

Saving Us

Have you read of the Inter-Church World Movement?

Well, it is a move on the part of the clerical wing of capitalism, to cure the world's unrest, by "faith."

In the last week of April, the sharps in charge, will unite in a universal howl for funds to carry on the "good work."

We invite your attention closely to this. They tell us their precious faith can remove mountains and still they have to beg for funds. They complain that many of heaven's shop stewards exist on less than \$20 a week. So the Lord evidently doesn't always provide. In their appeal to the faithful they also assert: "Democracy owes its very life to the message of the Master."

Strange again; vividly we recall the colorful appeals on the war posters alongside the compelling, distressed Christie drawn damsel, "Buy a bond and save Democracy."

The message of the Master was "Love ye one another."

The message of one of his alleged principal followers, the stenchful Hillis, is: "Put the reds on a ship of stone with the wrath of God for a gale and hell for their destination."

So, we are moved to ask: "Whose message?"

And yet again, we must query: **What Master?**

And now, we are on the trail. Don't think for a minute that this bunch of Pharisees are getting back to first principles. Not much. See who is behind this carefully organized move to dull the uplifted sword of Labor. Quite brazenly they tell us, as though it is a recommendation to our tribe, that the "financial" editor of the New York Evening Post cabled from London "The world needs a genuine religious revival," and he added, "this is the view of hardheaded business men." The same type that were once going to find it easier to go to hell than heaven on account of their riches, according to the original master.

But now-a-days they seem to be the piper calling the tune. Is that what they mean by **THE MESSAGE OF THE MASTER?** When the modern Prince of Bethlehem, Charles Schwab, passes them the glad hand with a "in a strong religious sentiment, lies the **FIRMEST FOUNDATION** for **OUR** civilization." Do you think he doesn't know his best friends?

When the President of Princeton University unbosoms himself thus: "The spirit of christianity alone can successfully cope with those influences steadily growing in our country that tend to destroy our great institutions, both religious and **POLITICAL.**" Sure; "Render unto Caesar the things that are Caesars." He's on to his game, isn't he-

And Roger Babson, their economic watch dog, also gives the "Message of the Master" to the tune of "For **OUR** sakes, for **OUR** children's sake—let **US** business men get behind the preachers and the churches—upon them ultimately the value of all **WE** own depends." Oh my, Roger; but for the Master's sake; when you get **BEHIND** the preachers, have the good sense to keep out of sight. Otherwise, we catch on, especially when Hamilton Holt, editor of the "Independent" fearfully laments "—when the very foundations of society are rocking we need **TO STRESS** the great moral principles of Christianity for they alone can save us."

"Slaves obey your masters" we presume he means by great moral principles, but if they alone can "save us" (them) it is a poor outlook for them. Henry Van Dyke enters the lists with this diplomatic "message from Garcia." "You can protect civilization by law. You must reform it by **LOVE**—one man at a time."

It would take so long, don't you see, that diplomats and other liars need never worry. Haven't they been doing that for 2000 years, with occasional mass lovings and purifyings like the recent attempt "to make a world fit for heroes to live in?"

However, let us take heart of hope. They admit that millions of young people are growing up in America with no religious training at all. Which helps some.

Besides this interchurch outfit, it appears as though the Pastor Russel cavorters have some backing from the "Master." A perfect flood of their

pernicious dope seems to be swamping the land. And so cunning are they! In one periodical, presumably a review of world events, there were columns of admissions regarding the outrageous conditions of labor, and predictions of Socialism, or some millenium coming very soon now. But, **EVERYTHING HAD TO BE LEFT TO THE LORD OF CAPITAL.**

Some of the devil chasers are quite alarmed over the ouija board. It must take members with good solid cash away from the fold. And most assuredly it destroys the brain. Numerous cages of insanity have followed its use. A certain rattle-brained, irresponsible "radical red" in Washington, a school teacher, one who used to glory in flaunting "Solidarity," "Industrial Worker" before people's gaze, who used to cover his fence with chalked inscriptions insulting our aged "Master" King John of Tarrytown, has recently ceased his ribald work. Calling on him one day he produced a ouija board and invited the writer to join him in making the table answer his question as to "who would make his coffin." Nothing happened—but arm-ache. He was puzzled for a while, then said: "Your spiritual nature has been stunted by your economic views."

"No doubt," I replied, "but at least the views are scientific." "Oh, but the best scientists in the world are believers in spiritualism now." "Yes, who are they?" "Well, I can't recall their names," but he went on "the savages who can't read or write all believe in spirits, and intuition is greater than reason."

All such trashy drivel, from orthodox ritual to spooky ouija, spell mental degradation or death. Our masters are not fools; long ages of experience in such matters, on the part of all preceding master classes, have put them wise to this game.

There is no doubt a widespread plot to strangle the growing mental vigor on the slave's part with this paralyzing propaganda.

But the "pie in the sky" is losing its glamor, as we surely demonstrate the possibility of getting it here instead.

It is all a matter of education, till we have enough class conscious workers to get it.

F. S. F.

Human Development

We are now living in a world of great perplexity. Human society has once more entered the throes of a gigantic struggle with the forces of retardation. The battle between progressive elements and static forces is not new. Struggles by men with circumstances created unconsciously beforehand originated at a very early period in human history. Prehistoric man, during a long and painful process, built up step by step the structure that grew too large for its shell. The pregated nucleus of a social system found its womb in the forest when man lived in a restricted habitat. He wandered around picking up in some form of food what nature provided. By some method of friction produced in the rubbing of two sticks together he discovered fire and its uses for cooking purposes. Man was now able to leave the shelter of the forest and dwell along the banks of rivers and on the shores of the sea coast. Fish speared in the river by some roughly pointed implement when cooked along with shell-fish gathered on the sea coast added greatly to the forest menu. This discovery marked an epoch in human development. It widened man's vision and spurred him on to higher achievements. The elasticity of certain kinds of wood when formed into bow shape, held in position by some kind of a thong, gave birth to the impression of velocity, and the savage, while backward and feeble in mental ability, invented the bow and arrow. This invention enabled primitive peoples to again change their environment by leaving their old surroundings and dwell inland on the great plains. Wild animals were killed in abundance by the arrows shot from the bow. The flesh of the animals was used as food. The skins dressed were made into tents and used as a protection against climatic changes. The hunting life had a wonderful effect; it developed the idea of higher social relations. The organization of the gens and group marriage now made its appearance. For the first time in man's career the idea of some form of government was found to be necessary to regulate

his actions. Laws at this period were more in the form of customs and every member of the gens acknowledged it their bounden duty to follow rules and customs out to the letter. The gens, phratry and tribe grew and developed; progress in inventions and discoveries still prevailed. The process of making pottery, the weaving of baskets and mats with the fingers, the bark and the dug-out canoe, the flint-pointed spear and other implements marked another stage in the building up of the embryo of the primary social system of human society. The discovery of iron ore and the invention of the process of making iron, lifted man a step higher in the social scale. It produced implements of greater resistance that accomplished feats almost impossible with the softer metals. The discovery of agriculture and the domestication of animals brought mankind close to the gates of civilization. Being the greatest achievement so far, agriculture paved the way for a momentous period of further progress. Inventions now came hard and fast. The building of roads and bridges, reservoirs and irrigating canals, the shuttle and the crude loom, and last but not least "Human Slavery." The cultivation of land and the making of adobe brick for building houses presupposes a settled life.

The culminating point is reached when man began to record his thoughts. The art of reading and writing coupled with the development of the idea of private property in the ownership of land and slaves ended a long and painful primitive communism through all its embryonic stages to the point where it has become too large for its shell; and it must in order to comply with the laws of human progress burst the shell and give birth to a new social order.

When Grecian society settled down within walled cities learning the idea of municipal control, the whole mode of life of the people was being changed. Many of the Greek population were being enslaved for debt. The survivors in the struggle for property ownership were seeking for greater privileges. Members of other gens scattered around the Mediterranean were flocking to Athens and settling down to city life along with Athenian tribes. The old institutions of primitive communism were still being maintained and as no person outside the Grecian gens had any say in the management of city affairs, strife and general dissatisfaction arose.

The improved methods of production and distribution, the rapid increase of human slaves, an improved military system, the seizure of land for debt, the unquenchable thirst for private gain created a situation similar to that which modern society faces today. Things went from bad to worse until society produced a great law-giver in the name of Solon. In the year 594 B. C. Solon took the helm. He divided the classes into four, endowing them with certain responsibilities and allowing them votes according to wealth and their position in life. The improvements on property relations modified conditions but little. Solon, to pacify the restless folk made concessions, but he still clung tenaciously to the old form of government adapted to communism when everything was held in common. He lingered for many years but his inefficiency to satisfy the needs of Grecian society proved Solon's downfall. It required a greater genius than Solon to lift ancient society from its miserable position and assist its logical development.

That necessary genius was found in Cleisthenes, who succeeded Solon. Cleisthenes had a wide vision, a man with foresight far in advance of his predecessor. No doubt the whole of the movements of the Grecian people with their economic development produced the man in the form of the Athenian that solved the problem by establishing Political Society based upon territory and property. This ended the system of primitive communism, which gave birth to the state and a system of government that still prevails in the world today.

Modern society in every nation of the world, excepting Russia, is striving to modify conditions with the vision of a Solon or a Numa. Present day society is groaning under a burden that demands a Cleisthenes or a Servius Tullius. It is perfectly evident and widely recognized by Socialists that no individual can take the world out of the abyss that is threatening to engulf it. The working class as a whole only can cure the evil.

GEO. PATON.