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**FROM WEEK TO WEEK**

"Spectator's" Discussion of Topics of Interest to Churchmen

THE word "propaganda" is fast assuming an objectionable significance in the public mind. We have become accustomed to it in reference to all kinds of schemes for the purpose of manufacturing public sentiment both at home and in foreign lands to suit those responsible for this form of activity. Whether the object be worthy or unworthy a secret propaganda is instituted for its promotion. With carefully prepared arguments and appeals suited to make the deepest impression on the minds of those to whom they are specially directed, all kinds of schemes find acceptance somewhere. A propaganda is generally carried on in the dark. It must have the appearance of being spontaneous, unselfish, springing out of a deep conviction, and having a single thought for the public weal. Suggested material for addresses, carefully and moderately worded news items, insidiously prepared editorials, innocent looking representations sent to public or private meetings to direct the line of discussion and to create an atmosphere, the skilful use of the pulpit especially where "love," and "brotherhood" and "unity" can be usefully brought to the aid of the propagandists are all familiar methods of the promoters of schemes that would get nowhere if they were openly discussed on their direct merits. It is thus that Germany has shown the world how to get her enemies to fight her battles. This method in its essential features has been employed to promote all kinds of causes, good, bad and indifferent. Its miscellaneous use is bringing discredit upon its employment even for the most sound and legitimate purpose.

If we dropped the word "propaganda" and replaced it with "information" properly set forth we might save what is useful and legitimate in the process. Let me try to illustrate what is meant. What is that group of citizens commonly called "capitalists" or "employers" doing for the well-being of their country? I am not asking what they are doing for themselves, for that is of no special interest to the public, but what is that plan or policy they are pursuing, which aims, first, of all at the happiness of our people and the general promotion of the humanities of life? What is their policy for redressing wrongs, for uplifting the general intelligence of our people, for directing and cleansing public life, for giving rest to the weary, and a fresh start to the unfortunate? Among these men are gentlemen of the very finest type of our citizenship. They are interested, deeply interested, in their country's welfare. It is an interest not merely of the general and external type, but, an interest in the welfare of our citizens, as men, women and children. Why is it then, that orators of the soap-box and the labour temple variety can denounce the capitalist and the employer as tyrants, crooks and with every other title of reproach and receive a sympathetic or at worst a passive hearing? The human heart is not so completely destitute of the instinct of fair play, that it will willingly and knowingly stand for such denunciation of innocence and virtue. One of two things must account for this palpable mistrust of capital. Either there is no real interest in the public and private welfare of the people of our country, or the capitalistic light is not allowed to shine before men that they may see their good works.

About a years ago a Government Commission travelled from coast to coast taking evidence from all classes of citizens bearing on the labour and industrial conditions of the country. A newspaper correspondent commented on the sorry figure that our captains of industry presented before this commission in the presence of representatives of labour. They seemed to be familiar with the management of their business, but beyond that, their knowledge and their vision came to an end. On the other hand the representatives of labour appeared as missionaries of a great and benevolent cause. They were not seeking simply better wages and higher incomes for themselves, they were speaking for better conditions of life for the great mass of our citizens. They pleaded the right of the workman to share in life's pleasures and recreations, for greater opportunity to share his life with his wife and children, for better educational advantages, better homes, better health conditions, better provision for the aged, a brighter outlook for the mother and widow, struggling to bring up a family in decency. These things give the appeal of labour a place in the thoughts of all serious minded citizens. Everyone of good-will is interested in such projects. We may differ as to the way of reaching our objective but, there is that essential appeal, that stirs the heart of the multitude. Is capital taking a part in this great crusade, or does it care for none of these things? You cannot command public interest by arranging tariffs and labour conditions to suit the demand for dividends merely. "We need the money" is no appeal to public sympathy. Is there any sound reason commercial, or otherwise, why our captains of industry should not take their place with the definite promoters of the public welfare, and let their object and method be known to the public. What position does the Manufacturers Association, the Commercial Travellers' Association, the Builders, Engineers, Railway Corporations, etc., take in the great schemes for human happiness, enlightenment, health, family life, provision for old age, and a score of other things for which the heart of man cries out! Are they working for these things in some quiet way? Then in the name of common sense let them reveal themselves to the public. Do not let us have all this misunderstanding, and heart-burning that feeds the flames of suspicion and discontent. If they are not, let them tell us why they think they should have the support of those who value the lives and souls of men more than bonds and dividends. "Spectator" is not prepared to denounce private or corporate capital, nor is he prepared to denounce the spirit of competition as unchristian and devilish, but, he feels that the men who stand for these things will become more and more lonely in the world unless there is a well defined policy behind their efforts for the well-being of society.

How can Capital expect it to be otherwise? If men of vast resources and in their way vast benefactors of the country meet in convention or gather around the banqueting table and talk only of their commercial interests, what possible appeal are they making to the multitude? Across the way in some dingy club room men whose hands are calloused with the fret of toil, are advocating big things, generous things, humane

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