

We will gladly send our prospectus to all who want to know more about us.

Three Jews

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get through the eye of a needle than for a man with property to get into the kingdom of heaven."

Well, the archbishop has a lot of property. He knows that his church is property and his salary depends upon property, and, of course, he must protect property.

I can do no better than to quote the duty towards my neighbor as taught by the church. The church says that this is my duty towards my neighbor: "To love him as myself, to honor and succor my father and my mother; to honor and obey the civil authorities; to submit myself to all my betters; to order myself lowly and reverently to all my spiritual pastors, and teachers and masters; not to covet or desire other men's goods, but to remain and labor truly to get my own living in that state of life into which it has pleased God to call me."

Isn't that beautiful? Doesn't that sound like the Chamber of Commerce? Don't you almost look at the bottom for the signature of J. W. Colman, Jacob Furth, Theodore Roosevelt?

Just listen to these words: "To order myself lowly and reverently to all

my betters, to all my spiritual pastors, teachers and masters; not to covet or desire other men's goods; oh no, but to remain and labor truly to get my own living and to do my duty in that state of life into which it has pleased God to call me."

So, if it pleases God to call me into a wage slave condition and it calls Mr. Furth where he gets \$8 of the \$10 I make, I am to order myself lowly and reverently and not covet Mr. Furth's \$8 which I made, but I must be thankful and grateful and remain in that state of life into which it has pleased God to call me.

An archbishop once told me a little story of an Irishman who was tramping through Montana, and who had not had anything to eat for three or four days. He went up to a door and rapped, and a woman came to the door. "Good morning, could you for the love of God give me something to eat? I have not had anything to eat for three days," said the Irishman. "Why, you poor man; haven't you had anything to eat for three days?" "No." "Well, just sit down on the doorstep and I will get you something."

So she got a tin plate with meat and vegetables, a big steaming mass of food and put it on the step for him.

Then the Archbishop said, "being a very religious man, Pat closed his eyes and prayed to thank God for this wonderful treat." But while he had his eyes shut a dog came and ran

away with the food, but Pat, when he opened his eyes, he said, "Well, thanks be to God I have me appetite left anyway."

So that is what the church would tell us, Matthews can be heard speaking to eight or nine hundred women every day, because women in large numbers of both sexes attend, and anybody who has stopped thinking would be entertained for a long while.

Matthews told them the other day to look out for Socialism, look out for Titus, and for that man Harper who has all his wives scattered around. They will upset Seattle's ethics. We don't want that kind of Socialism, we want Christian Socialism, which means my \$6,000 salary.

Just think of it—\$500 a month; \$500.00 a month. Isn't that glorious? and then he must have a lot of good old women there and they "will go down into the tenderloin district and talk to the women there and say, "My poor child, if you will only love Jesus, it will be all right, only love Jesus."

And the women reply, "Wappy, the Chief of Police, will be down here and I will have to pay him \$45.00 per week, so I can't help it."

Christian Socialism!

Our duty towards our neighbors.

It has pleased God to make them laborers, and instead of being discontented they must be content, for they have their appetites left even if the dog has got the meat.

It is so sweet to tell people of how lovely things will be in Heaven. Oh,

yes, what we want is Christian Socialism, but I don't hesitate to say that if that same Moses, or that same Jesus Christ were in Seattle tonight they would be horrified at the dissipation and crime that is going on.

My duty towards my neighbor, as the church says, is to order myself lowly and reverently and to thank God that I have my appetite left anyway, and the teaching of the Socialist is this: "Live every day so that you can look every man in the face and tell him to go to Hell."

Which means, that I don't want your charity, I don't want your Heavens, I don't need your Chamber of Commerce, and I don't need your Courts of Law. I am a man; a man, and all that I need is opportunity and an equal opportunity for all men; and when a man is free he won't need law, he won't need jails and policemen, and he won't need to be sent to Hell.

The trees don't and the flowers don't and I am a brother to the tree. I am in the Universe, part of the star dust. "All's right with the world; God's in his Heaven." There is no trouble and we shall have different things. And you can cheat and steal and lie and pay your dirty little newspapers to malign us, and can bribe your Courts, but you cannot and you shall not keep back the rising tide of Social unrest, which will remain unrest until in a new Seattle and a new land you find justice which rests and can only rest upon the principles of an economic equality.