

THE WORLD PROBLEM

or revolution, or evolution, of the old, as the case may be. Taken as a whole, the movement of hope is outside of the organized "Christian" churches. Many individual clergymen and laymen, some individual churches, and, ostensibly, some denominations, sympathize with it in general terms. But the institutions of Christianity are sustained by men who are at one and the same time supporters of the churches, of the opposing party factions in the governments, and of the social and commercial order, as they are at the present hour, and view with dread the suggestion of change.

The struggles of the people, winning fair play so slowly against the world, the Church, and the wolf-at-the-door, are alienating them more and more from all traditional institutionalisms and shibboleths. While a section of the movement is devoutly Christian, and tries to Christianize the whole, while the men as a rule in the growing ranks of the organized proletariat in every land respect Jesus Christ as a brother and a leader in economic ideals, there is an exceedingly strong element which goes to the extreme of accepting the gospel of Haeckel and his school of monistic determinism, with all that it implies in the repudiation of the spiritual, of God, of freedom, and of immortality—an anachronism discredited by the history of thought, and the present attitude of the most advanced science.

That this is not purely confined to Germans and other continental socialists and workmen, witness the propaganda of Robert Blatchford, in England, and his associates not only in England but in the United States and in Canada. Witness the literature, in immense numbers of volumes, in cheapest editions, dealing with every phase of that philosophy as the basis of social develop-