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An Ideal State.

"The Socialism of to-day dreams of an ideal social state, where exact and universal justice will be done; a state of universal prosperity, where there is no unnatural wealth and no helpless poverty. That is a Christian ideal. Every man who accepts the philosophy of Jesus ought to pronounce himself to that extent an ardent Socialist, but that state of human society cannot be brought about through political parties and campaigns. It can be brought about only by the regeneration of the human heart. The idea, therefore, of modern Socialism as being brought about by political agencies is the wildest and most irrational dream. That ideal will be reached and become a sublime reality when the world accepts Jesus in fact and not in a half-hearted, unintelligent way, as is done now. How could there ever be such a thing as social or political injustice to a human being on earth if men sincerely and honestly accepted the doctrine of the Golden Rule?"

The above is from a sermon preached in Milwaukee on Christmas Day by the Rev. Sherman P. Young. And we should like to ask why men do not "sincerely and honestly" accept the doctrine of the Golden Rule? Leave out the workers, whom the preachers usually preach at, and consider the business men from which class pillars of churches are secured. Why don't they observe the Golden Rule? Why do they bribe councils and legislatures? Why do they sell adulterated goods? Why do they dodge taxes? Why do they fill their factories with woman and child labor? Why do they water their stocks? Why do they gamble in the stock exchange to get wealth away from others? Why do they fight the union and its efforts to secure living wages and better citizenship for the working class? Why do they sell goods under false representations? Why do they give short weight? Why do they practice business deception? Why do they say there is no sentiment in business? Why do they say that in business it is every man for himself—and the devil take the hindmost? Isn't it because there is some strong, compelling motive back of life and conduct under the capitalist system? If all the preaching of the Golden Rule these hundreds of years has only resulted in unscrupulous and dishonest business lives, in wolfish neck and neck struggles, in the crushing and exhausting of labor for profit, doesn't it show that, much as people would like to be good, they secretly feel that they cannot afford to be? If goodness of conduct can only be brought about by the regeneration of the human heart, where is the result of 2,000 years of preaching? It simply shows that that preaching has been against the stream instead of with it. And no wonder, when that stream gives forth the immoral song of capitalism that competition and strife make for individual well being.

The Social Democrats are "irrational dreamers" enough to say: Change the system of competition to one of co-operation and mutual good will and brotherly love! Change the system so that it will pay to be good instead of paying to be bad! Man is naturally good. He hates to skin his neighbor, or to live by sharp practice, or rent, profit or interest, or by exploiting the labor power of others. Let us make goodness possible, and let the Rev. Young help us to get people to want a new system.—The Vanguard.

Socialist View of War.

Socialists, the world over, are uncompromisingly opposed to war. One of the prominent planks in the platform of International Socialism is a demand for world peace.

The false patriotism which capitalism and militarism put forth as a pretext for war is seen by the Socialist to be but a means whereby these interested classes reap profit from the blood of the masses. With the spread of Socialism this disguise will be torn off, and the common people of all nations will see clearly that they have everything to gain and nothing to lose by abolishing capitalist rule and substituting therefor a world-wide federation of peace and good will. Our great Italian comrade, Enrico Ferri, thus states the Socialist view of war:

The aim of war is robbery, and murder is its means. Here is the positive truth affirmed by the Socialist doctrine of economic determination. The Russo-Japanese war is its brilliant confirmation.

Why do Russia and Japan make war?

The soldiers—that is, the Russian and Japanese workingmen—kill each other through a physiological automatism; they are pushed; they kill and die: that is all.

The military chiefs go to war because it is their trade—to make their career, to win honors and money. "You are badly fed and nearly naked," said Napoleon Bonaparte in his proclamation to the French army at the beginning of the Italian campaign. "Well, I will lead you into a rich country, where you will find glory, honors and wealth." That is clear enough, it would seem.

But the Russo-Japanese war was not decided upon either by the soldiers or by the military chiefs. The capitalists, the proprietors, the contractors and the bankers are behind the curtain.

Why is there war? Only because they want to steal Manchuria and Korea. And they do not even conceal this robber aim. They add, naturally, the necessity of defending their own commercial and industrial development. But the simple and common truth is that they want to steal, to steal territory, to steal personal wealth.

And when the brutal fact comes to confirm so conspicuously the Socialist truth that the aim of war is robbery, and murder is its means, is it possible that there is a single Socialist, a single man of good sense, who is not against war? While the pacifist and the good-hearted man limits himself to a protest, the Socialist adds the work of propaganda, and exploits the brutal fact, to root more and more in the brain and heart of the workingman the hatred of wars, and that they must not march to kill and be killed for the profit of the capitalists, who stay at home and care only to reap the spoils stained with the proletarians' blood. Spoil and death—double advantage for capitalism.

The thing is so evident, as I write these lines, here in Paris, in the midst of the nationalist campaign in favor of "Holy Russia"—the Russia of murderous Tsarism, for every human creature that thinks freely—I believe that the French people will never be pushed to march for the Russo-Japanese war. It will not march, this noble proletariat, because the spell is over. The truth is here evident, irresistible: the aim of war is robbery, and murder is its means.—Id.

The Gospel of Wealth.

It is the gospel of wealth, corrupting and destructive. It cannot be finally successful, for it violates divine justice. Its teachings are professedly material. No grand moral idea underlies it.

We are moving we hardly know whither. One thing is certain—the ultra individualism of the past is doomed. Whatever the future brings forth, the voices of the social prophets and economists will not have been heard in vain. There is some truth in the phrase, "We are all Socialists now."

To the observant and thoughtful it is apparent even in our own country that great numbers of thoughtful, conservative, hard-working men are burdened by the problem of existence. Is it not a fact that the government of these United States is on the verge of rebellion and revolution, they ask? Are the people, from the Atlantic to the Pacific, not feeling the spirit of discontent more and more, because in the midst of abundance there are countless thousands almost naked, starved and frozen to death by the power of a few men who live by avarice, greed and injustice in luxury, while the God-given rights of the people are trampled in the dust.

Some days ago it was publicly stated that in New York City there were over 100,000 unemployed, and 50,000 children who, every morning, went breakfastless to school. With such facts confronting us, it is the duty of the priesthood to point out the dangers that threaten human society and every form of government that loses sight of the Fatherhood of God and the Brotherhood of Jesus Christ.—Rev. Father Ducey, St. Leo's Church, N. Y.

"Girls almost Slaves" is the heading over a New York telegram printed in the Kauses York Star. It tells of the violation of the child labor law in New York, citing the cases of two little girls—one 13 and the other 14 years of age. The girls had worked 68 hours in six days, for which they received \$3. One of the girls was fined ten cents for talking during working hours, and two cents for being five minutes late one morning. No slave master was ever able to secure labor so cheaply.