

prophet on another occasion, "lay in advance the foundations of a new society." A class-war can effect no more than a change of clothing; what we need to set before us is the creation of a new body.

So far as I understand the Labour Movement, this positive ideal is already implicit in its programme. Its international outlook shows that it has overleaped the old sundering walls of nationality. For the awakened worker, the race line is rapidly disappearing. But the impulse of fellowship which is creating this international solidarity is, I believe, too strong to be stopped at this achievement. It is bound in its stride to overleap the class line no less decisively. The outstanding symbol of class division in the modern world is capitalism; and the onslaught upon the capitalistic system while it may be chiefly actuated by resentment and hostility is inherently a step in the direction of a unified social order. The great thing is that it should be conceived and thought of in that generous light—not as the bone of contention between top-dogs and under-dogs, but as an anti-social phenomenon which deprives both top-dog and under-dog of their inheritance of real life. The abolition of capitalism is as necessary to the rich as to the poor. For is it not written that they who have riches can only with difficulty enter the Kingdom of Heaven? It is a question not of our attitude to a system but to men. Let us hate the system deeply and invincibly; let us assault the dividing wall with an implacable energy; but let us remember that the people on the other side of the wall are—*men*. And our business is to create a society which will not be complete