

There was one point, however, that the reverend writer and I are at one on, and that is where he speaks of the persistent efforts of Socialists to ignore the spiritual aspect of the question. That, sir, is unfortunately only too true, but alas that it should also be true that as a rule that great and important body known as the Church just as persistently insists on men confining their belief of the spiritual side and to have nothing to do with the social side of this very grave and important matter.

Now, sir, I would like, with your permission as a layman, who although not of the same religious communion as your other correspondent, yet am a humble follower of our jointly Divine Master, and who at the same time have devoted a good deal of time and study to the social conditions of the present day, to ask for space in your columns for some of the conclusions which I have come to regarding this great controversy.

In the first place then I came early in my studies to acknowledge the fact that our Divine Father for his own purpose created man in his own image, and by so doing gave us a dual nature, a spiritual as well as a social one, and because of that gift clothed us with a very grave responsibility, namely, the responsibility of seeing to it that those two natures run so truly in parallel grooves as to produce what the Father intended, a perfect man; that such a blending of the two is indispensable was, I think, fully exemplified in the story of man's first act of disobedience. God said there shall be a certain limit to your knowledge and understanding of My purpose and will regarding you. Man said, not so, I will know all, and the result was as it has been ever since, and as it will continue to be to the end; sin and sorrow became the lot of man, and all through the ages it has been so. Man made laws set up in opposition to those of God. Take for instance the Divine pronouncement in the beginning (and which is to this day unrevoked). The earth is Mine, saith the Lord, and the fullness thereof. In opposition to this what do our land laws of to-day say. The individual or corporate body as owner of a piece of land under a grant from the crown is able to say, this land is mine, to have and to hold forever, to do with as I may please, to use or leave out of use, as it may seem good to me, no one daring to make me afraid. Can we for a moment continue to believe in God and to believe that I as an individual should have the legal right conferred upon me to say to my fellow men, you shall not use any part of God's heritage until you have paid to me tribute for such use in the way of rent, as the land laws which gave me possession of the land gave me also the right to say this land is mine and mine only, and can only be used by you my fellow-man according to my will and pleasure.

Now, opposition to the existence of our present land laws is a fundamental principle held by all Socialists, while strange to say, we find the Church as constituted to-day, one of the strongest champions of their continuance. I, as a Socialist, believe that the titles under which communities to-day hold lands and bestow them on individual holders, are wrong, because in tracing back their claim to ownership, it is invariably to be based upon either fraud, dishonesty or force. Now while a Socialist, I am also a disciple of the Christ, the keynote of whose doctrine is contained in the one word Love, and to me any association of the principle of Love with our laws relating to land and our disposition of it seems to be absurd, and not only absurd, but unjust and evil.

Then again, as a Socialist, I believe that when God created man He created him with the end in view that no matter what the color of his skin, no matter what part of the world he might be born into, no matter whether rich or poor, of being brother to his fellow, and the term brother is here to be used in its broadest and most divine sense, not as our man-made laws teach us, to use him as our prey to be taken advantage of and exploited at every turn, for that is really what our up-to-date business methods of dealing with our fellow-creatures amounts to. This we have carried so far as to have adopted as a standing business axiom, that

there is no friendship in business. Yes, if the term brother is to mean anything, it must mean a universal brotherhood, else the belief in a universal Divine Father must be set aside, and if universal brotherhood of man, then we must of necessity admit his right to universal equality in the use of the good things which God has filled this world of ours with. Now, by this I do not for one moment mean that each individual man must have just so much worldly gain and no more; not at all, although I know that such is the idea entertained by a good many very good people of what Socialism stands for. I mean that his universal brotherhood should give him free and equal access to the natural opportunities placed here for man's use. It depends then on his own exertions and the use he makes of these opportunities whether he shall enjoy plenty or want.

Man was left at the beginning to the freedom of his own will, the result of such action on the part of our Divine Creator almost justifies one in believing that it was a mistake, but such a belief on my part would only be a shirking of my responsibility as a being gifted with intelligence, and spiritual power. No, no; the fault is with man, not with his Maker. Had man been content to yield obedience to his Creator, all would have been well, but he was not content, and so must bear the consequences of his disobedience; and so I am forced to the conclusion that no proper solution of the question of man's social welfare will ever be found until the exponents of the spiritual and temporal phase of that question come together on the common ground of a common Fatherhood of God and a common brotherhood of man, when, because of the adoption by us of the Divine law of love, the interest of one will be the concern of all, not only for this life, but for the life to come, when no law will be tolerated upon our statute books which will not bear a rigid and satisfactory comparison with the law of God governing the same matter, when the teachings of the Church will not be openly disobeyed by its members in their intercourse with each other in the way of business, when we cease to teach our children in our schools what is so largely taught to-day, and that is, worldly success is the goal to be aimed for, that Mammon is to be glorified no matter how much God shall be dishonored in such glorification, when we shall have abolished all this and come to love the Sermon on the Mount instead of only preaching of its beauties. When we do that then, and not until then, will we be able to attain to the true Socialism, and that is the Socialism of our Master Jesus Christ, when we shall indeed love one another and be able and willing to sacrifice ourselves even as he did for the good and welfare of our brethren. Hoping that you will pardon this intrusion on your space, I am, yours faithfully,  
WILLIAM SMALL.

Editor's Note.—Our correspondent seems to ignore that, if in the beginning the earth was given in common to men, still it was not long after that the right of ownership took deep root into human society, neither was the new order of things condemned by God. Any one conversant with the history of the Jewish people will readily admit the above announcement, neither can it be proved that the Divine Teacher has ever condemned "in toto" the right of earthly possession. He even wrought a miracle to permit his disciples to pay tribute to Caesar, and He it is who laid it as a principle to render unto Caesar the things that are Caesar's. We read again, that when Peter, the chief of the Apostles, exercised such severe chastisement on those that brought but a part of their property, it was not that he denied to them the right to possess, but he could not forgive to them the sin of deceitfulness.

As to the great principle of love, it is much to be regretted that the Socialists should understand it so little in practice, otherwise those odious and unpardonable attacks against man's life—at times alas! marked with a most regrettable success—would not be carried on as they oftentimes are. Our correspondent also shows little knowledge of the Church history, for he would more gratefully

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