

“So it was that he became my leader and teacher, as he has been the leader and teacher of so many here; and as I had once been his. He took the hard learning which I had given him, and harmonized it with the truths of all true religion; and he preached it from a great American pulpit. He told his people of the communism of Jesus; but he also told them that only things necessary to be made common were so treated. He showed that if we in this age were only to keep out of the hands of the individual those things which are of common creation, and therefore of common right, we should thereby bring an era in which the things which feed and shelter and clothe mankind would be so plentiful and cheap—as matches and newspapers now are—that no one would care to assert private ownership in them, as against another person’s desire—and that we should thus have arrived at practical communism by common consent, through universal plenty, by rendering unto all the things that belong to all, and sacredly unto each the things which are his alone.

“This man, too, had such a seer’s frenzy of prophecy, that he expected to set up a fortress of this Kingdom of God in his church, by telling this truth, to him so obvious, to his people. But, ‘as it was in the beginning,’ they would not.

“He found a church calling itself Christian in which the ordinary, wildly impractical scheme was the rule of conduct—that of ignoring the necessity of putting the democracy of Jesus into institutions, and then expecting the robbed and betrayed people to continue in obedience to churches lost to the basic truths on which Christianity was founded—churches which