

BOY WANTED
Is all the advertisement said, except giving the address. However, it did the work, and the advertiser got more boys than he wanted, because they read The Citizen.

Asheville Daily Citizen.

TAKE A TURN
On fortune's wheel. The best card to play is a Citizen advertisement. There is no risk, as there are no blanks. Every time the card appears thousands see it.

VOLUME—XIII. NO. 170.

ASHEVILLE, N. C., THURSDAY EVENING, NOVEMBER 25, 1897.

PRICE 3 CENTS

We Are Thankful

For the liberal Thank giving orders received from our patrons for

GROCERIES.

We will continue to provide the BEST, and not the "just as good" article as is found in so many places.

Powell & Snider.

Arch Front.

Bon Marche.

"Tis Well to Prepare in Time for Thanksgiving."

And to make the table show off its good appetizing parts what help more than new, dainty

Table Linens.

White Linen Table Cloths 25, 29, 39, and 49 cents to \$1.40 per yard.
Table Cloths and Napkins to match \$2.50 to \$10.
Doilies and Napkins, particularly good stock as low as 25 cents dozen, and fine as \$1.50 dozen.
Particular good value of \$1.00, \$1.25 and \$1.50.
Table Cloth or Pillow Cloth 50c, 65c, and 75c.
Extra good stock of towels bought before rise and sold accordingly.
We are selling agents for Centimeter Kid Gloves and forwarding agents for Old Staten Island Dyeing Establishment.

Bon Marche,

15 South Main St.

A Nice Line of

Pistols...

Just Received at

Asheville Hardware Company's.

Come in and Let Us Show Them to You.

SATIN STRAP SANDALS.

White, black and blue. The new toe. Just in. Nice, stylish goods. They'll please you. \$2.00.

J. SPANGENBERG,

4 N. Court Square.
Closed Tomorrow.



Delivered on Time

Exactly. Not five minutes after time, not two hours—but on time exactly. We aim to make this laundry so good and the service so pleasant, that when a person comes here once, he will always come here.

We want you to feel that you are getting to get just what you want in every respect. If you are not getting that at present, suppose you see what we can do for you.

Asheville Steam Laundry,

43 W. College St.



"PLENTY OF TIME to think of Holiday Goods."

Perhaps not, but we suggest the advisability of making a selection early. You cannot give your taste and judgment full scope when hurried.

We have a large and well selected assortment of Jewelry, Watches, Clocks, Silverware, etc., suitable for presents. Customers can make a selection now and have articles delivered at a future date.

The quality of the goods we offer are of a superior order and prices are not any higher than they will be a month later.

B. H. COSBY,

The Reliable Jeweler, 27 Patton Ave.

Just Received.

Two Cases 500 Pounds

Turkish Figs, California Raisins, Malaga Raisins, Malaga Grapes, Dates and all kinds of Nuts.

Our store will be closed Thursday, THANKSGIVING DAY.

G. A. GREER,

10 North Court Square.

A Good Hunting Trap



Babcock's "Just Right" Wagon

Plenty of room for two men and the dogs, or with an extra seat, will carry four persons nicely, with room under the seats for dogs, guns, etc.

"Light enough for one horse, strong enough for two."

FOR SALE AT
T. S. MORRISON'S
CARRIAGE WAREHOUSE.

KLONDIKE.

More startling than some of the Klondike tales. For ten days from date we will furnish plain and (100) one hundred engraved visiting cards, latest style, ladies' or gentlemen's size, packed in a neat box, for \$1.25. This offer good for ten days only. Don't delay. November 24.

Morgan's Book Store

3 WEST COURT SQUARE.

CO-OPERATION IS DISCUSSED

Dr. W. C. Bowman's Lecture Last Evening.

WHAT IS SOCIALISM?

ITS ETHICS IDENTICAL WITH THOSE OF CHRISTIANITY.

The Rise to the Socialistic Plane Cannot Be Brought About by War, or Bloodshed, or by Vilification.

There was a small audience in the court house last evening to hear Dr. W. C. Bowman's lecture, "Are the Principles of Socialism in Harmony With the True Science of Civil Government?" Dr. Bowman began his lecture by referring pleasantly to Asheville and the very marked changes that had come to the city since he knew it a quarter of a century ago. Dr. Bowman was at one time pastor of Central Methodist church in this city, and then a professor in the Asheville Female college, and was considered one of the most brilliant men in the Holston conference.

Dr. Bowman's life has been marked by many geographical changes and by mental tergiversations not a few. He has been a Methodist, a Universalist, a Unitarian and a Spiritualist, religiously, and a Democrat, a Republican, a Populist and a Socialist politically. And he has been able and ready to give strong reasons for each and every one of the facts that have been in him. He was without any education whatever until he was 19 years of age, but after he started to school his vigorous mind did more in a session than many another could accomplish in five. He soon was principal of the school, a preacher and a teacher. Bowman lived with Dr. Bakersville, Mitchell county, and when J. C. Pritchard (now Senator) came to Johnson City, Tenn., to that village, he made his home with Dr. Bowman. Pritchard being a printer a newspaper was soon started, with Dr. Bowman as editor. Dr. Bowman was then a Democrat. "It was not long," said Senator Pritchard a short time ago when speaking of the incident, "before we succeeded in getting in some of the old Republican ideas. It was the old gentleman knew it he was running what was practically a Republican party."

In one of the political campaigns of those days (Dr. Bowman being then a Republican) Joseph S. Adams, then a member, was nominated to speak at Spruce Pine, in Mitchell county. Dr. Bowman was induced to go over issues. During the campaign Dr. Bowman repeated an incident he had witnessed a few days before. At the boarding house in Bakersville there was a man noted alike for his wit and love of whiskey. He was sitting at the table, fairly drunk, when an idea struck him, and he began to harangue at the top of his voice to the landlady and said: "Do you know that as soon as late Bowman found out there was no hell in the mission he would buy me up his conversion to Universalism as well as the doctor out and he left the city. Dr. Bowman is now 64 years of age, but he is wonderfully well preserved, and appears as vigorous as he ever was. Dr. Bowman began by saying that his subject was a question asked, that had long since ceased to be dogmatic. He was a seeker after truth on universal principles. It would require a subject for him to discuss his subject in one hour. He would require at least three hours to cover the field—one on socialism, one on civil government, and one to compare the two to see if they were in accord. He wanted to talk to his audience in the spirit of inquiry. Science is not dogmatic. The universal intelligence had done away with the acceptance of a thing as true because of tradition. The days of the past were days of faith, not of thought. The present was different. As Ingalls said: "He that hath ears to hear, let him hear," but "he that has a brain let him think."

"First, I will state what the principles of Socialism really are," said Dr. Bowman. "The true science of civil government is, and that to compare the two. This must be done by going to the bottom of things. I must begin with a definition. But a correct definition could never be gotten from a partisan. If you want a true definition of Romanism you could never get it either from a Protestant or from a Romanist. So it is with politics. You get the definitions from the dictionaries and encyclopedias for a correct definition." Dr. Bowman believed they were accurate. Webster's definition of Socialism is "A theory or system of social reform which contemplates a complete reconstruction of society, with a more just and equitable distribution of property and labor." The Encyclopedia Britannica's definition says "The ethics of socialism are identical with the ethics of Christianity." These Dr. Bowman thought were just and accurate definitions. Thousands of people look upon socialism as anarchy, which means conflict, competition, discord, capital against labor, labor against capital. The purpose of socialism is to do away with conflicts and competition, and to establish concord and co-operation. He did not think that the definition given by the Encyclopedia Britannica meant that the ethics of socialism were identical with the ethics of Christianity as taught by modern theologians. It meant that Christianity as taught by Christ Himself. Christ came to establish a new order of things. When the rich young ruler came to Christ he told Him he had kept the law—and it seems that he had kept about everything else in sight," said the Doctor, "but Christ had told him that he lacked one thing, and that one thing was that he must 'sell out.' This was the spirit of true Christianity, and we would have had a Christian socialism today if Christianity had not been swifched off the track by a mysterious theology. Christ had begun right, and it was kept up until some began to lie about the price of land.

Some characteristics of true socialism—harmony, accord, co-operation—in keeping with the true science of civil government—civil government does not mean despotism, but the greatest good to the greatest number. The preamble to our constitution announced the true principles of civil government when it said: "We, the people of the United States, in order to

form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and to our posterity, do ordain and establish this Constitution for the United States of America." This did not mean that the people of the United States thought the principles of socialism identical with those principles of the Constitution, as well as with the principles of true Christianity, and no adopted would put an end to competition and inaugurate co-operation. It is true that most of the people of the world think that the condition of competition is the right condition. This was true because it had been taught by our ancestors—and as we are taught on we are. Some try to use nature in her lower orders, to prove the correctness of their assertion that competition is right. In the animal kingdom the big fish eat the little ones and the large animals and beasts of prey destroy the weak and helpless. From this they would derive the belief that the strong and shrewd should starve out the weak. But nature in her lower orders has no adopted economy, and we find none till we rise to the human plane.

Competition means destruction among the lower animals, and surely man ought not to emulate them. Man had recognized the bareheadedness of this in the vegetable kingdom. He had recognized that the crab apple would have been eternally a crab apple but for civilization and cultivation. Man had taken him from the competition with the shadows of the great trees and had put it in the sunshine. The horse would have been eternally a horse but for the fact that man had taken him from the competition and struggle with which he found him surrounded. Surely man ought to do good to the vegetable kingdom, and himself what he has done for the lower orders. But how is it to be done? Some will say that we must have to undergo a radical change? No. There will have to be a great change, but no change of human nature. The greatest change is in the possibilities of change in him. The emergence from the savage to the highest type of civilization is because of change.

It would be a marvelous change from a condition of competition to a condition of co-operation, but human nature could accomplish it. No child should be taught to hate anybody, but to help anybody that is in trouble. We should be somebody else. All for each and each for all, is the true spirit. Reform is no change of nature, but a change of the mind. The consciousness of today are left in the hands of the future. One that asks, "What will the law allow me to do? They do not ask, 'What will the law permit?' They do not ask, 'What is right?' They do not ask, 'What is just?' Blackstone had said the true object of law was to "command what is right and prohibit what is wrong." Instead of this modern lawmakers license what is wrong. There must be a change in the standard of conscience and in the standard of education. Society should be as a family—when one suffers all suffer. Men should love for each other and not against each other. All should be as brothers and sisters.

"Man's humanity to man makes a countless million of men." The love of love and of Christ should prevail. And not the dogma that makes this world a hell, and that makes the next a contingency of fire in the next. And this more just distribution of the hands of the plutocrats, trusts, and profit what is wrong? It should not be done by denunciation, either. Rich men have become rich by what they believe to be right methods. The average laboring man is in much the same condition as the horse, the mule, or the ox. He is working for his own best interests, and he is not to be made like the millionaire and the plutocrat. They are hatched in the same nest, but they are not to be compared. The American citizen who will not vote for the man who will not shoot right, the money that buy the man who buy the bullets. We must take the power out of the hands of the plutocrats, trusts, and profit what is wrong? It should not be done by denunciation, either. 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