

# THE FORENSIC

SERIES 9

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OF  
PI KAPPA DELTA

JANUARY, 1924



# Directory of Pi Kappa Delta

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Epsilon—University of California Southern Branch, Los Angeles.

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Beta—Colorado Teachers' College, Greeley.

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Eta—Illinois State Normal University, Normal.

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Delta—Morningside College, Sioux City.

Epsilon—Simpson College, Indianola.

Zeta—Parsons College, Fairfield.

Eta—Upper Iowa University, Fayette.

Theta—Coe College, Cedar Rapids.



# Directory of Pi Kappa Delta

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## LOCAL CHAPTERS

### Kansas

Alpha—Ottawa University, Ottawa.  
Beta—Washburn College, Topeka.  
Gamma—Kansas State Agricultural College, Manhattan.  
Delta—Southwestern College, Winfield.  
Epsilon—Fairmount College, Wichita.  
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Iota—College of Emporia, Emporia.  
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# THE FORENSIC

Series 9

JANUARY, 1924

No. 3

## ORATIONS OF YESTERYEAR

(Editor's Note: We are publishing in this issue a few representative orations which have been given by members of our Order. We do this believing that they will be of interest to those who are preparing for the Convention contests as well as to many others in Pi Kappa Delta. The winning oration in the 1922 National Contest at the convention was printed in the November, 1922, Forensic, Series 8, No. 2.)

### THE DEMAND OF THE HOUR

By Jacob H. Trefz, Morningside College

(This oration won two divisional contests, the Iowa State Collegiate contest and the first National Pi Kappa Delta contest, held in 1920 at Sioux City, Iowa.)

### THE PHARAOHS OF INDUSTRY

By Douglas Gordon McPhee, University of Redlands

(This oration won the Southern California Intercollegiate Oratorical in 1922 and third place in the Pi Kappa Delta National Contest of 1922.)

### AMERICA'S NEW HOPE

By Miss Hazezl Reed, Morningside College

(This oration won second place in the Iowa Women's State contest.)

### THE PRICE OF PEACE

By Arthur Wilson, Yankton College

(This oration won the South Dakota State Oratorical.)

### THE DEMAND OF THE HOUR

By Jacob H. Trefz, Morningside College

The march of time is marked by crises. History bears the imprint of man's mistakes. The world shudders at the memories of the bloodiest struggle ever waged. Five years of madness have brought us to the verge of disaster and chaos. We are now in the grip of reaction. Civilization demands a just reward for such extreme sacrifice of life and innocent blood. There is need for a new social system—one no longer based upon divine right, or distinction of birth, or power. All of these have failed in the supreme crises of history. If the world of tomorrow is to endure the test of time, it must be dominated by the ideals of cooperation, equal opportunity, and the spirit of sacrifice. The world can be measured no longer in terms of crowns and figure-heads, but its success depends upon the support of the individual citizen. Man's interdependence and his responsibility to the world in which he lives have brought him to the place where, regardless of rank or social position, he must not only possess a fair opportunity to pursue his own welfare and happiness, but he must also manifest a sincere regard for the rights of all mankind. This is the demand of the hour.

No element of the entire social order has been more neglected in the past by the framers of constitutions and the organizers of government



than the mass of common people, generally known as the "working class." In the past we have been so prone to magnify the man directing our affairs that we have entirely overlooked the multitude of toiling hands which really constitutes the dynamic of society. As a nation we have exalted the principles of democracy, yet we have failed to recognize the fact that democracy is not a mere political issue. For economic and social, as well as political oppression, must be considered a menace to the peace of the world.

"The man below" has been forced to endure an age-long struggle before he finally was able to come unto his own. In the past he received ridicule and torture at the hand of his brutal superior. Socially he was considered inferior to a man. His life was measured in terms of material things. He was looked upon as a commodity rather than an individual. He was persecuted, harrassed, beaten and burned at the stake. From within the walls of prison cells, and from behind the bars of dungeons, has come the wail of helpless multitudes whose blood still cries to heaven for justice in their hopeless plight.

From such ignominious conditions of bondage, the common man has gradually liberated himself and attained the position where, at least in part, he can dictate to his adversaries those precepts which it has cost him ages of sorrow to acquire.

Recent years have witnessed the development of powerful organizations, both in the field of the employer and in the field of the laborer. Each of these elements has long since realized that only in so far as it is itself united can it bring effective pressure to bear upon the other. Their weapons of rivalry have become the strike and the lockout. Crushed between these two giant millstones groans the helpless public. On the one hand is the greedy monopolist, who spares no effort in wrenching every source of income to swell his coffers. His hoarding ambition has placed him king upon the throne of wealth. With one hand he seizes every source of supply, with the other he controls the flow of demand. In consequence food products are stored in worthless congestion. Prices are exorbitant. Poverty reigns. Both labor and the public are helpless tools in the hands of this grasping over-lord. His persistent craving for wealth has sunk its greedy fangs into the vitals of every institution and into the very life-blood of every home.

On the other hand we behold the laborer. All of his possessions represent the reward of toil and sweat. Years of struggle for recognition have imprinted upon his face suspicion and distrust toward the rest of society. He no longer stands alone. Organization has knit him into a compact union. His hand is upon the pulse-beat of the nation. Upon every grievance with his employer he calls a strike. Instantly the world is thrown into confusion. Production ceases. Industry is crippled. Commerce is destroyed. Coal-hods and flour-bins are empty. Homes are darkened. Hospitals and schools are closed. Women and children retire at night clamoring for nourishment, only to awaken with increased pangs of hunger. Life slowly ebbs away at the approach of the terrible hand of starvation gradually lowering itself upon the once precious little babe, now a mere skeleton form in the arms of its broken-hearted mother.

Still capital and labor cling to selfish interests. Neither is willing to accept its responsibility to the crying needs of the world. Thus we are face to face with the issue: Shall the rights of civilization become inferior to the rights of the individual; shall our nation continue to be clubbed into submission by the selfish interests of class privilege; shall we ignore the principles upon which our nation was founded and forever resort to methods of coercion in order to obtain the necessities of life?

The World War taught us above all things that political autocracy, and a rule of might over right, must forever be excluded from the organization



of government if the development of free institutions was to endure. Now we are equally aware that, so long as industrial autocracy, be it capital or labor, sits on the throne, there is no guarantee for unhampered progress. War is hell, whether it be national or industrial! When the forces of industry persist in strikes and lockouts in spite of federal orders to the contrary, not only do they threaten the welfare of every home, but they are sounding the death-knell to every form of stable government and organized society. When the right to strike infringes upon the welfare of the community, it is a right no longer, but a license which makes the individual irresponsible for his actions. When any man refuses to recognize the rights of others and his responsibility for the welfare of his brother-man, he is no longer a citizen, but a traitor to his country. License must surrender to law. Classrule must give way to responsible authority. For the common welfare of society, capital and labor must abandon selfish privilege. This is the demand of the hour.

In attempting to solve this problem, the world stands between two alternatives, neither of which promises to give the proper solution. On the one hand, the industrial situation confronting us demands that we submit to government ownership of industry. There are those who see our only hope in adopting some power that shall compel the individual to obedience. But in so doing, are we not in danger of losing sight of our former ideals, and of incorporating the ambitions of autocracy into the very foundations of the world we are attempting to build? The other extreme which we are in danger of choosing, in our attempt to solve this problem, is even less desirable than government ownership. The popular mind of the masses today demands that the individual be given a free hand, even to the extent of regulating government affairs. Democracy is being interpreted as giving license in place of liberty, and substituting mob-rule for law and order. In every nation we see expressions of the spirit of Bolshevism that would ignominiously trample under foot the world's most sacred achievements of toil and sacrifice. In the disguise of democracy, this monster would lead the race blindfolded to the pit of lawlessness, destruction and murder. If as a people we choose either one of these principles, our nation will not long endure, for both seek the mere exaltation of personal ends. On the one hand we are challenged by the giant autocrat, who with the sceptre of might would defy every right and privilege of the common man. Instead of having a government seeking the common good of all, we would find ourselves at the mercy of the mailed fist. This essentially is the spirit of the Prussian Tyrant who rules by steel and iron. To submit to this challenge would mean to turn from the memories of yesterday, close our ears to the wails of millions of broken hearts and ruined homes, and at the Judgment Bar, give an account to our dead brothers across the sea. On the other hand, there stands the Bolshevik. All his dreams are base desire. In one hand he swings the club of violence dripping with innocent blood; in the other, he waves the red flag—the torch of anarchy with which he plots to set the world afire. With every breath of air he spreads conspiracy. He hates the law because it checks his vile ambition. Look at him searching the streets for blood! Hear the cry of innocent women, the pleading of helpless children! Think of the destroyed city, the disgraced community! God help us when the mob shall gain control! As American citizens, with the fire of freedom burning in our hearts, it is our solemn duty to safeguard our sacred inheritance, and to see to it that no red flag of anarchy shall disgrace the Stars and Stripes.

From beneath the pressure of these two horrible nightmares that are haunting the soul of the world there comes the plaintive cry for industrial peace. Peace abounds only when founded upon righteousness. Economic and social injustice will be averted only by a willingness to grant to every



man his undisputed right to life, liberty, and the pursuit of happiness. As we have courts of justice where discontented individuals may receive a fair decision, so we must establish an impartial tribunal before which labor and capital may air their grievances, and receive a just award. Shall the forces of industry be brought to accept a mutual responsibility toward the common welfare of society, then force must submit to reason, injustice to fairness, deceitfulness to honesty, violence to civility, class rivalry to legal authority. This is the demand of the hour.

But law alone will not entirely eradicate improper relationships. Legislation has never changed the mind and heart of any people. If we would have peace, we must think in terms of peace. The demand of the hour is for the sacrifice of self—the law not written in finite codes, nor impelled by force of arms. It is the supreme law affecting the heart and the soul of the individual; that law which underlies both home and government; that supreme devotion which has caused millions to lay down their lives that you and I might live. Shall we be required to do any less than those who died for us on the field of battle? If we would be true to our sacred trust then their cause must become our cause, their ideals our ideals, their devotion our devotion, else they shall have died in vain. For any organization or individual to shun this challenge is cowardice, to ignore is treason to humanity. Never was the world more receptive to this cause than it is today. Now is the time for capital and labor to embody this principle into a living organization. Then we shall see the rise of a democracy that will rank above the individual, that will grow bigger than a factory, higher than a state, higher until other forms of relationship shall feel its effect, higher until the nation shall be able to hold it no more, higher until Russia shall receive a glimpse of its majesty and become free, higher and higher until the ends of the world shall become overshadowed by its influence. The demand of the hour is for the brotherhood of man.

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### THE PHARAOHS OF INDUSTRY

By Douglas Gordon McPhee, University of Redlands

#### A Dramatic Scene in Egypt

It is a tense moment in the court of Egypt. The king is having audience with a slave, and the fate of two peoples is hanging on the outcome of the interview. Never before has the magnificent throne-room of the Pharaohs been the setting for a scene of such dramatic power and intensity.

The scene is one of barbaric splendor. Over the throne whereon the king is seated shines the radiant representation of the sun-god; and at each side of the resplendent dais the sacred Egyptian bull is on guard. The courtiers and attendants of the king, robed in all the magnificence of the empire, stand on either side. But despite the gorgeous retinue, and these supernal guardians, the Pharaoh cowers into his luxurious seat as he listens to the compelling message of the slave.

#### Israel in Servitude

The man who stands before the throne is not abashed by the splendor of the sun-god, the fearsome bulls, nor the fierce and warlike men-at-arms. He does not see them. He is seeing another picture, in sad contrast to this display of luxury. He sees his people, Israel, bowing under the Egyptian lash. In his mind there is the picture presented to us by Holy Scripture:

"Therefore they did set over them taskmasters to afflict them with their burdens . . . and they made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field; all their service, wherein they made them serve, was with rigour."

He sees his people, whom he has been called to lead, toiling, straining,



sweating, in every corner of the empire, rearing the temples of this pagan nation, and performing like beasts the tasks of the field and street.

### Pharaoh Hardens His Heart

In the mind of the king there is the same picture, but with a different application. He sees the temples and the monuments, imperishable evidence of his greatness, being reared under the careful and patient hands of the Israelites. He sees the industrial and economic system of all Egypt based on slavery; the inhabitants divided into two classes—the one the masters, the other slaves; the one in arduous toil, the other in idleness; and the one with all the culture of that ancient civilization, the other unable to raise itself from ignorance and illiteracy.

### The Plea of Moses

Moses, the leader of a nation of slaves, is voicing a courageous and defiant demand. He pronounces it with the strength of righteousness: "Let my people go." This is the tenth and ultimate appeal. The people of Egypt have suffered under nine plagues, and their Pharaoh is still adamant. Now, as Moses reiterates his solemn demand, those who surround the throne are praying to the great river-god, the Nile, that the heart of the grasping king will be softened, and the demand for liberty will at last be granted. For who can tell what final plague will afflict the people of Egypt if these slaves are kept in unwilling bondage?

### The First-born Sacrificed

The haughty king rises, and pronounces his decision. "Get thee from me, take heed to thyself, see my face no more; for in that day that thou seest my face thou shalt surely die."

And now the climax of that great scene is reached. Moses speaks, and in his voice there is the thunder of Jehovah: "Thus saith the Lord, about midnight I will go out into the land of Egypt, and all the first-born in the land of Egypt shall surely die."

As Moses departs from the throne-room, the hush of death has filled that spacious and majestic hall. Not one in all the room but feels the icy hand of death descending upon his family to take one—the first born—to pay the purchase price of the Egyptian slaves. And upon the stately throne, Pharaoh cowers, alone, a tragic picture of Intrenched Privilege unwilling to retreat before the invincible progress of human liberty.

### Egypt of Today

And now come up with me through the centuries. Pass through ancient and medieval times as swift as thought, without a second glance at the startling changes and swift succession of event upon event as we turn the pages of time. Come with me to America of today, with its roaring mills and belching smoke-stacks; with its massing of armies of men under despots of efficiency; with its social degradation and industrial slavery; and behold, we stand upon familiar ground. The scenes of Egypt are being re-enacted before our very eyes.

Have we not our toiling Israelites today, straining under the cruel tasks and harsh impositions that we have forced upon them? Have we not our taskmasters, which we have set over them to afflict them with their burdens? Are there not, in the industrial world of today, Pharaohs, who have hardened their hearts against the message of the Lord, and have blindly, selfishly determined that, come what will, their slaves shall not be free?

### In the Steel Mills

Come to the Egypt of the steel mills, and see the squalor and poverty of the Israelites of steel. One hundred thousand men are working there twelve hours every day of the week, without pause for rest or food; with-



out opportunity to know or love their families, or to indulge in any healthful activity of recreation or amusement. In exchange for unremitting labor two hundred thousand men are receiving for the maintenance of their families, averaging seven persons, less than the standard set as the minimum subsistence level of the family of five. No time to play, to study, to read, to walk, to become a citizen! Twelve hours, often fourteen hours, and sometimes thirty-six hours to feed the furnaces of industry, and to increase the dollars of the corporation, and to be slaves!

### **In the Coal Mines**

Come to the Egypt of the coal mines, and see the misery and degradation of the Israelites of coal. Civil war reigns in the coal fields of West Virginia. Violence, murder, and the disregard of commonest civil rights have been added to economic oppression in this hotbed of tyranny. The operators have owned the mines, the railways, the homes, the police and the law, and they have tried to own the bodies and souls of the workers. But the demand comes back, "Let my people go," and the plague of Civil War is the answer in West Virginia.

### **Enforced Ignorance**

The hopelessness of such conditions is the more pathetic when it is considered that the enslaved class has not the power to raise itself above its misery. Learning, and culture, if not intelligence, are monopolized by the Egyptians; and American labor, like Pharaoh's slaves, is doomed to stagnate in ignorance.

### **The Universal Demand**

And not only in these two great industries, but in all industry, everywhere, the demand is going up: "Let my people go." It is not always physical slavery that the worker would escape, but an economic order which reckons labor a commodity, and the capitalist a little lower than the angels. It is from an organized campaign on the part of capital to fight labor's growing demand for collective bargaining; from a distributive system which results in the dangerous inequalities of the present day; from an industrial status in which goods are magnified and men are sacrificed, that labor is demanding, "let my people go."

The scene of the Egyptian court is being paralleled today. On the gorgeous thrones of industry, with the gleaming dollar blazoned above the imperial seat, the money lords are listening to the demand of the Modern Moses.

### **Labor Seeking Democracy—Opposed by Capital**

The cry of labor is for industrial liberty. It leads toward many variant expressions, but its truest manifestation, and the real goal of the widespread aspiration of labor, is democracy in industry. This is not a phrase merely. Labor's goal is a real change; a vitally altered relationship. And if you seek proof of this, turn to the violent, agitated efforts being exerted by the industrial monarchs to meet and crush this movement of the workers. During the past four years employers' organizations, national in scope and world-wide in influence, have poured out their dollars in a flood to fight the organization of the workers in its every aspect, and their demand for democracy in industry in whatever forms it appears. The United States has been overwhelmed with arguments, deluged with literature, bombarded with subtle and insidious propaganda, all directed against the uplifted voice of labor contending for Industrial Liberty.

### **Advances of Industry**

Not all the employers of America have set themselves against this resistless tide of progress. Some have reluctantly bowed before the inevitable, and have accepted the democratic principle under compulsion. Others have anticipated the coming change, and have installed such collec-



tive and representative plans as offer fairness to all and unequal advantage to none. But to such despots as Gary, head of the Steel Corporation, the cry for industrial democracy is coming with the same unwelcome and ominous sound as it came to Pharaoh on the Egyptian throne. From such employers there is nothing to hope. The issue will be decided on whether their principles, or Jehovah's, are to dominate American capital.

### A Desperate Appeal

Labor is pleading for liberty with all the desperation that made the voice of Moses carry to the throne of God. Nor will labor be content to be refused. Those weapons which she has, she has used, again and again, as convincing proof of the sincerity of her desires. Under the scourge of the strike and its attendant evils, we, the people, have suffered as under the plagues of Egypt. We have passed through the nine plagues, but the slaughter of our first-born still awaits us. But if we persist in demanding bricks without straw; if we add affliction upon affliction, without remedy or redress; if we deny, again and again, the demand for freedom, that last plague will come, as surely as true Americans will always resist injustice and oppression.

### The Issue: War or Peace

Labor, sooner or later, will be free. It may be through a peaceful treaty with capital, granting equality of interest to both parties in industry; or it may be through a long-continued struggle and a sanguinary victory. The answer lies with the Pharaohs of today.

### Capital Must Answer

The captains of industry, imperial lords of commerce, who wield the sceptre of finance, and who hold sway over the millions of sweating wage-slaves of America, these are the Pharaohs in whose hands and hearts the answer lies. What will they do with the insistent demand that swells up from the ranks of labor: "Let my people go!"?

### A Fateful Choice

They may stand adamant, like Pharaoh of forty centuries ago, and plunge the world into a sea of blood, sacrificing to their greed and blindness the first-born of every family, and dooming the rich attainments of Anglo-Saxon civilization. Or they may grasp and organize the groping aspirations of the workers, sympathize with their desires, educate them in the mysteries of management, and, in the end, receive them as co-equals in the control of industry.

Only so can we be saved from the wrath of Jehovah; only so can civilization be preserved, and kept from the revolt of the masses and the Red Sea of bloody Bolshevism. This is the opportunity of the masters; will they seize it? This is their responsibility; will they recognize it? This is their challenge; will they accept it?

### Destiny in Hands of Capital

Which shall it be? Will American employers hear the voice of labor and the call of God, or will they sit back in their gilded but toppling thrones, hardening their grasping hearts, blind and selfish Pharaohs of today? Humanity is silent—the heart of humanity pauses in its beating, as we wait, like Pharaoh's court, for the reply; for words of freedom, or of red and bloody plague.

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### AMERICA'S NEW HOPE

By Hazel Reed, of Morningside College

The year 1920, through the ratification of the Nineteenth Constitutional Amendment, marks a new era in democracy. The women of America, as  
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citizens in this, our new democracy, find themselves face to face with momentous responsibilities—responsibilities long denied them, but, through their untiring efforts, secured for all future history.

For fifty years and over women imbued with the martyr spirit, with hearts inflamed by political injustice, have labored and sacrificed so that not only they themselves but all other women might be protected in their pursuit of happiness, personal liberty and political freedom. It has taken America fifty long years to awaken to the fact that political freedom is vital, but she has, at last, awakened, and before our God we hope she will never sleep again.

Women's goal is won! But is it won? True, they have gained the right of franchise, but will they now say, "We have fought a good fight, run a good race, now we can rest in peace?" No, most decidedly no. Women will not be satisfied with such an answer when they realize that the hope of America depends on how the mothers of this united, liberty loving country of ours meet their new responsibility. This is the direct challenge: How will they meet their new responsibility? There must be only one answer, and that one full of optimism and confidence in womankind. They will not disappoint us, but will begin at once to recreate their theories into facts.

### Give Women Due Credit

At this particular time we must remember that women are working under difficulties, for American women all through history have not been given the credit for the important part they have played. Americans have been properly called "good forgetters," and we are open-minded enough, I hope, to accept this designation when we realize that we have forgotten that the foundation of our great republic—the English colonization of America—was successfully laid only by the help of a little company of women. No task has been too difficult for them and with this same spirit of courage, endurance and independence, they will step out over the threshold of the old regime and serve their country unflinchingly.

Just as the World War created a new world it created a new woman—a woman who understood that the world would never be made safe for democracy until it was established upon that sure foundation of equality, liberty and justice for all. This is the type of democracy that is dear to our hearts and for which women pledge their lives and honors.

"Ours is the power, the glory, and the responsibility, too." These are the words of Governor Calvin Coolidge. We notice he does not forget to add—"and the responsibility, too." Women have entered the promised land, now what is to be done?

### A National Outlook

First of all, we believe that women will get a national point of view. They will seek public office, not for the sake of the office itself, but for the service they can render our nation in that office. We repeat it, not for the sake of the office itself, but for the service they can render humanity in that office. Women will demand better service on the part of the government, better laws, more efficient management of business affairs, and, above all, the elimination of political interference and patronage. By the latter we mean the abhorrent idea of preventing some great measure, upon which humanity depends, from being passed simply because a certain party will not uphold that issue. It seems incredible that we have in our land, our own United States of America, some who have been guilty of such a crime. Women, then, will strive to do away with all such dexterous schemes. They will combine all their efforts to establish and to maintain a better spirit in politics, to do away with the political bias, and the selected few. They will endeavor to necessitate the removing of reactionary influences and to substitute progressive and humanitarian principles in the



writing of all political platforms and in the selection of chairmen to manage political conventions. They have already made, and will continue to make, old line politicians gasp at their calm boldness.

### Power of Woman Voter

Congress has already begun to realize the power of women's vote. This is only in appreciation of what our vote will mean collectively, an influence which wants legislation to take into consideration, not merely the management of taxation and tariff, which have been the principal accusation of our national legislation in the past, but the improvement of living conditions, the public health, the welfare of men, women and children, in right living, as well as economic opportunity. Women will seek to carry out all these far-reaching principles and to eliminate all elements in politics which seem to be out of harmony with these great liberal principles they are striving to uphold.

Most women, however, realize that they are as a small boat, drifting on the great, storm-tossed sea of unrest. But having this new sea in light of this danger they will prepare themselves to meet this new phase of their responsibility. Their firm determination and keen foresight will enable them to look into the future and plan their proceedings wisely. Inasmuch as women have seen that political freedom is vital and that the proper home is a necessity, we believe that women will so incorporate politics with the home that the home will still be the center from which radiates all the light and hope for future nations.

Women of America will so unite the two that other countries will look to the "land of the free and the home of the brave" as a nation whose women, with the men, are striving for the best of everything, and will attain that best.

### Better Citizenship

But how will women proceed in the union of these two? By better citizenship. "Citizenship is a trusteeship and as such we will look well to the hearthstone wherein all hope for America lies." In the home, then, women will begin at the very bottom and proceed upward, step by step, until the goal is won—a fusion of politics and the home. The method women will use we may grasp from Washington when he says: "Knowledge is in every way the surest basis of happiness." Upon women our future depends. Why? Because we are looking to the hearthstone influence for our future welfare and happiness.

It has well been said that universal public education is the "foundation upon which a democracy is built." If, then, our democracy is to be built upon such a sure foundation, we are going to ask, where does this education begin. It begins when the mothers of America gather their children around the hearthstone of the little home, rich with love, and tell them of the great heroes of the past, and of the great and noble citizens they, too, may become if they so desire. Is not the home the first training school for the men and women of tomorrow? Who is the prominent figure in the little family group around the hearthstone?

Father, did you say? Who is it that goes down to death's very door for the future citizens of our democracy? A mother's love, what is greater?

"Greater love hath no man than this that he lay down his life for his friends." This is the great teaching of the Man of Galilee, and mothers are willing, if need be, to give their lives for the future citizens of our democracy. Are they, then, not vitally concerned with these citizens' welfare?

### Education Great Problem

In view of this great fact we are not in doubt but that America's new hope shall prove a substantial one. Mother's influence will encircle this