



Is Bolshevism coming to America?

A new spirit is spreading through industry to turn it aside

BOLSHEVISM isn't a form of government; it's a form of behavior," said Babushka, the "Grandmother of the Russian Revolution," to an American reporter.

Not the sudden violence of passion let loose—but organized violence, violence deliberately adopted as the most effective way of righting social wrongs—that is the essential spirit of Bolshevism.

Kill—burn—wipe the whole slate bare; begin civilization over again—that is the terrible slogan the Bolsheviks are passing from country to country today.



How Bolsheviks are made

It is easy to make a Bolshevik.

Take almost anyone when he is a baby—nourish him insufficiently—let him grow up in a dark, dirty, and hideous tenement. Educate him as badly as possible—take him out of school at 13 or 14 and put him to work. Make his work hard, long, and poorly paid. See that he marries and tries to bring up a family on less than a living income. Throw him out of employment every now and then; and some day, when he is in a receptive mood, introduce him to Bolshevik doctrines.

This is as good a way as any for the making of a Bolshevik.

Life was hopeless and miserable enough for most working people in Russia to make them easy victims of Bolshevism. But their revolt is not only against material conditions. It goes deeper than that—it is a great out-breaking of hatred and despair against the industrial system itself, and against all who have helped to make such a system possible.

Will the infection of their hatred and de-

spair—the poison of Bolshevism that has spread among the people like a chronic sickness, making a terrible, brutal war between classes—will this infection spread to America?



What will quarantine America?

How can the germ of Bolshevism be stamped out and kept out of this country?

Farsighted men and women know that there is only one way to make America safe from Bolshevism.

Rational hours, good wages, a comfortable material environment—these things are necessary, but these things alone will not do it. There are great masses of people whom these things alone will not satisfy today.

The thing they are seeking is a new spirit in industry: a spirit that will recognize and respect the personality of each man, so that each man may have freedom for self-expression through his work.

That is the only spirit that has any power against Bolshevism.

It is this spirit that The Christian Herald

is voicing for 300,000 American families today—the spirit that will defend America from Russian Bolshevism—the spirit of mutual understanding between all classes of workers, of respect for every man's rights and needs.

The feeling that a man is more than the human end of a machine; that a worker is an individual with a divine right to develop and create; that the industrial system must be founded on brotherhood and good will—what is this but Christianity in industry?

In next week's issue of The Christian Herald, read what T. K. Webster, a great Chicago manufacturer, says in an article, "In Partnership with Labor": "It is no longer merely a question of wages. Shorter hours and more pay will not solve our labor problems. Employers must realize that labor demands a creative part in production."

It is an employer who says this—and he quotes what another great industrial manager, Robert B. Wolf, said in a meeting of fellow-manufacturers:

"The great problem is how to unite men without crushing them."

"The trouble with the average employer is that he is so engrossed in the task of creating

an efficient organization to express his own individuality, that he has forgotten to extend the same privilege to his employees."

This ability to visualize the other man's needs is growing less and less exceptional. It is the expression in industry of the new spiritual awakening which is showing itself in every phase of life today. This new spirit is penetrating industry more and more, affecting employers and workmen alike.



Industrial managers who are writing for The Christian Herald

Week by week The Christian Herald as it goes into 300,000 of the most influential homes throughout the country, is taking up the questions that industry must solve in the light of Christianity.

The new relations that are developing between employers and workers—the constructive new measures that are being worked out by big labor leaders and big industrial managers.

Articles by men like John Wanamaker, with his vast business experience and wide religious interests; William G. McAdoo, former Secretary of the Treasury and Director of Railroads; William B. Wilson, Secretary of Labor; Frank A. Vanderlip, President of the National City Bank of New York; Frederic C. Howe, U. S. Commissioner of Immigration.

These are some of the means by which The Christian Herald is interpreting Christianity as the great reconstructing force in modern industry.

Attacking class hatred where it breeds

IN THE lower part of the Bowery in New York City, human wrecks and derelicts from all parts of the world congregate. Here come men who are homeless, hungry, jobless, outcast—men who have not had a fair chance, victims of their own weaknesses and of the same social injustices which breed Bolshevism.

In the heart of this district the readers of The Christian Herald have for nearly 20 years supported a shelter known as The Bowery Mission. No one is ever turned away. 40,000 men a year pass through its doors.

On a stormy December night, when Taft was President, he made a speech to the men at the Bowery Mission. The hall was packed with a strange audience—an audience of the down-and-outers of society. Mr. Taft said: "The so-called chasm between you and the people who seem for a time to be more fortunate is not a chasm—I want to convince you that between you and them there is a deep feeling of sympathy, a deep earnest desire that you shall have that equality of opportunity which we want for every man under the Stars and Stripes."

The Bowery Mission is only one of the unique, practical expressions of the faith that The Christian Herald is voicing in its articles, its editorials, and its magazine policy—faith in the power of Christianity to abolish the gulf between classes, and do away with class hatred.

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