

**TODAY and TOMORROW**  
—by—  
**FRANK PARKER STOKES**

**COMMUNISM . . . system**

We use the word Communism nowadays to mean a particular system of government which has been adopted in Russia and to which the Russians are trying to convert the rest of the world. It would mean a complete change in the special and economic order from that to which we are accustomed. The Russian system is actually not one of Communism in the literal sense of equal or common ownership of all property. In Russia everything, including the lives and liberties of the masses of the people, is controlled by a small minority called the Communist Party. Its membership is limited. Whenever the Party gets too many members the leaders kill off or exile a few thousand, so as to keep control in a small and well-disciplined group.

The Russian system, therefore, is not real Communism, but a tyrannical system of minority rule.

**CHRISTIANITY . . . communism**

At various times throughout history the idea has taken root of true Communism, in which no one had any advantage over any other in material possessions, but all contributed to a common store of wealth, which was at the disposal of every member of the community.

That was the principle under which the early Christian communities and congregations lived. They took this pure form of Communism to be the direct teaching of Christ. Brotherhood meant to them literally that all men were brothers and all should share alike.

This got them into trouble with their non-Christian neighbors, and with the political powers of the countries in which they lived. It prevented the politicians from taxing them, because if nobody owned anything he couldn't pay taxes.

Since people existed chiefly to provide revenue for their political rulers, this early form of Christianity was so persecuted that after a few hundred years, Christians gave up the struggle and accepted the existing political system.

**UTOPIA . . . . . real**

More than four hundred years ago Sir Thomas More, recently elevated to sainthood by the Roman Catholic Church, wrote a book about an imaginary country which he called "Utopia." It was a description of a whole nation living happy and contented lives under a Communistic system in which wealth was shared, everybody contributed his labor to the common welfare and everyone's needs were met out of the common store of wealth.

Recently it has been learned that Sir Thomas had heard from a sailor who had been shipwrecked on the coast of Peru, an account of the still mysterious kingdom of the Incas, long before the conquest of Peru by the Spanish. The treasure of the Incas was stolen by the conquerors, its leaders were slain and the people reduced to slavery.

But such authentic records as still exist indicate that these strange people, whose origin is unknown, lived for thousands of years in the nearest approach to the perfect state that has ever been achieved by humanity.

They were able to make Communism work because they were completely self-sustaining and shut off from envious neighbors by high mountains and impassable rivers.

**PERFECTION . . . experiments**

The word "Utopia" has become a common noun meaning an ideal and perfect community or state. Scores of philosophers have written books telling how universal contentment might be achieved, and hundreds of attempts to work it out on a more or less limited scale have been made. All but one or two of these attempts have failed utterly, and the ones that survive have done so by abandoning most of their original Communistic principles.

Nearly all of these experiments have been tried in the United States, beginning with the settlement of the Pilgrims at Plymouth where everything was owned in common. After seven years Communism was abandoned because the younger men rebelled at working to support other men's families.

The Mormons have succeeded better than any other group in building a community life in which, though all are not equal, none is allowed to starve. The Mormon empire has been built on the foundation of rigid religious control of the lives of its members.

That is also true of the only other surviving experiment of the

**TWO SIDES To Every Question**

By LITTLE HULL

**HISTORY**

If American children were graduated from their schools and colleges with a thorough education in world history—this country would probably never even be tempted to mix up in other people's wars.

A thorough knowledge of history doesn't mean the useless smattering with which the great majority of graduates is endowed. It means a deep fundamental comprehension of the whole vast subject; so deep in fact that the student actually "thinks in history." It doesn't mean that he shall be an expert on American history, or on English history, or on French history. He must grasp them all as they relate to one another.

Current events—a knowledge of which one gets from reading his newspapers—is like the froth on a glass of beer. The beer is responsible for that froth just as the events of history are responsible for what is happening today.

How can we expect to know what course to follow in these great political crises, like the World War and the present war, unless we have a thorough historical knowledge of the age-old causes from which they spring, or unless we understand clearly our own responsibility—if any—for these causes?

How can we know without some knowledge of the past, whether we owe other nations a debt of gratitude or whether they owe us, and, if the scales are against us, is that debt so great that our sons shall die again to pay it?

The popular belief that France sent Lafayette to this country to help us out of our misery had probably a great deal to do with our entry into the last war. History, however, records that the French Government tried to arrest Lafayette to prevent him from coming here. He avoided arrest and did a fine job as a young officer in Washington's army. He is a national hero in this country—and should be.

But Louis XVI, who was the French Government, didn't send his troops and ships and money until several years later when we had won the Battle of Saratoga and it became obvious that with outside help we could free ourselves from England, but without it we would probably be recaptured. Our recapture by England meant the end of French hopes in this hemisphere—our freedom would deal a terrible blow to the British Empire.

Louis wasn't thinking of the happiness of a lot of colonists seeking freedom from royal authority. Poor Louis was gullotined as the enemy of freedom. He was thinking of saving his American possessions and of the desperate wound he could, and did, inflict upon France's ancient foe.

Prussia sent us great help during our Revolutionary War, but don't let any German ever make you believe that foxy, old Frederick the Great did it for reasons of affection for a lot of colonists who were rebelling against the principles of monarchy. The Czar dispatched his fleet to New York once to help checkmate a French move to split the Union. But without wishing to be ungrateful, there were other reasons beside passionate affection for America which induced that statesman to make this Russian gesture.

No nation on earth has ever so much as dreamed of doing for us what we did for some of them in 1917—and no nation ever will.

sort, the Oneida Community. Both the Oneida Perfectionists and the Mormon Church of Jesus Christ of Latter Day Saints had to abandon some of their original principles in order to survive.

**INDEPENDENCE . . . efforts**

All of the early efforts in this country to establish something like the communal system of the early Christians were made by groups of individuals acting independently of any government.

It did not occur to the founders of the most famous of the communal enterprises of a century ago, Brook Farm in Massachusetts, that their venture was anything in which government was or ought to be concerned. The most eminent intellectual and religious leaders of the time joined in the Brook Farm experiment, or gave it their support, because they saw no other way to demonstrate the ideal way of life which they had visualized.

Brook Farm failed because its people failed to recognize inequalities in talent and ability between individuals, and were so completely committed to the ideals of Democracy and individual liberty that they would not subject any member of their colony to discipline, either religious or political.

And why should they? Nations are "out for themselves" in this world. They are realists—not emotionalists. They know their history books. They understand each other. They know that one nation will keep a treaty with another just so long as it is to that nation's advantage—and no longer.

Practically every combination of nations in Europe has, just within the last 150 years, fought every other conceivable combination. There hasn't been a ten-year period between 1800 and 1918 when one or more of the great nations were not at war. And each side was fighting for some "noble cause." Now there just ain't that many noble causes.

If American school will give up the teaching of Latin or Greek or trigonometry—or all three—and

devote a large part of that time to a study of history, our children, when they grow up and are managing the affairs of this country, will know far more than we did in 1917 or do now.

They will know how foolish it is to sacrifice one lot of our well-being, unless by so doing we are helping or protecting this country which God has born us the trustees of. They will know that a Good Samaritan among nations will slowly give of its strength until the others fall upon it and devour it. They will realize that they must steer clear of the centuries-old struggle of other nations which today we don't understand, but of which they will have a clear knowledge.

A knowledge of the history of one's own country breeds patriotism. Every generation of Americans must be taught that

this great country is placed in trust with it during its term of management. That this trust is sacred beyond all others. That it must hand it over to the following generation in as good or better condition than it was when they inherited it. And its present trustees have no right to waste and destroy it because they might lack knowledge of the facts.

**Beau-Legged**

Father—What's the idea, Katherine, running after boys all the time?

Katherine—Why, Dad, I don't do that.

Father—Oh, but you do. Why you're getting absolutely beau-legged.

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**KIWANIANS TO HEAR SPEAKER**

(Continued from Page One)

ning-like speed and unerring accuracy.

"News in the Air" is the title of the exciting motion picture which will show actual pictures of the bombing of the United States gunboat "Panay," near Shanghai, and how the news of this grim disaster was flashed to the United States across seven thousand miles of space, in just four minutes.

Little Elmer—Dad, what do you call a man who drives an automobile?

Dad—It all depends on how near he comes to hitting me, son.

**May Be Style**  
Dinocan—Did you see that woman? Why, she had a blob of paint on the end of her nose.  
Izzard—Well?  
Dinocan—Shall we tell her about it?  
Izzard—Better not. It might be the latest style.

**Leap Year Drive**  
Hollowyng—What has come over Miss Oldgirl? She's dressing better and fixing up her face so you would hardly recognize her.  
Cryeng—Guess she's taking part in the big leap year drive.

**He Went Up**  
She: "I'm glad to meet a man who started at the bottom and worked his way up. Tell me, how did you begin?"  
He: "I was a bootblack and now I am a hairdresser."

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You'll save plenty at McDaniel's on these Special Values for Thursday, Friday and Saturday only! Check them carefully—and remember prices advertised will be in effect only on the days stated. Don't miss this!

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