

problems developed. 1. The basing of all relations, social or other, on the Fatherhood of God and the Brotherhood of Man, in the Spirit, and according to the teachings of Jesus Christ. 2. Beginning with the inner and working toward the outer. The aim is not so much system, as the Christianizing of society into brotherhood. 3. Molding the social order. Christianity applied to social order. 4. The failure of this application to be viewed as the main cause of present social ills. 5. Christian Socialism the cure for these.

These five points represent the ideas that dominate through the whole paper, and we suppose may fairly be taken as the expression of the principles of its supporters. The first and second cannot be criticised.

The third seems to us to turn a completesomersault. They start with the idea of a development, the Christ-life working up in the human life, or out through its various phases, and thus permeating each, dominating every department of the social organism. Systems are not what is wanted it is life. Then they turn and their developing influence becomes a mold. Christianity instead of permeating social order is to be applied to it. The very idea of a mold is that of a system. Something external, rigid, superinduced upon the yielding, plastic material, repressing all growth and development, forcing it into certain forms. Business, they say, is all wrong, the exact opposite of Christianity, therefore the system must be changed, and the applied Christianity is that changed system. Here seems to us the fallacy of all these efforts of so-called Christian Socialism. It fails to carry out the principle with which it starts, of a development of the Christ-life in the individual soul, and thus in the community, but seeks a new system by which the general community shall be forced into a certain development. This would probably

be denied, yet, as a matter of fact the *application* of any principle necessitates a system, and we read on of an association. 1. Fraternal, *not paternal* (where is the Fatherhood of God?). 2. Democratic, not tyrannical (have not democracies been the greatest tyrants of history?). 3. Developing true individuality (by molding it into a fixed form?). 4. Holding land and all resources of the earth under some *system* as the gift of God equally to all His children (by abolishing the lazy?). 5. Controlling in some way (?) by the community, for the community, capital and all means of industry (brains with the rest?), and 6. Realizing at last the ideal of Christian Socialism, the Fatherhood of God, the brotherhood of man in the spirit of Jesus Christ. We read and reread, and the mind runs back over the strifes of history to the stories of the Testament, Old as well as New. We cannot but feel that these our friends are raising spirits that they cannot guide, with words that they but faintly understand. Not that we can claim any full interpretation for ourselves, but we seem dulled rather than quickened with high-sounding phrases, and befogged by hazy inferences. Still we welcome the discussion. There is great need, that no one can question; there is much that is out of gear in this social life of ours, but it seems to us that the fault lies not in the neglect to apply Christianity to social order, but to individual Christian life; that what we want is not Christian Socialism, but social Christianity.

Head Winds.

"SHE makes the best time with a head wind." So said an officer of one of the Atlantic greyhounds to an inquiring passenger. The latter, somewhat puzzled, was disposed to think himself the victim of a sailor's yarn. But no; it was a simple fact, and the reason was plain, on a moment's consideration. The ordinary