

# The Western Churchman

A Journal devoted to the Interests of the Church of England in Manitoba and the West.

Vol. 1, No. 15

WINNIPEG, DECEMBER 10, 1896.

Price 5c

## PUBLISHERS' NOTICE.

The Western Churchman is published every Thursday. Communications for insertion, and copy for advertisements should be in the office not later than 5 o'clock Tuesday morning, to insure insertion.

Correspondence is invited on subjects bearing on the interests of the Church of England in Manitoba and the West.

Annual subscription, \$1.50 (if paid in advance, \$1). Single copies, 5 cents each.

Matter for the Editorial Department should be addressed to

REV. R. C. JOHNSTONE,

184 McDermott Street East, Winnipeg, Man.

All business communications, money orders, etc., should be sent to

THE COLONIST PRINTING COMPANY,

184 McDermott Street East, Winnipeg, Man.

H. S. WHITE. (P. O. Box 1351) J. J. HOBBS

## CONTENTS.

Christian Socialism.

Western Church News.

General Canadian Church News.

Anglo-Catholic Church News.

Anglican Orders—Canon Gore on the late Papal Bull—Concluded

Varia.

## CHRISTIAN SOCIALISM

This subject is one which of late has been coming very much to the front, and compelling the attention of both clergy and laity in the Church. To many there is a great attraction in the term Socialism; and the attraction, strange to say, derives not a little of its importance from the fact that true Socialism is supposed to teach just what it does not teach. Many men love to hear of the advance of the Socialistic movement, because they think that, under its influence, each man will be as good as his neighbor, that there will be no such distinctions as rich and poor, noblemen and commoners,—that wealth will be equally distributed, and that, as a consequence of all this, there will be an entire freedom from wretchedness and misery. In other words, Socialism in many men's minds, is equivalent to communism. These are the men who are utterly incapable of being

raised from their present unsatisfactory condition by the labors of their own hands, or brains; but who, nevertheless, demand a share of their neighbor's prosperity without possessing any of his ability or industry. They refuse to see that prosperity is in the main the result of careful attention to duty, of doing things honestly and straightforwardly in respect of their fellow-men. They want to get themselves into comfortable circumstances, without even a pretence of fulfilling the requirements that lead to happiness and prosperity. These form a large proportion of the Socialists of the present day; but, such Socialism is in direct antagonism to that of the Divine Master. We have no hesitation in saying that Jesus Christ was, in the best and truest sense of the word, a Socialist. The Apostles and their immediate followers taught the true Socialism. Now, what do we understand by true Socialism? It is a theory of social organization, based upon the teaching of Christ, particularly that which He gave in the Sermon on the Mount. It has for its common aim the abolition of that individual action on which modern Society depends, and the substitution of the regulated system of co-operative action. It does not imply the entire abolition of private property, but requires that the means of living shall be the property, not of individuals, but of the community at large. It means that a man labors under such conditions as shall insure success and comfort, if his work is done in an honest and straightforward way. It means that every man shall consider himself under the eye, and subject to the censure, if not the control of one individual master, but of the whole community. The typical Socialist, of whom we hear so much, is really a Hal of the wynd, who fights for his own hand, and that only. The true Socialist, on the other hand, is one who considers the welfare of the community at large, and the honor of God above all. His Socialism is founded on the purest principles of equity and justice, as these are delineated in the teaching of Christ. The leading features of that teaching may be briefly summed up as a maintenance of the eternal principle of the Brotherhood of Man, based on the Fatherhood of God.

This, in turn, involves three subordinate principles:—

1. The principle of justice, or equal consideration for each. This is not now approximately recognized.

2. The principle of trust in the Fatherhood of God

3. The principle of co-operation, not competition.

With regard to the first of these—the principle of justice, we can say truthfully it is not recognized by the majority of men, whether on the side of capital or of labor. If a man has by industry and attention to business raised himself into what is termed a position of independence, or has inherited that position from his industrious forefathers, he is wanting in Christian morality if he does not recognize the responsibility which goes along with his position. If he be an employer of labor, it is not enough that he give to his workmen the smallest wages for which he can get the work done. Is it not enough that he employ the man that will work the longest day, and discard those who insist on regular and systematic and reasonable terms of employment. It is not enough that he do the lowest in demand that is required of him, either in the way of wages or of time. It is his bounden duty to see that the money which he pays for work done is in just proportion to the returns which he received for the finished article. He is properly speaking, the trustee, under God, of these men's work. As a trustee he has a perfect right to a just and lawful return in proportion to the trust laid upon him; and, when he appropriates more than he is justly entitled to, the community, as represented by the government of the country, ought to have the power of stepping in and seeing that strict justice is meted out to the laborer who has not the power of pro-ov-er, who has not the power of procuring it for himself. This would in nowise interfere with the accumulation of justly earned wealth. There can be no doubt that, as in days gone by, when vast fortunes were made by the oppression of the slaves in the British plantations, even so nowadays fortunes are sometimes accumulated by the capitalist presuming on his advantages, and grinding out of his employees the maximum of work for the minimum of pay.