

who does the work, haunts the business man with the fear of failure, plays the loaded dice of false prospectuses and watered stock." It turns selfishness into a moral principle. It transforms the kindest and gentlest into relentless taskmasters, who drain the last ounce of strength out of their employees.

Competition awakens the worst forms of selfishness, whereas co-operation calls forth the instincts of good-will and solidarity. Co-operation is both moral and efficient.

We should draw a sharp distinction between commercial competition and human competition. Athletes compete for first place. That is the glory of amateur sport. But there is nothing sportsmanlike in commercial competition. Money, not efficiency, is the controlling motive.

Questions—Does the professionalizing of sport tended to lower the moral standards of our young men? Will a professional sport enter the business world with the true aim? Who suffers most by competition—the capitalist or the laboring man?

#### GAMBLING.

Gambling has been defined as getting something for nothing. It is a violation of the principle of giving value for value received. It is one of the gigantic evils of our day. "Gambling leads to vicious inclinations, destruction of morals, abandonment of industry and honest employment, a loss of self-control and self-respect." Gambling undermines the stability of trade and industry and burlesquizes the character of the participants.

Is it not true that the gambling spirit is developed in playing cards? "A fabulous amount is made and lost in cards and other games of chance. Multitudinous sums are lost in private parlors in bridge."

Note.—Can any person form the habit of playing games of chance and never awaken the gambling spirit? Does not the element of chance awaken a desire to eliminate the chance in your own case by some means, and thus breed deception? Are we justified as Leaguers to play for stakes even if it be only coppers?

#### SPECULATION.

Speculation is the risky and temporary investment of money in expectation of exorbitant returns. A legitimate investment is a permanent purchase of property for the regular and limited returns. There are two lines of speculation—in stocks and in land.

Land speculation is based on the principle of the "unearned increment." The increase in value is not produced by the owner, but by the community which gives the land its value. Land speculation is made possible by an unfair system of taxation. To leave vacant land untaxed and tax improvements, encourages the holding of land for a higher price, and limits the amount of improvements. As a result of such a system of taxation, slums grow up in our great cities, and the larger tracts of land become monopolized.

Stock speculation arises out of investment on margin or option. It encourages deceptive means of lowering or raising the price of stocks. When the price is determined by the real value and the dividend returns, then there would be less opportunity for speculation. But every dishonest means is used to corner the market and control the situation. Speculation leads to the watering of stocks and over-capitalization.

Speculation in land or stocks unsettles the financial status of the country. Our present high cost of living and stringency of the money market find their chief cause in excessive speculation. Every dollar that is the reward of speculation and not legitimately earned is a curse to the owner and an injury to the nation. We cannot get something in exchange for

nothing without deceiving ourselves and being dishonest to the other man. Speculation leads to idleness, extravagance and immorality. It saps the moral strength and integrity of the nation, and places the burden and loss on the wrong persons. The people made wealthy by speculation are social parasites, sucking the life and energy out of the working man.

Questions—If we buy a lot for \$50 and sell it shortly afterwards for \$200, is it an honest deal? If so, who should share the profit? Should the community have a share? Will the taxing of land at the same rate, whether used or vacant, help to lessen speculation? Would it be better if the municipality owned all the land within its territory? If we have an industry yielding 12 per cent. dividend, is it honest to double the capital and sell it at the same rate, whether used or vacant, to the laboring man receive that excessive dividend as his share of the profits of industry? Would profit-sharing with labor eliminate stock speculation?

#### CORPORATE DISHONESTY.

Corporations are composed of persons, but when organized for economic purposes they become legally impersonal. Our former conception of honesty was developed under the system of individual responsibility. The new standard of honesty must ask—who owns what is collectively produced? Corporations, organized for economic purposes, are "artificial souls." Many forms of corporate dishonesty are allowed which would be punishable on the basis of personal responsibility. We need a new standard of honesty that places the responsibility in the right place. Corporations have grown up so rapidly in our industrial life that public morals and legislation have not yet become adjusted. Who should be held responsible for dishonest methods of a corporation—the workman, shareholders or the directors? It would be difficult to unite large group of absentee shareholders to oppose a certain dishonest deal. The directors have, therefore, large powers. But they claim they represent the shareholders. Can a small shareholder, who invests honestly, be held responsible for corporate dishonesty? We must put the responsibility where it belongs, and so adjust legislation that offenders can be punished. Crime is always personal, and dishonesty must rest on the shoulders of someone. Through legal incorporation the Government becomes responsible to enforce corporate honesty. It should not be left to the individual investor. A great defect of the industrial system is the divorcement of the industry itself from the group of stockholders and directors. The aim of the industry is to serve the public. The purpose of a group of shareholders is to make dividends. The average shareholders does not care whether the public are honestly served or the workmen receive just wages. All forms of dishonesty—cuts in wages, defective goods—may be used to produce a large dividend.

#### POLITICAL CORRUPTION.

Political corruption may be of three kinds—graft in the purchasing department of Government, tampering with the honor of the men in public office and tampering with the honor of individual voters.

"Graft is the prostituting of public resources, whether of power or of money, for personal or class interests." In a democratic country the indifference of the many voters throws the management of public affairs into the hands of the few. Politics becomes the business of a class that grow expert in the manipulation of public opinion, and the control of individual voters. Crime is found everywhere in the development of public resources and utilities, e.g., railways, telegraph, telephone, water power, etc.

The power to control such corporations implies the right to tax, build up or cast down companies as well as individuals. Corporations, therefore, seek to control legislation and party machinery. They also seek special favors—grants of money, perpetuation or extension of franchises, etc. It is a systematic extortion of the public and the natural resources of the country under the protection of the government.

Which is preferable, to pay a small group of capitalists one million dollars to supply a city with light, water and transportation, or the municipality to undertake the responsibility at a minimum cost to every citizen? Would public ownership in state and municipality avoid this spirit of graft? Will merely public supervision of private corporations eradicate this opportunity of graft.

Every man elected to public office is a steward of public interests in which the ethics of stewardship are applicable. Our present system of capitalism, and the power of money in social life, leave the ethics in public office open to severe temptations to sell the rights of the country for a personal return. To line our pockets in the discharge of public duty is only following the example of the Unjust Steward in Luke 16: 1-13. To-day corporations and financial institutions use every means—bribery, etc.—to control the vote of our members of Parliament.

The form of political corruption that concerns everyone is the bribery of the individual voter. Our democratic form of government rests on the readiness of the ballot. Franchise places upon the voter the same duty of stewardship that is demanded of the men in public office. Franchise is the political expression of personal character. When we place money or other material gain before the free expression of character, we lose social responsibility that rests upon us as part of the social organism. We destroy the very purpose of democracy. Bribery is political suicide. It is the extinction of a self-realizing unit of society. Democracy demands that personality, not money or might—shall be the unit of political strength. To sell our vote means to sell our birthright for a mess of pottage.

Who is more responsible, the one that bribes or the one bribed? What can the Epworth Leaguers do to awaken a high sense of honor and integrity in our young men, so that they will never sell their manhood? What benefit would Referendum, Initiative and Recall have on the problem of political corruption? If a bill must be voted on by the people before it becomes law, will this prevent the purchase of legislation by interested parties? By the principle of Recall, a legislator may be forced to appeal to his constituency for their verdict of his honesty and faithfulness. Will this prevent much bribery and lobbying?

### Realizing the Kingdom of God

#### IV. How May I Demonstrate in this Day the Lordship of Christ?

John 15: 1-17.

TOPIC FOR FIRST WEEK OF AUGUST.  
MONTHLY CONSECRATION MEETING.

Introduction: In the May, June and July topics under this theme we discussed respectively the Kingdom of God, the Fatherhood of God, and the Saviourhood of Christ, and our relation to them. In our topic for this month, "How may I demonstrate in this day the Lordship of Christ?" we have suggested the militancy of the Christian life. To hold a belief or conviction is good, but in the final analysis the test of the validity and value of that belief lies in this, how much does it contribute to the unity and totality, the fullest development of one's life, and, indeed, of