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(The following item is taken from the "Ottawa Citizen.")

This pamphlet, written by an Ottawa citizen, a professed Socialist and trade unionist, does credit both to his intellect and his heart. It is not treatise on Socialism but a thesis to be proved and the writer marshals his facts and conducts his arguments to that end. His facts he set over against their authorities, assumes nothing, and borrows nothing from imagination, analyses with subtlety but develops no casuistry in argument, sidetracks nothing, and arrives at his conclusions by careful processes of reasoning. His aim is truth and without perhaps turning it he has followed the rule of writing history laid down by Leo XIII., viz.: God has not need of lies; or to put it in the words of Innocent III.: "Falsehood must not be tolerated under cover of sanctity." It was Lord Acton who wrote: "My theory is that the historian has to disapppear and leave the facts and ideas objectively to produce their own effects.' This is largely what Mr. Leckie has done. He has given us from authentic sources the current history of diplomacy and allowed it to tell its own tale. He has pulled off the mask from imperialism and shown the workers that war is an inevitable result of such a policy and not an economic necessity in any other sense than as a prop for a tumbling-down capitalism. Without in any way attempting to challenge us with the dogma of "economic determination," he has wisely said that "Socialism is nothing but a reflex in thought of the conflicts in fact which exist under capitalism."

There can be no such thing as a permanent league of nations functioning for the welfare of the world under the capitalist system existing as it is today upon wage slavery. All our wise men who are not Socialists are continually telling us that applied Christianity is the only sure remedy for pre-valent social evils arising universally under the capitalist system. Hardly any Christian, and certainly not all Socialists will attempt to deny this, but they fail to see what machinery church or state possesses for enforcing obedience to the doctrines of Christ. The suffering world is growing weary of Christian platitudes and of your philosophy of altruism. If the coal of the world were calculated to last but another century how many people would voluntarily burn a scuttleful less per day in order to prolong the comfort of mankind? And yet, as Burke said: "The happiness or misery of multitudes

can never be a thing indifferent."

Mr. Leckie would probably agree with Kingsley, who, in 1848, said to the Chartists: "You mistake legislative reform for social reform, you think men's hearts can be changed by act of parliament." But whether he would or not, when he takes a survey of the world as it is today, I venture to think he does not see many signs of the realization of Gladstone's golden dream: "The greatest triumph of our time will be the enthronement of the idea of public right as the governing idea of European politics," under the social system under which we live in a battlefield where mine and thine are inscribed respectively on the flags of two mighty contending hosts.

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