RAISE THE TORCH!

RAISE THE TORCH of Liberty! Go, listen to the first cry!
Let your tyrant masters see
And its meaning understand:
Let Liberty return to be
From the yoke of bondage free!

RAISE THE Torch! Uplift it high
And with loyal hearts and brave
Shout it forth the Revolutions cry:
To each Master, to each Slave:
"Freedom comes, and Slavery
Bonniv from the earth shall be!"

RAISE THE Torch! O, may its flame
Set the nations' hearts aglow!
Bear it high in Freedom's name,
Simultaneous ever more;
"Workers of the world, unite!
This is Freedom's holy flag!"

Bearing ever onward
Bear it onward thru the gloom
Of the night of Tyranny;
Shout thru the tyrants' doom.
Over, till the world shall be
From the yoke of bondage free!

Jesus understood that Justice is only a phrase, a concept, but a discipline. What seems justice to one looks injustice to another. What is just to one nation is cruelty to another nation. What is the progress of a period of an epoch; and to accept the scale-justice of a Shylock he could not. Therefore, he broke lose and preached a philosophy, which was the highest and more sublime than those men. It is a standard for all times to come. It never changes. Love is the basis of creation. The world cannot understand the word "blessing" in today's society according to his ability to each according to his need.

Mark the difference, the improvement on Confucius' golden rule. "Do unto others as you would have others do unto you." No blaming is negative. "Do not, or do nothing and you are alright Where Jesus' saying is positive, aggressive. "Do unto others as you would have others do unto you," and do it first! To enjoin an act, not with bullets, but with Love; not to believe in punishment for so-called crimes. The courage to say to a multitude: "He who is without sin shall cast the first stone," and "Go and sin no more," to turn your other cheek to your tormentor, to give away your coat and mantle cloth, too; to resist not evil and the evil man, to despise riches and earthly wealth; to give up parents, brothers, sisters, wife and children, yes, his own life, for a principle—to stand alone, and to be crucified for no other thing but a principle, are things which the world is not ready to accept.

Socialists may "sacrifice" themselves to go to Congress or to be elected as City Bureaus—but to stand up as a "Christian" and to proclaim Fascism and revolutionary union, was: "I come not to bring peace, but a sword," represented as a muck raker and a "fools errand," a matter of very serious consequence. In fact, he was a powerful enemy of the cruel, degenerate ruling class and its corrupt government.

Washington and Jefferson Agitators.

All of people, we Americans have no call to despise agitators.

This continent was originally settled by agitators, who came here to escape the persecutions of European kings and capitalists.

Later, there was a larger set of agitators who were not willing to let good enough alone and continue for eternity the vassals of English kings. These agitators were induced to come to America. What do you think the safe, sane, and conservative Tories of their day thought about them? Why they evolved the style of America before it was one of the United States. Why, why, why? It was a start of the Washington and a whole nest of American rebels would have had their unworthy necks stretched with British heads. It was the principle of Independence as a piece of a law respecting literature! How the crown prosecutors must have longed to get Jefferson and the bunch before the bar of British justice! I hear them saying (to paraphrase Mr. Nolte): "Liberty! they want the liberty to do as they damn please. They want the liberty to commit murder, rape, arson, burglary. British liberty, liberty under the law, was here before they came; why did they come?"

But the great revolution went on and swept the British rulers before it; and those smug attorneys soon found themselves out of their tune.

It was the Anarchist Jefferson who said: "That government is best which governs least." And we all ought to believe in Jefferson as we pretend to believe in Christ, while we keep on adding to our already prodigious number of 20,000 laws, and keep up the mad rush for treasures here on earth, while thousands of people are unemployed and hungry and homeless in every city in the land.

THE MAGAZINES

Hampsons' have set a new pace in magazine building. They increased the size of the page slightly, and reduced the thickness about an inch. It doubles up and fascinates the people.

In the February No. Rhetta Childe Dorr continues her splendid series of articles on the exploits of the child. This is the most comprehensive and far reaching write-up the little slave has ever gotten, and these articles must truly make it a living reminder to every heart that there is something seriously wrong in this world, where the human squalors are lashed to the wheels of capital at the age of the child. Mays

The American for February has an expose of another kind of slavery—that of the unfortunate person who hap pened to get into the hands of a con tractor, who has factories in the prisons. In some cases the prisoners are sold to outside parties who expect them to work in the factories. Mays

The Wise and Foolish are filled with realistic adventure stories and instructive articles. "Among the Bedouins of Palestine" gives a peep into the life of those strange people of the desert.

Foster Takes Exception

In Solidarity of Jan. 27th, the editor, explaining his reasons for having so abruptly closed the "boring from within" debate without giving me an opportunity to state my position clearly, says, that just after the debate had been closed, he received three "partial answers" from me, two of which he suppressed.

Possibly the editor of "Solidarity" may have received my "partial answers" just after the closure of the debate; I don't know anything positive to the contrary. But I do know that they were written one and two weeks, respectively, before its close. And as for my answers being "partial," as Solidarity's editor startlingly informs me, I can see no reason for those "partial answers" to be suppressed. In my original statement I said that the subject was a large one, and that if I were elected editor I would try to make it what it was intended to be—a "large subject for discussion and respect." In my answer to Solidarity's editor, I took up the whole of the different phases of the subject in question and in my present position I am "bowed out" as having written but partial answers and suffer the penalty of having them suppressed.

I recognize that consistency is often a very doubtful virtue, nevertheless, occasionally a little of it may be appreciated—not to mention fair play at all.

--- Wm. Z. Foster

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