

### CHRISTIAN SOCIALISM

By the Rev. A. O. Alexander, Mil-  
let, Alta.

So many Socialists seem unable to distinguish between real Christianity and Churchianity, if the term is allowable, or church organization as today constituted. I was a church member, and an honest seeker after truth, long before I became a Socialist. Once I offended an old minister by asserting that "if the devil came to town to present views that would make me think I would go to hear him." Some of us have kept open the door for the Truth in whatever form it presented itself, and to this attitude I attribute my conversion to Socialism.

I have spent ten years in the United States and during that time have been a close observer and student of Sociology, at first hand in rural districts, cities, and mining towns. I find in all these the same or similar conditions, all attributed to, and resulting from capitalism.

Born on a farm I have ever loved the farmer and his life. Nature has a strong call and yet when one sees the farmer and his wife and family working 15 to 18 hours per day, and getting a mere living, while producing that which sustains the life of all, the multimillionaires included, one asks why should the farmers work so hard to feed the often idle and voluptuous rich, who do little but exploit the honest sons of toil.

This condition exists in our cities today though many therein may not have to labor quite so long per day, as do the farmers. Can you not count your friends by the hundreds and thousands who barely find enough to feed and clothe themselves and family, let alone enjoy the advantages of a fair education. These all laboring to produce those productions that swell the profits of wealthy millionaires who live in mansions, faring sumptuously. They flaunt their wealth before their employees, gliding by haughtily in automobiles, not even deigning to notice those who create their wealth for them.

Many in the mining districts work for years, even a life time to secure that which society requires. How few of them dig away expecting to strike pay dirt the next hour, only to die prematurely from exposures, without the end sought attained. How many poor and discouraged assuage their sorrows in liquor, or pull the trigger of the gun and fill the grave of a suicide. Surely, we have something to offer faithful service, and yet in these cases we have nothing to offer. Why should our governments not pay our prospectors and miners, whether they strike pay dirt or not, a fair wage for faithful effort? One is as faithful as another whether he luckily strikes ore or not. It's all a chance anyway, and our governments and society takes no risks, allowing the better able, the laboring men to take all the chances, and bear the suffering and despair. What if the poor miner does strike pay dirt? A wealthy syndicate like the Standard Oil Co., comes along buying his "strike" for a mere song, since they alone have sufficient capital to develop the mine, and the miner gets little, while the syndicate makes millions out of the mine without any of the stock holders doing perhaps a stroke of work or even ever seeing their mine. Not the toiler but the exploiter becomes immensely wealthy, and how does he do it? By taking the products of the laboring class. Whose should it be? There can be but one answer. "He that worketh not neither shall he eat," says the scriptures, and yet he and his family who work not today have enough and an abundance while the workers and their families go hungry, half naked and shelterless.

We who believe in Christianity know that Christ and his true ministers fulminated against this great social injustice, and it was because they did so, attacking the officers of the then existing churches—the synagogues, that they suffered martyrdom. The true prophets of all ages have thundered against social injustice most of all. Not theology but BROTHERHOOD WAS THE DOMINANT NOTE OF ALL THEIR MESSAGES. And when selfishness manifested itself anywhere to the detriment of society as a whole or individuals in particular then was found the true prophets accusing and exhorting to a higher and nobler life of Brotherhood or Love. The Bible Prophets of all ages have never upheld wrong doing. Many of these have done wrong themselves and have suffered the condemnation of the just, man and God. David and Solomon and others reaped the reward of their folly. They are never upheld as infallible guides. All manifested great human weaknesses but any fair-minded reader can realize the Divine Truth of the Spirit made manifest by contrast in the errors of the best of men in the various ages. They received but a part of the Divine Truth, hence revealed but a part of it. In the succeeding ages others added to this knowledge. Even Christ did not reveal all to mankind but sufficient only to help them work out their own salvation. He manifested the true spirit that should dominate all and this was sufficient. Out of one condition comes another, and no one can force clearly far ahead but he can mark the trend of events from a knowledge of the history of man, seeing what he has done under similar conditions. Each age produces its own prophets and leaders according as the need is. But God the spirit of a just world is in His world moving the hearts and minds of these prophets and leaders to change conditions that oppress.

True, material conditions to a great extent are the cause of changes. If there were not such conditions there would be no need for a remedy, and without men's minds quickened and hearts infused with love for their fellow beings by the spirit of Love-God there would be no reforms.

We see the horrible conditions imposed upon Society while many church officers and false ministers acquiesce if they do not directly profit thereby. But is Christianity to be condemned because there are false prophets and church officers? Christianity is not an organization nor a creed. It is a LIFE. It is what Christ came to manifest and establish upon the earth, namely BROTHERHOOD spelled large. "He that loveth another hath fulfilled the law," says the Mosaic Law. "Thou shalt love the Lord thy God with all thy heart, mind and soul, and thy neighbor as thyself. On these hang all the law and the prophets." This is the essence and purport and sum of all the Jewish religion, says Jesus, and such fulfilled meant to a Jew life hereafter. Now what more, or what less does Socialism teach? True it commands us not respecting our relationship to the Creator, but intuitively we feel that the Creator meant each to have an equal opportunity for the enjoyment of Life, Wealth, and Happiness, else we would not be so enthusiastic in advocating it. Our relation to Him who takes the side of the poor as against the rich, who demands for all such equal opportunity must be one of adoration. We Socialists know we should love one another more than we do. That's why we are so anxious to make it possible for each to love the other as himself. We know we do not, except in rare cases do this, but we are making our efforts felt, however weakly, to accomplish this possibility.

Not one of the ministers and false prophets now opposing organized Socialism but admit the awful conditions of the masses. Vainly some of these are appealing for individual conversions to the life taught by Christ. These same know that 95 per cent of all new communicants relapse into their former life rather than be associated with the leaders of the other sumptuously. They flaunt their wealth before their employees, gliding by haughtily in automobiles, not even deigning to notice those who create their wealth for them.

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Glad Tidings to them. We ask not for revenge upon our oppressors. We ask for them an equal opportunity with ourselves. We would share all of life's blessings with them, and we promise them all the enjoyment of the Kingdom of Heaven on earth, to which most of them hope to attain in some future experience, if not now. Let each of the rich ask themselves if they are happy and they will answer, "No we are not happy." I personally knew and have been a visitor at the mansion of one and the wife told us that the rich were not happy and the poor are not happy, and all live in dread of poverty what is this life but hell? It is so inhuman. Then why do the rich oppose the cause of Socialism, of Brotherhood, of Christ? Nothing but an unbrotherly, ungodly fear, born of this, and this we propose abolishing, for Co-operation in the fields of industry, by joint-ownership of the means of production and an equal opportunity for each and all in obtaining the necessities and blessings of earth's natural resources.

We propose estimating the quantity of provisions each of the human family requires per year as well as how many are unable to provide for themselves. Then that which is required will be labored for by all able-bodied persons, a certain number of hours per day, who shall each receive a labor check for each day's wages. This labor check he can take to the public storehouse and receive such equal value for his check as he desires. If he desires more than absolute necessity requires he can have the same by working extra days for extra labor checks. Note that a surplus will annually be provided for as there will be a percentage of loss in certain districts from floods or drought. This will not be hard to arrange, as now prices are fixed upon crop reports from various parts of the world. The Stock Exchanges and Grain Markets make known approximately before hand what the prevailing price of an article will be. For instance the tobacco manufacturers know just what the market annually demands, and they send out their agents in the spring contracting with farmers, for a certain acreage to be raised. They guarantee a rock bottom price for all the tobacco grown by the farmers who sign these contracts. The dealers in grains and other articles know what is needed in their lines, so these can use their intelligence for the benefit of the Co-operative Commonwealth, that each and all may have enough and to spare, without want and war anywhere.

Each shall not be deprived of the necessities for private enjoyment but shall have a home and all needed utensils. That which he must have from the market, he shall obtain from the Commonwealth's Store House, for the Labor Checks he produces.

In all things in which Co-operation is most profitable and most enjoyable individuals will naturally wish to engage. We shall be able to leave this to the times to work out as our principles are accepted and are faithfully applied.

At the present time each manufacturing plant has its superintendent and foremen, and these shall continue though they shall be elected by the workers themselves, to direct their own business of the Commonwealth. There shall be no rich and no poor, for all shall have an equal opportunity to labor and enjoy the fruit of their labor. The able rich shall labor as well as the able poor, or they shall starve.

Our farms shall be co-operatively worked, with superintendents and foremen to direct the efforts of the inefficient and uneducated in scientific farming. The land shall produce several hundred fold more than it does now. But someone says we shall lose our farms, and our personal liberty in that way. Do you enjoy working 15 to 18 hours per day now, when under Socialism one will need to work no more than four hours per day to make a good living? I would rather work with other men co-operatively four hours per day than 15 hours alone and make not half as much. Then I would have from ten to eleven hours each day to study, play and enjoy myself with my family and friends. Under this method I too could learn to paint masterpieces, or develop any other artistic tastes I care to. There would be no such ignorance as is today manifest in the world.

Those engaged in Professional and Technical labor shall be compensated for time spent in gaining such professional knowledge, and shall not be allowed to thereafter charge excessively for their services, all sharing according to effort spent for the common good.

Well organized business today is approximating this system. More and more are the different companies forming into Trusts, which soon join other trusts, each department caring for its own needs, and producing only that which the world requires from year to year. This mill or that is shut down if too much is being produced. So overproduction, waste and expense is curtailed. The sooner the Trusts combine the quicker will Socialism be ushered in and private waste and gain be abolished.

In the outworking of any great plan to be sure there will be abuses creeping in. Many will abuse their positions of trust. But Socialism has inaugurated that in government, which Capitalism under party government has long refused to do, and that is to demand of everyone nominated and elected to office, to hand in at the time of election a written resignation, which becomes immediate.

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ately effective, as soon as a certain percentage of the electors petition it to become so. If the one under suspicion be exonerated by an examining commission he may be reappointed or re-elected, but certainly not if found guilty.

The fact is that the defalcations of persons in charge of the various Trusts amount to many millions annually. Yet this loss is met by the Trusts and an enormous profit turned over to the various Stockholders besides. Though many postal clerks steal thousands annually from our governments no one wants us to return to the private distribution of mail matter. Few indeed wish our children educated by private teachers. The Public Schools are here to stay, and the system has been and will be yet much more extended, in the realization of a common brotherhood, and common necessity.

Government Cables, and Telegraphs, and Phones are asked for. City owned street cars are everywhere a success. Gas and electric and water works are being owned, controlled and operated successfully by the cities and state governments. All the while government education is being provided more extensively in various pursuits of life. Amalgamation and concentration of effort, and co-operation is the development of rational scientific life. War is the result of competition, and nations have learned that such is destructive. We are learning that it is destructive anywhere. We unite to save the destruction and waste. On we go uniting and co-operating till at last all destruction and waste is eliminated and the triumph of society is attained in Socialism, the Brotherhood of man, in the common Fatherhood of God.

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### A MOMENT WITH THE POETS.

#### THE FAT CHURCH.

Two or three angels  
Came near the earth.  
They saw a fat church.  
Little black streams of people  
Came and went continually.  
And the angels were puzzled  
To know why the people went thus,  
And why they stayed so long within.  
—Stephen Crane in the Black Riders.

#### THE HORIZON.

I saw a man pursuing the horizon  
Round and round they sped.  
I was disturbed at this;  
I accosted the man.  
"It is futile," I said,  
"You can never"—  
"You lie," he cried,  
And ran on.  
—Stephen Crane in the Black Riders.

#### IN THE PLACE DE LA BASTILLE.

On a clear day in Paris, walking  
where  
A century ago red riot leapt  
Torrent-like down the streets, I was  
aware  
How far on the horizon rim, there  
crept  
Pale, ominous clouds, and listening  
heard  
Dim, unmistakable, a muttered word.

The thunder's prelude was the tem-  
est's threat.

The hour was bright with sun and  
jest and song  
In the blithe capital, and yet, and  
yet,

The place was Paris and men's woes  
are long;

Sudden, for me, beneath that tranquil  
sky,

The tragic tumbrels, hark! go rum-  
bling by.  
—Richard Burton, in the Younger  
Choir.

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