), now God intervenes and sends this way a company of Ishmaelite traders from the land of Midian (see Judges 8:22-24). Cupidity prompts both the traders and the brothers as they made merchandise of Joseph, thus avoiding murder (Gen. 4:10).

Valued Cheaply.

III. **Deliverance, v. 28.**—Like as Christ was sold by one of his chosen ones, so Joseph is sold by the very ones to whom of a right he should have looked for love and protection, and how cheaply he was valued, probably a little more than $12. His bitter cries were of no avail (42:21), but this slavery was the road to a sovereignty.

IV. **Deceit vv. 29:35.**—These brothers are an illustration of that degeneration of character which results from evil courses. It took place within a very brief time, probably not to exceed 15 years. Their jealousy was the outcome of their own evil courses. The intervention of Judah and Reuben was not entirely above suspicion, and not one of them had any esteem of the truth. They hated Joseph the dreamer because of his superior sagacity. The commission of one sin always calls forth others in a vain endeavor to cover the first. Their ready willingness to deceive their aged father, and their scornful words "thy son's coat," reveal the blackness of their characters and their absolute lack of all filial love.

V. **Deportation, v. 36.**—Reuben, returning, found an empty pit, whether he shared the profit of Joseph's sale, we are left to infer. His plan of deliverance could not, however, have succeeded, as God had other and greater purposes in store for Joseph. As for Jacob, he had deceived his father Isaac, and is compelled to reap as he had sown, Gal. 6:7. The hated coat is used as a means of their deception.

This is an easy lesson to tell, but care must be taken that it be not overdrawn. Too much description will lose the ethical and spiritual teaching. Jealousy and its development will be enough to emphasize the moral teaching. Be sure to emphasize Joseph as a type of the Christ. Do not anticipate his other and later experiences; tell your class that the story is to be continued.

For the older scholars attention can be drawn to these same truths, and in addition discuss compromise, parental egotism, lack of discretion and lax discipline in dealing with children.

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CHURCH SERVICES.

Methodist Episcopal church service, Rev. G. A. Neeld pastor—Services at 10:30 a. m. Sunday school 9:30 a. m. Epworth League at 6:45 p. m. Evening service at 7:30. Subject Sunday morning. "Politics and Religion."

Church of the Brethren—Preaching 10:30 a. m. and 7:30 p. m. Sunday School, 9:30 a. m. Christian Workers Meeting at 6:30 p. m. Bible Class, Saturday evening, 7:30 p. m. Teacher Training classes meet Monday evening 7 and 8 o'clock, respectively. Sunday School Workers' Meeting, Friday evening, 30th inst., at 7:30.

Evangelical Lutheran church—Rev J. A. Yount, pastor. Sunday school at 9:30 a. m. Morning service at 10:30. Luther League at 6:45 p. m. Evening service at 7:30. Lenten service every Wednesday evening at 7:30

At Grantsville the Holy Communion will be observed on Easter Sunday morning. Preparatory service on Good Friday evening. Special Easter service by Sunday school and church on Easter Monday evening.

St. Paul, Wilhelm Reformed charge, E. S. Hassler pastor. Regular services next Sunday at 10 a. m. Sunday school at 9 a. m. April 6th is Sunday school Rally Day. You are invited. Special program and commencement of school's trip to Palestine.

Evangelical church, Rev. L. B. Rittenhouse pastor—Services will be held next Sunday as follows: Sunday school at 2:00 p. m. Preaching by the pastor at 7:30 p. m.

SS. Philip and James Catholic church, Rev. J. J. Brady, pastor.—Mass next Sunday 8:30 and 10:30 a. m. Vespers and Benediction at 7:30 p. m.

At the A. M E. Zion church Sunday School at 3:00 p. m. Preaching at 11 a. m. Christian Endeavor at 7:45 p. m.

Brethren Church:—H. L. Goughnour, pastor.—Preaching services both morning and evening in the Meyersdale church. Sunday school and Christian Endeavor at usual hours. All are invited.

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