

PLEA FOR STATE SOCIALISM

More Reasons Given Why People Do Not Go to Church.

Why the Masses Don't Go to Church. Editor Journal: This perplexing problem has vexed the righteous soul of many a sincere, and, we believe, honest preacher of the gospel, and provoked almost endless discussion. General William Booth, the founder and leader of the Salvation Army, in his instructions to his officers, lays down this rule. "That it is useless to try to preach salvation to a poor, starving, half-naked outcast. He must first be fed and clothed, and then he is in a favorable condition to receive the message, and that he is right, is amply attested by the phenomenal growth of the Salvation Army throughout the world. That there is a great basic principle underlying the above statement, to which the writer earnestly desires to call the attention, if possible, of all religious teachers and Christian workers, and which seems to be entirely lost sight of, or overlooked, namely: The conditions and environments under which we live must be equitable and right to all classes before the masses will go to church and receive the gospel. First make the material conditions right, and then the above problem will be solved. That they are not right no honest man who has given the matter any serious thought will deny. For example let any business man attempt to conduct his business according to the golden rule and Christ's command, "thou shalt love the Lord thy God with all thy heart and strength, and thy neighbor as thyself," and he will become bankrupt in a very short time. The fact is his business flourishes and expands in proportion as his competitors are forced out of business, and this is true of nearly avocation in life, to a greater or less extent; even the pulpit is not free from it.

This struggle has become so rapidly intensified in recent years that it has now become a serious problem to many of the laboring class, how they are going to keep body and soul together, and those dependent upon them. Although they may work hard from early morning till late at night, when the opportunity of employment offers, which is often uncertain and hard to be found. The people of this country are rapidly awakening and are thinking along these lines, and are thinking as they have never thought before. They know things are not right, and are inquiring the reason,

to bring out this thought more fully, we quote what Mr. C. E. S. Wood a prominent gentleman and well known lawyer of Portland said on this subject in a speech delivered at a banquet recently given at the Manhattan, New York, club, for which he deserves the of every well wisher of this country for his courageous utterance: "Look at the great fortunes of today, are they made by ability? The great mass of men have difficulty to keep body and soul together, and some other men have unthinkable fortunes. Can we say that the mental powers of the few are as superior to those of the many, as the riches of those few are in contrast with the poverty of the many? I believe it is not natural. The pressing, palpitating thought among the great mass of men on the west coast is that somewhere, somehow, there is a great wrong that causes some men to have a super-abundance, and other men not enough to live god lives, although they work with all their might. And I want to say that this thought is going down to the foundations. It is going down to the roots; men are asking themselves why it is that some few human beings are accorded the right to keep all others from the use of the land. Why it is that persons who call themselves owners are permitted to lay claim and keep idle great stretches of country, while other men are forced to compete with each other for a living. It is not right. He further pointed out the cause of the whole evil to be that of "privilege," which is the key-note the whole situation. The report is, had a bomb exploded in their midst, those plutocrats which composed a large portion of the audience could not have been more startled than they were when these bold words of warning rang through the banquet hall, and the only correction we wish to make in this statement is that this thought is not confined to the west coast alone. A prominent Republican newspaper takes the same position in its argument, that privilege and special legislation are the cause of the colossal fortunes on poverty of the masses on the other hand.

We quote some of the statements from the article: "When this government was formed class distinctions, according to present day standards, were unknown in America. Now we are formidably confronted with the evil of legal privilege. This evil has produced after its kind inequality of wealth. By means of unfair legal privilege mighty forces have concentrated in single individuals. Those individuals have followed the letter of the law and cannot be reached by judicial means. But they have violated the conscience of the law, inequality of social privilege and wealth is ample proof. It never was the intention of the framers of our government that this should be, nor does it

comport with justice that this should continue." Continuing it says: "In giving legal privileges the United States sets up a nobility of wealth, which may be dominates the industrial forces of the a greater evil, than the nobility of royalty, since the latter is only nominal and titular whereas the other nation. It may seriously be doubted the one hand, and consequently the if the colossal fortunes of the present day millionaires could have been accumulated without special legislation. Government is organized to compensate for natural inequalities of men. Its aim is to distribute the powers of citizens, so that the stronger may aid the weaker. Hence we have the doctrine 'All men are created equal.' Today we find all this has been reversed and the weak are held up and made to bear the burdens of the strong." J. B. SMITHESON. (To be continued.)

A Life on the Ocean Wave. By Epes Sargent. Says an exchange: Epes Sargent was born at Gloucester, Mass., September 27, 1812. He was one of the editors of the New York Mirror, and editor for several years of the Boston Evening Transcript. His play, "The Bride of Genora (1836), was performed with success, and was followed by three others: "Velasco (1837), "Change Makes Change" and "The Priestess." He published "Wealth and Worth," a novel, in 1840; a "Life of Henry Clay," in 1845, and a memoir of Benjamin Franklin; "Songs of the Sea," poems, in 1847; "Antic Adventures by Sea and Land," in 1857, and several works on spiritualism. He compiled a "Cyclopedia of English and American Poetry," published after his death. Mr. Sargent died in Boston, December 31, 1880.

A life on the ocean wave,
A home on the rolling deep;
Where the shattered waters rave,
And the winds their revels keep!
Like an eagle caged, I pine
On this dull, unchanging shore;
O! give me the flashing brine,
The spray and the tempest's roar!

Once more on the deck I stand
Of my own swift-gliding craft.
Set sails! farewell to the land!
The gale follows fair abaft.
We shoot through the sparkling foam
Like an ocean-bird set free;—
Like the the ocean-bird, our home
We'll find far out to sea.

The land is no longer in view,
The clouds have begun to frown;
But with a stout vessel and crew
We'll say let the storm come down!
And the song of our hearts shall be,
While the winds and waters rave,
A home on the rolling sea!
A life on the ocean wave!

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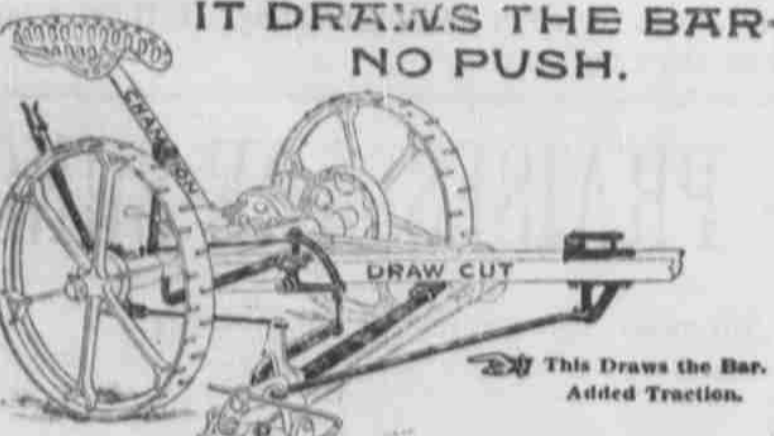
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