

AS ONE THIEF TO ANOTHER

The most unselfish and helpful service to mankind is the most exalted worship of God.

Shall it be profits and power for a few or protection and plenty for all.

COMPLETE CONTENTS OF ORIGINAL BOOKLET BY R. A. HARRIS

While Honor and Truth are stars that guide to future progress, the most tragic fact in human affairs today is mutual deception and dishonesty, the result of primitive economic concepts which, instead of advancing with progress along other lines, have been refined and exalted by an impossible culture and its abortive practices, repudiated alike by nature and the members of the animal kingdom except the one that learned to talk. It is possible that this is the light that will most illumine the way ahead.

Here is a consensus of opinion welling up from every quarter of the earth . . . action that supports every honest peace plan and wins instantaneous and enthusiastic approval of every fighting man on every front . . . an inescapable gauge of action for the future.

Shall We Make This Earth a Play House Rather Than a Mad House?

Play . . . not work . . . in the best sense of both . . . is the normal, desirable, laudable goal of mankind . . . the most exalted, serene, civilized ideal . . . suggesting as it does, good will, sportsmanship, affability and the spiritual atmosphere of tranquility and peace. The spirit that makes play of all work achieves more, vastly more, in both volume and quality. When life and its activities shall have been exalted to the wholesome, happy rivalry of sport, the pitiless, mercenary, murderous practices of modern life will evoke merited shame.

Voluntary democratic action is the one true method of realizing progress and the great possibilities of the future. Such action is widely under way . . . increasing every minute . . . and is uniting every honest effort for the future in overcoming confusion and hesitation as discussed and outlined in this booklet, which may be freely quoted and printed anywhere.

Individuals and groups in increasing numbers are requesting copies and providing for its publication and distribution that the action it outlines shall be irrevocable. Let us protect and encourage that free initiative by which men and women may achieve increasing success and independence, while providing such safeguards as will keep the way open for all others in the future.

Efficiency . . . as long understood by successful men and women . . . is no more in holding down a job than in discovering one. When we see something that should be done we have found a job. The industrial world is always looking for the man who sees what is to be done and does it. And in that simple test of efficiency lies the key to the new world.

Most helpful is to direct attention to the new possibilities suggested by the present crisis. These possibilities are outlined in this booklet, its contents should be more than a mere story to be told and forgotten. It should be placed in the hands of everyone who can read and committed to memory like the multiplication table, the preamble to the constitution, and the golden rule.

The foremost voices of the world have proclaimed freedom from want and fear. All mankind is thus prompted to aspire to more and more freedom. Once this mandate is understood it remains to put it into action.

Insecurity—a growing laser-consciousness of a better understanding of economic right and wrong than we are yet practicing and demonstrating—is one of the most significant facts of today. We cannot continue to live because we sustain the greedy interests and habits which we have made so little effort to escape or improve.

We oppose progress from habit of thought and practice which we are afraid to contradict or bring into line with improved concepts clearly sensed by our better instincts. "I have read through your excellent pamphlet with the startling title, 'As One Thief to Another,' and I thoroughly approve of it. It is a concise statement of the cause and of future possibilities in making something of this war-torn world. I hope that a great many people will read the booklet and act on it."

"If the group 'Winning the World' has other pamphlets along these lines, we shall be glad to receive them."—John Fall, Chief Acquisition Division, New York Public Library. "All this is admitted by all classes of men and women speaking 'the record' under 'suspension of the rules' or 'king's decree.' Daily we are confronted by ridiculous attempts to prove or disprove what is obvious or clearly evident under release from the restrictions of prejudice, pre-commitment or some other aspect of authority worship. Frank recognition of mutual hypocrisy is releasing us all from the most oppressing mental bondage in line with the axiom that 'an open confession is good for the soul.'"

"The first step in the practice of the new freedom is to earn it by service. Then we need have no hesitancy in making and demanding it. An irrefutable and most disturbing fact is that of the universally unfair division of the proceeds of service. This devastating fact is due to the willingness of the plodding masses to submit to the privileges assumed by the shrewd as the result of practices so long in vogue that protest is outlawed.

oral opposition voiced largely from habit and prejudice. The example of bankers, college professors, lawyers, sportsmen, and businessmen donning hospital uniforms and, as volunteers, performing all manner of services in hospitals, from scrubbing floors and walls to every sort of service to the patients, is a high tribute to American tradition and is a potential beyond measure of the coming age of service as the alternative of exploitation and war. See "Part Time Samaritanism," May 1944 Reader's Digest, condensed from Rotarian article by T. E. Murphy. Another very significant indication of the trends herein suggested has just come to light in the announced purpose of Harry Bridges, labor leader whom many would banish from the country but whose abilities and services are widely recognized, heretofore to oppose strikes, in times of both war and peace, as outgroups and obstacles.

Similar developments will be noted in increasing ratio by the discerning. The edict of freedom is offered to the people themselves and they must act on it. If they await ambitious leaders and authority they will sacrifice their birthright for the proverbial mess of pottage. The immediate objective is a standard of living and life such as is abundantly suggested by our great progress, and the cessation of that standard to oppress humanism as the supreme purpose of civilization.

Constructive harmony should mark procedure everywhere. Disagreement should be evidenced only by silence and assured fidelity. Trade and commerce will conform to the new objective. As fast as centers obtain numbers they will proceed with service and production and the establishment of educational and other facilities whereby they may find satisfaction, training, and liberty of action for the future.

All this will be aided and abetted by government action, both local and national, in response to reasonable appeal upon a proper showing, as is already widely in evidence. A precedent—indeed the supreme justification—is found in the great American free school system. The extension of the free school system to education and demonstration in the complete sustenance of its students and personnel—and the opening of its doors to all who need and desire such sustenance and education and will apply their services in reciprocity—such action will evidence the wisest economic procedure in the history of the nation or the world.

Such procedure would attest the reversal from universal hypocrisy to mutual honesty in the appraisal and pursuit of life, and nothing else is so widely, deplorably and distastefully apparent in the so-called civilized world today as self-convinced dishonesty born of self-seeking hypocrisy. "Thanks for 'As One Thief to Another' with all the wisdom it contains."—Scott Neuring, Jamaica, Vermont.

No proof is needed of this widespread degeneration. It is a confession, not an accusation. It requires only the confession and the consequent consideration, suggestion and reflection, to cause men of all degrees of experience actually to vie with one another in emphasis of the universal indictment. All this self-seeking, however, is explained away on the basis of the struggle for survival but in the light of the progress made and the abundance achieved, the failure honestly to share the clearly mutual success is the invitation—no, it is the inevitable mandate—of revolution, continuing war and suicide.

Universal service suggests itself in such emergencies but too often is limited to military service, whereas by limiting the military aspect to discipline and regulation, and extending the service to the vital problem of sustenance and economic security, whatever military spirit prevailed would be devoted to the further promotion and safeguarding of peace rather than the inevitable development of war.

of intensified labor—jobs for everybody except the privileged and immune—jobs at which men will work as before to fatten more stuffed shirts who will own their products, their opportunities and their futures—whereas the most important aspect of the situation is the subsistence and cultivation of those vast and increasing elements of humanity not interested or concerned about power and control, but who would pursue life for its more obvious mutual considerations—service for its own sake rather than for economic matters. The one great program after this war will be the rehabilitation of mankind. The need is universal and applies alike to rich and poor. The poverty that now afflicts the human race is poverty of mind and spirit. Answering all protests that the job is too large to be undertaken, may we cite the achievements of the nations in this war—achievements beyond the wildest dreams of a few years ago—achievements that prove beyond question that we scarcely realize yet what we can do when we put our great resources to work for something else than pitiful profit.

The rights and needs of the returning veterans will outrank any others in the category, and if these same veterans fail to make that understood and active, then liberty is a delusion and democracy is not worth fighting for. "Whatever is Physically Possible is Financially Possible" (From "Where's the Money Coming From" by Stuart Chase for Twentieth Century Fund, 330 W. 42d St., New York, N.Y.)

The immediate dedication of surplus to service—indeed, the increase itself through its appreciation by all—such, indeed, is the mandate of the present struggle. Lend-lease, the most outstanding service of this nation—the most outstanding service of any nation known to human history—will carry on and become an increasing practice by all nations. It will quickly change to the necessities of peace when the war ends. It is distinctly the greatest inspiration that has come from the present upheaval and, even though suspended for a season, it is a feature of moral advance that will never be abandoned.

No one should be disturbed by being called a dreamer. But for dreamers we would still be living in caves. Jesus, Columbus, Lincoln—all forward-looking men were called dreamers. "Let destruction critics cry 'Communism' or whatever they will. It is not any 'ism' as known by objectionable features tending to obstruct and confuse. How many are tired and rebellious toward the daily grind . . . the needless and foolish drudgery so long made the price of so-called success . . . itself the very thing that smothered and kills the natural impulse to energetic enterprise and wholesome fellowship. Its alternative is the consciousness of service that is acclaimed and exalted by its benefits to others and which reacts in personal benefit as the natural reflection of common effort for the common welfare wherein the greatest pleasure is the reward of the most vigorous action . . . the great attraction of the people . . . all in the spirit and enthusiasm of play! How much the world yearns for Christianity an every-day clothes!"

Under widely prevailing economic practice a much-voiced fear of lams . . . communism, socialism, almost any sort of collectivism . . . soon discloses itself to be a fear that a great body of unprotected who must work or starve shall, in some manner, be given protection that will disturb the plans and practices of an element whose prosperity has in no small degree resulted from the helplessness and exploitation of these same unprotected. A vast army of workers is induced, individually, to bargain away their services for a fixed wage and thus to relinquish all claims to the accumulating results of their labor whereby employers reap surplus out of all proportion to their contribution. ("Rights of Labor" herewith.)

If the employer supplies the ability to manage, the worker supplies the ability and disposition to work, lacking which the alleged superior talent of management would be without the force necessary to achieve. Thus, by the wage system, a vast army of workers is virtually disarmed and abandoned as a vitally of wages usually gauged at little more than subsistence.

This discussion is presented by the individuals and institutions here listed and continuing others in support of increasing action toward constructive and permanent peace. Believers in democracy everywhere are free to use this message, procure sponsors and provide for its publication on their will. These are a cross section of citizenship and politics. By the incessant practice, preaching, and publication of these and similar sentiments will disaster be reversed.

THE TREND OF EVENTS (Of course, you can use a different picture if you want to, but a better one is on sale . . . why not sell it? That's what it takes, and that's all it takes . . . on you your responsibility as a citizen of a democracy.) Democracy in Action. Every-day religion. Freedom from Fear. Insurance against Need. Paid for in money, service, or usable property. Streamlined substitute for the accumulation of private wealth. Peace bonds payable on demand. Fine way to keep our money busy. Conscious say; idle money makes trouble. Bondholders will consider services and other available values when money will satisfy the need for which collection of bonds seems necessary. Every safeguard to insure performance of obligations. Every step supported by expert judgment. Every reassurance supplied by the nature of procedure and personnel. Preferred service in recognition of merit. Basic idea . . . the general welfare. Association voluntary. Recourse for the protection of the unprotected and refuge from advancing decline in view of widespread abundance. Release of energies and stimulus for action in succoring the world's unfortunate. Every participant will be benefited however long or short his period of association. No scheming for advantage, but plenty of scheming to be of service. Dream? . . . You bet your life . . . and a dandy . . . and we can make it come true. It's going to be the most fun we ever had. The selling of this picture will begin when you register and start action. No doubt you are already doing a lot toward it, but the assurance that others in increasing numbers are going the same way will stimulate your intentions and efforts. Definite action is under way, but nothing can be allowed to take the place of voluntary action by the individual, or permit the surrender of his own promptings merely to follow instructions.

No exceptions to this fact can begin to approximate the rule as is proven by every big industrial fortune in existence. This discrepancy alone would furnish a foundation for the ample and happy sustenance of the aging workers if not for the entire category of the handicapped. This must be corrected by the provision of subsistence and educational foundations in furtherance of the general welfare. When everyone physically and mentally fit may be sustained and educated by their own efforts whenever in need, without any artificial aid, a more or less common level predominates. And by this general condition society is obviously judged. "I surely think your idea is workable and will succeed. I will be glad to assist. The cure of a disease is to grow healthy cells to replace those destroyed. The world needs good will and charity in action to replace love and greed."—Dr. Martha H. Lovis, Astoria, Oregon.

Consensus of tongues or terms is widespread and consequent misunderstanding is distressing. Hitler, for example, is, in many, the professed and personified embodiment of socialism. Hence, socialism, to such, is Hitlerism. While socialism and communism are assuredly first cousins by nature, communism is anathema to Hitler who, nevertheless, is a professed socialist. Socialism, however, much older than

Hitlerism, is a word expressing the economic ideals of many who oppose Hitlerism with all their might. Ideals are one thing. Means of realizing ideals are quite another. The clash of human action in trying to interpret and demonstrate ideals is the record of humanity's struggles from the beginning. Therefore, ideals, in general application, are realized only to the extent of the understanding and integrity of authority. Remove the fear of future want, as a reward of merit and mankind, high and low, will rush to action in behalf of the less fortunate of the world which will insure a wonderful peace. "The earth is settled with economic practices which have served their day and time, but which will not voluntarily change themselves. They abundantly suggest change, but it is the business of liberty and democracy to see to it. We are already tremendously organized. Every working unit prompted by mutual welfare—the Army, Red Cross, Boy Scouts, religious and related activities, service, social, educational, industrial, labor, agricultural—await only the impulse to realize the one great union of service—the best—strongest—invincible. Everyone is an organizer of this great service union. No unnecessary talk—just service. Each who is drawn to share it with you is an organizer to your equal, treat or group. Stick together and share the most certain and serene satisfaction. This great problem will never be solved by word jugglers. It is not a matter of charters, plans, pet panaceas, or statutory stipulations. It is a matter of resolve and action by individuals, groups, armies, following the lead of the best. From the abundance we have produced and made possible let us demand the standard of living to which we are entitled. Here are our hands, brains, bodies—We propose to work and serve—We demand—not more and more wages but a fair, honest, and reasonable, share in the comfort, liberty and leisure. Let us be content with nothing less. Let us demand, appeal, struggle without cessation to that end. Where is the money coming from? Money is credit—nothing else and without it is impossible to produce anything to facilitate constructive activity and exchange, is an agent of disservice. "Whatever is physically possible is financially possible." The restriction of credit through the control and manipulation of money has been the outrage of civilization for centuries.

Monopolistic mass production . . . the absorption of money (medium of credit) by profits, resulting in restriction of the means of purchase for consumption . . . the consequent accumulation of products (overproduction) and decrease of employment . . . a circle of cause and effect as certain and malignant as any disease known to medical science. Our vast public debt—largely a mutual obligation to one another—has grown less appalling as it has become decent enough to admit value received and by broad mutual adjustment cut off the payment of tribute in interest to the hands of high finance. The foregoing idea suggests: Discipline in Leisure—Employment of leisure in further education for which all manner of equipment will be provided—Encouragement of original endeavor—Honors for outstanding service and achievement—Assistance in procuring employment—Co-operation with private industry for mutual welfare. Very soon under the stress of circumstances that have plunged the world into distress and indifference be shamed out and replaced by a replication of mutual service that will transcend any example of economic progress known or suggested by our past achievements. In the possibilities for genuine happiness so well assured by the current array of peace are demonstrated by their expansion to and their tremendous increase by the awakening hearts and souls of the multitudes as yet in appalling poverty and servitude, human civilization will register progress that will distinguish it as final analysis from the present refinement of cruel injustice and social disgrace. Much . . . how very much . . . of this poverty and servitude is not confined to the people of these nations now most unfortunate, but is noted in the daily lives of those destined to be the future army of peace? Act in the formation of such a phanton of so-called success so desperately as to transform it into spiritual and social starvation and suicide. Constructive suggestions are invited. Soldier and Civilian, shall we dedicate ourselves to continued service and begin at once to recruit the future army of peace? Act in the formation of such a phanton of so-called success so desperately as to transform it into spiritual and social starvation and suicide.

Should any be moved to send a contribution, however large or small, it will be used 100% to extend the distribution of this booklet. A book that really towers in the economic field is called "An Economic Program for a Living Democracy," the work of Irving H. Flamm, lawyer, of 184 North La-Salle Street, Chicago. Called "a capitalist's approach to a free economy." It presents a rational reorganization program . . . one which will make for social cooperation instead of social warfare. It will lead to an expanded economy and avert expropriation and violence. The book points out, as no other book does, why the people, under the "grab" system, are sunk in the mire of their own blindness, waste and inefficiency. It meets every contender in the economic arena without gloves and will be acclaimed by thinkers of every persuasion. It is, in fact, the detailed exposition of which this discussion is a suggestive preface.

course to the most certain and serene happiness—is found in gratuitous service. All education—all training—all effort that amounts to peaceful progress leads to final and triumphant transition to free service which respects in—which benefits—free service—which in general practice is the realization of the most exalted peace. In early course such a program can become a permanent feature of the national life, precisely as is our great free school system, and indeed, as a logical extension of the same essential idea. The foregoing suggestion is already widely approved. It antagonizes no other constructive and desirable program. It merely suggests a feature of strength for every such activity. Shall we act rather than talk? Movements based on talk are out. We are already tremendously organized. Every working unit prompted by mutual welfare—the Army, Red Cross, Boy Scouts, religious and related activities, service, social, educational, industrial, labor, agricultural—await only the impulse to realize the one great union of service—the best—strongest—invincible. Everyone is an organizer of this great service union. No unnecessary talk—just service. Each who is drawn to share it with you is an organizer to your equal, treat or group. Stick together and share the most certain and serene satisfaction. This great problem will never be solved by word jugglers. It is not a matter of charters, plans, pet panaceas, or statutory stipulations. It is a matter of resolve and action by individuals, groups, armies, following the lead of the best. From the abundance we have produced and made possible let us demand the standard of living to which we are entitled. Here are our hands, brains, bodies—We propose to work and serve—We demand—not more and more wages but a fair, honest, and reasonable, share in the comfort, liberty and leisure. Let us be content with nothing less. Let us demand, appeal, struggle without cessation to that end. Where is the money coming from? Money is credit—nothing else and without it is impossible to produce anything to facilitate constructive activity and exchange, is an agent of disservice. "Whatever is physically possible is financially possible." The restriction of credit through the control and manipulation of money has been the outrage of civilization for centuries.

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rights of labor. Said Lincoln: "Inasmuch as most good things are produced by labor, it follows that all such things ought to belong to those whose labor has produced them. But it has happened in all ages of the world that some have labored and others, without labor, have enjoyed a large proportion of the fruits. This is wrong and should not continue . . ." Labor unionism was bred and born as the offspring of employees. An unwelcome offspring to those who own the means whose perpetuation is thoroughly obvious. No worker ever dreamed of a union before he had an employer. But as the employer saw how his wealth and power could be increased far beyond his own individual capacity by additional labor, he brought more of them together in his service. Here they saw the basis of his success . . . thought and discussed among themselves what was reasonably coming to them and presto . . . labor unions. As logical and irrefutable as the nose on your face. The arrangement, honorably followed, is a vast benefit to both. Since the laborer has no legal claim to the future results of his work from which employers reap continuing benefits, he can't increase wages. But as a worker, the performance of his work is more absorbing than anything else, and since he for outnumbers the employees, the smallest result is increased dependence because of his lack of the right to the naturally increasing results of his work. To all honorable service is due the common success, and no rights or power of ownership can be allowed to withhold its common benefits to the degradation of the veterans of service. When we consider the achievements realized in this war . . . in a world committed to war . . . what shall we do about those who assert that we must expect unemployment and its misery in a world committed to peace and "peace-keeping"? What percentage of the energy and effort mandatory in winning the war will be necessary in winning the peace?

PRELIMINARY We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution for the United States of America. . . . Give us your word. Your huddled masses yearning to be free, The wretched refuse of your teeming shore, Send these, the homeless, tempest-tost, to me, I lift my lamp beside the golden door. —Emma Lazarus From inscription on base of Statue of Liberty. Every life of constructive effort should be crowned with comfort in its declining years. Meanwhile it should be protected from such disaster as would cause despoil and expose to carelessness and crime. Such consideration would stop war.

Should we act promptly or? Is it sufficient to start with? committed to the establishment of a national department of social security and peace? . . . To support every honest peace proposal advanced with the idea of working for the inclusion of fundamentals suggested in this discussion, such as . . . 1. Foundations for the production of the necessities of life, and education therein, to the end that those shall be made available to all of their equivalent in service . . . and the progressive determination of these equivalents. 2. To outline an elemental plan of procedure in the nature of a workers universal union with membership open to all . . . nominal dues gradually to provide a working treasury . . . with departments and standing committees for the pursuit of different definite objectives as the same are suggested and deemed necessary . . . to provide for branches, programs and practical action designed rather toward ends than discussion but including all necessary deliberation. 3. To promote the essential unity and harmony of action among all honorable movements of mankind devoted to the common welfare of the members. . . . Such a purpose may distinguish and sustain itself from its inception by acts of service as its method of propaganda . . . a sort of advertising that will bring results in kind from the beginning and grow in multiplying ratio in a soil and atmosphere such as is now provided throughout the world. Simplicity, honesty, and fidelity are ample principles. In the foregoing outline a sufficient set of action objectives, rules and rituals will quickly be forthcoming. Such action will signalize the call for unity everywhere in answer to the Macedonian cry from the ends of the earth. The late Senator McNary was among the first to approve the ideas here suggested. Please register your approval.

Reader, act at once in sending your endorsement and that of others who will join by continued effort to increase the means of publication and distribution. Each office will indicate such irrefutable evidence of balance on deliberations everywhere. Address: WINNING THE WORLD 182 S. Liberty Salem, Oregon

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