

in so marked a form is pre-supposed by it. That must come through the Church. And here is the latter's opportunity. Socialism is not necessarily opposed to Christianity or the Church, but will oppose both while it believes they are bound up with the capitalistic system. The Church, in its dealings with Socialism, must allow men the right to an honest belief in it as an economic creed; but it must also show them the necessity for Christianity as the means for supplying the driving-power it has need of. It must convince them of its own sincerity; it must show them that its interests are with all classes of society; and it must make the same demands for a real change of life among capitalists as it does among the laboring-men. The Church must be ready to recognize that there are good things to be found in Socialism; but Socialists must realize that their creed is an insufficient one, that it is inadequate as a solution of the social problem, that they need Christianity and the Church.

(2). HUMANITARIANISM.

The other great force challenging the Church as a solvent of the social question is the widespread humanitarian movement. Both Socialism and Humanitarianism are really by-products of the Christianity the Church represents, both having arisen from that realization of the value of the individual which may be traced to Jesus: the one, tinged with Hegelian idealism and strongly democratic, the other, strongly practical and sympathetic. The past century has been remarkable for the movements toward social betterment which originated in it. Purely economic reforms were many,—the mass of factory legislation in England, the developed force of trades-unionism, the self-realization of democracy implied in the great political reforms beginning with the early thirties and culminating in John Burns' elevation to the Cabinet in the present Parliament. But there were other significant things. One was the peace movement. It may be said that the century which in the fifties thought it saw the dawn of a day when wars should be no more, nevertheless closed with the black clouds of two great conflicts hanging like a pall over its evening sky. Yet the Hague Tribunal represents a vast advance in public sentiment over that of a century ago in the generation of the Napoleonic wars; and the horrors and sufferings of military life have been in no small degree mitigated by the Red Cross Society and the great medical discovery of anesthesia. The most characteristic movement of the period was the increase of institutional philanthropy, the systematic organization of charity, and the development of sociological science. These are in no wise to be depreciated; their ideals are high indeed. "To discover and remove causes of distress, to protect and deal sympathetically with the incurable in body or mind, to build up character and to encourage a spirit of honorable independence—these," says a speaker for the London Charity Organization Society, "have been the objects to which our