



CHRISTIAN
DEMOCRACY.



P R E F A C E .

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The thinking and practical American Nation is so familiar with Democratic institutions and principles and also the political history of Democracy, that only a brief discourse is necessary of the ideas and argument embodied in this treatise. "Christian Democracy."

As all things are a Unity in their relation to each other, so also is the description of all things a Unity or a Universal history ; that is, one subject leads into another so that if we should keep on reasoning, we would at last explain everything in existence.

Similarly the political problems may also be considered in their relation to all Nature, with a view to determining the laws and operations of the social and individual life of Man.

But with the American people whose fundamental principles are settled or definite, we need not go into the philosophy of all things to determine the existence of God and the Moral Economy of the Universe.

The American people believe in God. In a Unity of Nature. An Ideal and designed Creation and a destiny to this Life. They also believe in the Divinity, the mission, the prophesy of Christ. Now then from this foundation let us reason and try to solve the problem of Christian Democracy.

Yours truly,

ALBERT DENSER.

Christian Democracy.

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INTRODUCTION,

By the logical study of the problems of life we attain the fundamental principles of Society and its government, and the further conclusions which we arrive at are, that if this life, or our individuality is not enduring forever and if the Ideals of our life are not progressive, if we have no destiny beyond this life then it logically cannot matter whether we have a policy or method in our individual and Social affairs, and consequently then religion and government have no real foundation.

But when we have determined the origin, the being and destiny of life and individuality, the Unity and economy of all things, the laws and operations of the Universe, then we are prepared to continue these studies more specifically into the Social domain and discuss the great questions which are at present agitating all thinking and inquiring minds.

When we have the conception of the fundamental character of all things as being Life and Moral, then the science of Social Economy becomes a science of Life and Morality also as a consequence.

Then all Social matters must be decided according to Moral principles, and the policy of our lives must be in harmony with the whole Moral and living scheme of the Universe.

This moral and universal study leads to the sublime conception and logical deduction that the Moral crown of the Universe is the mission and teachings of Christ. That he is the compass and prophet for all mankind, thus this logical product is a grand victory of Reason, establishing Christ's Divinity and mission.

The problems of Society thus resolve themselves into the problem of Christianity, of christian life and order, individually and Socially in every day industrial affairs and in political government.

Thus, Christ stands forth as the ruler of the world, his teachings and his mission are the law and guide to mankind. The Brotherhood of Man and the Fatherhood of God are the foundation stones of the social structure.

Christ taught Love and Brotherhood, these principles are the foundation of equality and Democracy. Thus Democracy has its being in the moral and not merely in the peoples rule unconditionally regardless of right and wrong. Democracy resides in the people in their Divine capacity, in their Christian Characteristic, thus true Democracy is divine Democracy.

There is also a form of Democracy so-called that is not Divine, this is base-selfish, antichristian, it is the political and social policy based on the religion of Cain.

This illusionary Democracy with its unjust social conditions presents many problems of reform and of social reconstruction, problems of attaining the true Life, the true Christianity, the true Democracy or the true Government.

The question suggests itself. Wherein does the true and the false Religion and Democracy consist? We must first find the error to remove it.

The correct policies of life are the Ideals of Love, Harmony and Justice, which spread and branch into all phases of human activity, pervading all our doings with the fundamental noble principle of Christian Brotherhood.

Now we must determine what constitute the errors of the present supposed Democracy and the present Christianity, that is, as Christianity and Democracy is at present conceived and practiced.

It is commonly held that we now have a genuine Democratic government, at least in fundamental principles, and it is also held that the present industrial affairs and forms and doings of man are in harmony with Christ, that we practice true Christianity. True Christianity has no errors nor has true Democracy, but, we may have an erroneous conception of them and thus a false Christian Religion and false Democratic government results.

We could here go into this subject deeply, but it can all be explained quite simple. Christ taught Love, Harmony and Justice, The true Life therefore consist in absolute conformity to these principles; and the false life, the false state, government and politics consist in not truly conforming to Christ.

There is a deep-seated belief in Christianity and Democracy, and we try hard to persuade ourselves to conceive that we have the true Christianity and Democracy, that is, as to our practice of them, we sincerely wish for these Ideals, and it is very painful and discouraging to think that we may be on the wrong road or in error in respect to these fundamental affairs.

But that we are in error in some way in our Democratic and Christian conception is certain, for the real Christian and Democratic principles do not prevail in all our Social governmental affairs. Do we really conform to the unselfish, the love for all as Christ commands? Christ commands that all men love each other, but it is certain that Social love or Brotherhood cannot prevail under present selfish Social conditions. Should we love all men? It is a deep problem. Christ commands it, his wisdom is trans-

endant and divine, but there are and must be conditions under which the rules and teachings of Christ are possible of realization, and logically it must be this sense in which Christ speaks, that we should live together in such a way, or under such conditions, in harmony and justice, that we will have peace and love, a Brotherhood.

This subject resolves itself thus. First, that men must be in reality Christian, Democratic, Altruistic in spirit; this then presents the Emotional and Moral part of the problem. Second, comes the Intellectual part, the insight into the economic operation of our social institutions. The study that determines whether our institutional forms really conform to the fundamental order and Divine Ideals, for we may be ever so willing to do right and wish for the millennium and aim for the highest and beautiful ideals, yet there may be obstacles that prevent us in reaching the ideal, the divine destiny, the true christianity and democracy.

The principle obstruction to democracy and christianity is the base-selfishness, the antichrist spirit.

The tendency and influence of antichrist results in forming social laws and institutions that are to the interest of the base-selfish, conditions that mar and destroy the high ideals of the unselfish.

The inequitable and unchristian conditions either result from the base-selfish motives of the cunning and bad, or they result from a misunderstanding of the workings of certain institutions and principles on the part of the people, who are thus in error although at heart they are honest.

GOVERNING PRINCIPLES.

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In the investigation into the errors of our governing institutions and their reform, it is here only necessary to consider the fundamental errors of our most fundamental institution, for so long as there are fundamental errors then the surface remedies and reforms will not cure our Social and human iniquities.

As we do not at present have the grand Ideals of Life, of Christianity and Democracy, we must examine our fundamental institutions and principles to find in what manner they are lacking, or in harmony with the principles of Christ and of Democracy.

The most fundamental Social institution is that upon which we rule human affairs. At present the worlds rule is in a great measure based on the majority system; and it is thus considered as popular government. As Democratic principle, it is considered as the principle of equity.

Now then is this correct? Is majority rule really in harmony with equity, the Brotherhood of Man and the Fatherhood of God? Are the motives and Ideals involved in the majority system in exact conformity with the Divine Moral order? If there is here an error then it is all-pervading throughout the whole Social structure.

The current Idea is that Democratic rule must be operative as at present through majority rule; is this strictly logical?

We know this much very clearly, that under our present politics the base-selfish motives, tendencies and ideals have all opportunity to assert themselves and become expressive and dominating.

We cannot avoid this investigation into our institutions though it may be a severe shock to our ordinary idea of peoples rule to question the majority principle.

The present Idea is that the majority system conforms to equity, to the Brotherhood of Man, but here is certainly an error. We commonly say majority rule is the rule of the people, this is not definite enough our political parties are the people, but as only one party can rule at a time then the rule of the country is at no time the rule of all the people, an equitable political system must include all men simultaneous and permanently, merely an equal freedom to be active to gain the power to rule is not a perfect equality, it is far from ideal. Our majority system presents a great fundamental error, and because of it we have not the true equity, the true Democracy and the true Christianity.

Men are subject to the law of necessity and selfpreservation, men must exist and if they cannot attain a living peaceably and in social harmony, then they are compelled to compete, even fight, struggle, cheat and hypocrite for it, and as the institutional economy of our present government is such that the needs of man are not provided for on a fundamental moral system, (and the majority system is not moral) therefore are all men forced by selfpreservation to enter the political fight for supremacy, by political competition, by any and all means foul and bad, undemocratic, inequitable and unchristian. The result is the present unequal Social status, the demoralized conditions of the people, the horrors of war and every conceivable misery and human woe.

No we have not the true Democratic governing institutions, for what is wanted is an equal Social status and condition, these we do not realize from the present majority rule system.

Under industrial and political competition as at present, the law of love and harmony cannot prevail, nor can the Brotherhood of Man, and the Fatherhood of God become a despotism and Christianity a mental slavery.

It is around these points of political competition and strife where the great social errors lie and where the reform must be made.

The form of social rule that is here to be introduced in place of the present majority rule must conform to the principles of Democracy, of Christianity, of the Divine, of Love of Christ, the moral order.

Christ is the father of Democracy, he gives us the principle of equality for he teaches the fatherhood of God and the Brotherhood of man, he gives us the fundamental law of society by his command of love and equality.

Under the majority rule, Equality and Love are not possible of attainment or practice. The individual Will, as a force in government is egotistic, base-selfish, its motives and ideals have not as yet resulted in an Ideal Civilization, and the prospects are, that it will drift the human race to destruction.

But aside from our selfishness, if we were inclined to grant equity to all men, we may still at times be unable to agree as to the moral and equitable administration of government, though we accept the Moral basis of Christ as the fundamental law and policy.

What then should be the method by which the laws are to be enacted? And what is the method by which the legislature is to be selected; further, what is then the method of selecting all government officials and public employes, according to Christian equity?

EXAMINATION AND LOT.

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I believe that the most practical policy is to describe this subject briefly, in order that the mind can form a clear idea of the principles and propositions involved in this subject of political reform.

There is at present a system of determining the ability of public employes by Civil Service Examination and there is also a principle in force of selecting Jurymen by Lot, at least in a measure. These two methods combined of selecting public officials form a perfect system in harmony with equity, for under the Examination and Lot system the selfishness of man has no way to be operative in the selection of public employes and officials. It necessarily must result in good government employes and officials.

This is only a general outline of what may be termed the Examination and Lot system. Much argument can be made for and against this Idea, but this discussion will do good as it will help to solve the problem.

The reader may by this time be wondering how this Examination and Lot system will operate. Let us say that a public official is needed, a Mayor of a City for instance. First, the proper Authorities will inform the public of this fact, appointing a day and place for receiving applicants to be examined for said office. A day is also set for the drawing of Lots for the said office. We will say one hundred capable men come forth to be examined and some eighty of these successfully pass the examination, then it naturally must be decided by Lot, which one is to have the office, there is no fairer method, equal to all, this is

not a lottery to the people but it is somewhat of a lottery to the applicants for public office, but it is perfectly fair and practical.

Is not this proposed system of Civil Service Reform a great improvement over present political methods? First, it is simple and practical, it is fair and equitable, which makes it Democratic and Christian, there is here no strife no political corruption, no bossism, no partyism, no enormous expense, no political excitement, the people arrayed against each other. What use or good is all this great political makeshift of electing the President, or the Governor, or all the other office holders? Even if the present majority system were clean from corruption and humbug it is intrinsically and economically wrong it involves a wrong moral principle, no equal status of the people can result from it, it is logically related to base-selfishness, this is proved by the fact that the base-selfish, the designing enemies of mankind are in favor of the present majority system.

It is a great delusion to imagine that the people rule the Country by the ballot as at present. It is only the rule of one party at a time, and a faction within the successful party; and even a single individual, a political leader or a capitalist that controls a faction, through it the party and the Country.

No, at present the people are merely voting slaves, and at the same time voting Autocrats over each other. No, we are not political equals. Are we political equals if we win and the other party loses? Do we both rule? Is not this kind of political equality an absurdity? No, upon a selfish political system we are not equals.

Thus far I definitely claim that this Civil Service Reform is the only way of correctly settling the question of good Government, but there is here a further problem involv-

ed, it is the selection of the legislators and the method of enacting the laws by the legislature by an other principle than the majority system.

UNANIMITY.

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Without majority rule how will the legislative enactments be decided? There can be only one other parliamentary method, and that is the principle of Unanimity.

The only basis on which all men are equal and on which they can enjoy perpetual rights to freedom and liberty is upon the Moral standard, Social matters can only be equitable to all men, as men and human affairs conform to Moral principles.

Majority rule does not necessarily decide anything equitable, the majority may be right at times. Social affairs must be settled right, or Morally, just as Religious or Scientific matters are decided according to the principles of Religion and Science. It would be ridiculous to take a vote to decide a mathematical or Scientific problem.

But then the question arises. How will we be certain that we have attained the final correct solution of a question in the legislative halls? Though we may be honest and imbued with the spirit of Brotherhood, we may at times fail in our attempts to decide social questions on an equitable basis.

As the legislative body is not to decide any questions by majority and still as each legislator is concerned in the

deliberations and final edict of declaring legislative measures as the laws of the community. How then will the subject be decided; suppose there is a split or faction in the legislature?

This could be arranged in this manner. If unanimity should be impossible on any question, the question then could be laid aside for a while, or it could be discussed in other respects until Unanimity is attained. The Unanimity may not be an absolute infallible guarantee of correct solution, it is far more probable that a question will be decided correctly by Unanimity than by majority.

We have the deduction thus far that the Unanimous principle is the only parliamentary principle which presents an equitable public government or Democracy, and that the right law of governing is not the individual Will of the people, but the Moral law as preached by Christ in his command of Brotherly Love.

Thousands of Social questions are easily decided by Unanimity and in time the Moral progress and enlightenment would lead to the settlement of all questions on the unanimous principle. This is the best that Mankind can do. There are many details to this system, and bad men can do it harm, but it is morally correct and the best that can be done in governing the World.

Of course thousands of Men will clash with this system by their selfish natures. They prefer the present political system by which they can fight for and take the majority, and thus rule for their private advantage at the Moral and material expense of their fellow men.

Now then this must here be distinctly understood that this legislative reform is proposed in a fraternal sense. It is full of problems that must be decided by the best thought of the world, it must be experimented with in the legislative halls.

PARTY REFORM.

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So far as this proposition is concerned, of changing our political system of selecting our public employes and officials, I contend that it is practical, that it is a great reform, that it is almost theoretically alone demonstrable, the beneficial changes it involves are so great and important, and so easily comprehended, that this part of this treatise may now be considered as solved.

The subject of Unanimity of parliament, though it is in theory correct, I would not present in the sense as a solution of the problem, but it contains much material for the earnest and honest consideration of all men, theoretically it is correct. All reforms must be gradually accomplished, both in theory and practice. In this sense I present these Ideas and not in an egotistic or demagogic spirit,

Now we come to a further subject in connection with this governmental reform and Social Economy. This is the reform of the political parties, their organization and methods.

If we adopt the Examination and Lot system of selecting public servants, then no political party would be necessary to nominate candidates for office, no elections, and no political agitation would be needed, no political leaders or bosses, no corrupt politics, no turmoil and expense as at present.

With some alterations in the routine, the duties, the powers of certain offices, the Examination and Lot system would be applicable to every office in the Country, from the President down to the smallest office. In every department of government, Executive, Judiciary and even Legislative the principle could be applied.

Political Parties would become abolished as no party would be needed, to elect officials and legislators, thus it would become rather more a question of party abolition than party reform, still as we have the present political system, and it, as the only means to accomplish these proposed reforms, and even if this political reconstruction would take place in as rapid order as possible, it would still be perhaps a generation before its present form would be abolished. Therefore is the question of party reform of great importance as a means of accomplishing this governmental reconstruction as proposed in this treatise.

Similarly as the government reconstruction, so may the political party be reconstructed. The political parties may adopt the plan of selecting their party officials by Examination and Lot, also their delegates to the party conventions and above all their party Nominees.

Further the deliberations and party councils may be conducted on the principle of Unanimity.

If the present political parties will not progress on this line of reform, then even the subject of organizing a new political party may be considered.



CONCLUSION.

Christ is the Father of Democracy, the Brotherhood of Man. Our public officials are but servants to God and his people, they are not rulers, they are but Divine Agents.

Under no religious system of the World do we see such tendency to perfect Democracy as under Christianity. The completion of Christianity will be the completion of Democracy,

In this scheme of Democracy according to Christian principles, the people will have a perfect initiative in all governmental affairs, even far more so than under the present so-called Democratic government.

Altho the public officials and legislators are not elected as at present, they are selected by an equitable method, equal and Democratic to all, the examination of the public officials will determine the status of the applicant in every respect. Mentally, Physically, Intellectually and Morally, Every particle of this examination system can be watched by the people, but the present politics goes on like a conspiracy against the people.

The people will have the Initiative in legislative affairs, the people will by petition present their wishes to the legislature, the legislature will consider the peoples voice in a Judiciary capacity, the people will not be trifled with as at present, and if the legislative answer to the people does not satisfy, then the people can always repeat their petitions to the moral legislative tribunal. Is not this an equitable peoples rule?

The perfect Democracy being the reign of the Moral, the law of Love, the law of God, it then will be the Millennium, the golden age, when this life will be a harmony,

when all things base and bad will fade as the mist, no more wars, no more poverty, no more tears and woe, no more strife, when toil will be a pleasure and death like lying down to pleasant dreams, when all hearts are filled with joy and spirituality, Faith, Hope and Love, and the mind of Man conquers all problems, when all this world will be poetry and beauty, then the grand old flag the Stars and Stripes will wave over a Divine Nation.

Hail to Christ and his Democracy.

Suppose Christ came back on earth to rule, his policy would logically be in harmony with his former mission on earth; how then would he rule? Would he have an Army, a Navy, a militia, a police force, fortifications and arsenals? Would he rule by force or peace? Would he repeal his former command of Brotherly Love? Love which results in harmony, justice, peace, prosperity and progress? This argument may be regarded as absurd and to sentimental; may Christ be regarded as to sentimental? who is greater and wiser than Christ? Does Christ repeal his words? Christ had this to say of his own teachings. (My words shall endure forever.)

I definitely contend against the majority system; as unchristian and undemocratic, and no man on earth can prove the majority system as Equitable and Moral and Christian, and the best possible form of government for mankind.

We derive the Moral from this study. That all our human affairs are to be viewed and decided on the Moral basis. Business affairs and politics are not beyond the realm of the Moral its duties and rights. What use is a Religion or Christian principle if it is not applied in our political and industrial affairs? What was Christ on earth for? Is Religion and the Moral standard only to be applied in an indifferent manner? Are we to understand

the religious teachings, as the gospel of Love and Justice and the principles of business and politics as leaning to selfishness unto baseness? No, Religion, the Moral law, and the Divine Authority of Christ are and must be the foundation to all human affairs, on this policy and principle the Christian Democracy will be realized. On this principle the world will progress, and mankind reach its ultimate Destiny.

