

kets, issuing in wars; 3) a struggle between the slaves for jobs, issuing in a body and soul destroying poverty; (4) the struggle of the slaves with the master for a reversal of conditions issuing in revolutions."

When writing of Russia, he says they have accomplished more in three years than all the churches in the whole course of man's career, and pictures revolutionary Socialism as the Good Samaritan, the reformatory and Christian "Socialism" as the priest and Levite passing by on the other side.

On page 69 he says: "Moreover, I believe that if Christian Socialism were to become a door to Marxian Socialism through which orthodox Christianity could enter and make itself at home, the revolutionary aims of the slave class would be thwarted and the world would enter upon a new dark age, as it did when Constantine was converted to Christianity, and Christians became the most loyal citizens and valiant soldiers of the Empire."

The Marxian or Russian Socialism is the most uplifting thing in the world for the slave, and the most depressing for the capitalists. "Among saving truths the greatest is the one discovered and formulated concurrently by Karl Marx and Frederick Engels." (page 36). He points out that the endeavors of the various junkers to smash Russia is an astonishing illustration of the Marxian theory of history. On page 49-50: "Orthodoxy in religion and politics is the blight of the ages, because of its assumption that the great institutions, the family, the State, the church, with their customs, laws and doctrines . . . constitute the foundation of society, without which it could not exist . . . But the foundation of society has always been a system for the production and distribution of the necessities of life. Hence social institutions, customs, laws and creeds are what they are at anytime because an economic system is what it is. If we compare an economic system for the production of the primary necessities of life (food, clothes and houses) to a king or a bishop (we may well do so, for in all ages such systems have been the power behind every regal and episcopal throne) we shall see that states, with their rulers, codes and police, armies and jails; and churches, with their gods, revelations, heavens and hells are but so many expedients for the protection of the system from change."

"So far are churches, with their doctrines, and states with their laws from being changeless, that they are more or less modified by every development in the economic system to which they owe their existence and of which they are servants."

"Insofar as they differ, Roman orthodoxy is what it is because of its starting out as the religious product of the feudal system of economics; and the Protestant orthodoxy is what it is because of its strating out as the religious product of capitalist economics." (page 51).

"The difference between Romanism and Protestantism is not at all a question of relative supernaturalism, nor of rightness or wrongness, but arises wholly out of the difference between the systems of economics which gave them birth." "Every period in human history has had its determining character from the tools which brought it into being."

"When an economic system fails as the capitalistic one is failing, to feed clothe and house the workers of the world who produce all foods, clothes, and houses, the time when it must give place to another is manifestly near at hand. Capitalism is failing in this, the only legitimate mission of an economic system." (Page 58.)

He tells us civilization is man's salvation, but so long as it depends on the slavery of human beings it is limited to a few, but that the true salvation is through Marxian Socialism and the transference of slavery from man to the machine.

Lavoisier and Mayor, Kant and Laplace, Kepler and Newton, Darwin and Russell, Marx and Engels, he calls the ten great teachers the world has had, and says. (page 61): "Marx and Engels showed that man's career has not been determined by any among the gods, but by his system for producing and distributing the necessities of life."

He says Christian Socialism associated with Marxism would be a glaring illustration of the truth of the proverb "A house divided against itself cannot stand."

On page 69 to 75 he contrasts the two Socialisms, and says (page 74): "The world has never

had a gospel which is at all comparable in its excellency to that of Marxian Socialism."

"Marx exhorts the slave to look to itself for deliverance." "Jesus taught it to look to a God for this."

"Marx promises salvation for this world here and now, a world about which everybody knows much Jesus promised it for another world elsewhere, a world about which nobody knows anything" (page 75). Dealing with colonies and war and Jesus as the god of slavery and obedience, he believes the inter-church movement is an endeavor to put the giant, labor, to sleep again, the war having awakened him. "Capital knows that Marx was right in characterizing the orthodox interpretations of religion, including the Christian one especially, as a sleeping potion, and hence this movement."

"When I wrote the 'Level Plan of the Church Union' I believed the coming together of the church-am now persuaded that it would be a curse, because the League of Churches would co-operate with the League of Nations in its robbing and enslaving schemes, the churches doing the lying and the nations the coercing" (page 89). He points out that the church is praying for the Poles against Russia, which would be a victory for capitalism.

He concludes the book with an "Afterword," quoting from Marx's writings page after page, showing that the history of man arose from the need of his body for food, clothing and shelter. He offers a prize of \$400 to the best pamphlet, not to exceed 50 pages, nor under 30, for the best essay showing that the salvation of the world does not depend on religion nor reformatory Socialism, which seeks to accomplish harmonious relations between master and slave, but does depend on revolutionary Socialism. The prizes will be awarded annually, beginning November 7th, 1921, the anniversary of the Russian Revolution.

Lenin and Trotsky and Russia are very ably dealt with, and a most remarkable book of 184 pages closes thus:

"Marx, though dead, yet speaketh. He is speaking more widely and persuasively in death than in life. Russia is the megaphone from which his voice goes out through every land and over every sea. Never man nor god spake with as much power as he speaks. His gospel is to the slave, and this is its thrilling appeal: 'Workers of the world unite'—and this is its inspiring assurance—"you have nothing to lose but your chains, you have a world to gain."

It is a book worth reading.

PETER T. LECKIE.

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