

CHRISTIANITY AND THE SOCIAL PROBLEM.

A thesis presented to the University
of Manitoba for the Master's degree.

J. Alvin Shirley.



Bibliography

The Scriptures.

Peabody, Jesus Christ and the Social Question.

Rauschenbusch, Christianity and the Social Crisis.

Bliss, New Encyclopaedia.

The Poets.

Bryce, The Holy Roman Empire.

Robinson, History of Western Europe.

Farrar, Early Days of Christianity.

Mathews, The Social Teachings of Jesus.

The Social Gospel.

Lyman Abbott, The Evolution of Christianity.

Campbell, Christianity and the Social Order.

The Fabian Tracts.

The Christian World Pulpit.

J.A.Froude's Works.

J.H.Newman's Works.

Que Vadis.

Hastings Bible Dictionary.

Schaff-Herzog, Encyclopaedia of Religious Knowledge.

Ely, Social Aspects of Christianity.

Kellicott, The Social Direction of Human Evolution.

King, The Ethics of Jesus.

Henderson, Social Duties.

Bishop Anderson, Address to Convention of Diocese of Chicago, 1922.

CONTENTS.

- Chapter I. The Teachings of the Gospels.
- Chapter II. The Apostolic and the Primitive Churches.
- Chapter III. The Church of the Middle Ages.
- Chapter IV. The Church of the Reformation.
- Chapter V. The Contribution of the Modern Church.
- Chapter VI. The Rise of the Proletariat.
- Chapter VII. The Problem for the Church Today.
- Chapter VIII. Ecclesiastical Reconstruction.

Christianity and the Social Problem.

Chapter 1. The Teachings of the Gospel.

A great deal of literature has recently appeared, bringing to a truer light the social teachings of Jesus. And valuable as these investigations are, there is at the same time available for the student the actual source of information.

"As it has happened before so it is likely to happen again that the gospel examined afresh with a new problem in mind, will seem again to have been written in large part to meet the needs of the new age. Words and deeds which other generations have found perplexing or obscure may be illuminated with meaning, as one now sees them in the light of the new social agitation and hope,--- this is one of the most surprising traits of the gospel. It seems to each age to have been written for the special problems which at the moment appear most pressing." (Peabody, Jesus Christ and the Social Question, p.p. 71, 72.)

Because Christianity has been outwardly professed at least by the privileged classes, the first exponents of Socialism condemned the teachings of Christ without ^{investigating} examining them. Marx could see no other alternative than the denial of God as, "the keynote of a perverted civilization", and Bebel sought a social revolution, not in a regeneration of religion but in a denial of religion altogether.

Later social writings writers have read the gospels, probably with the view of condemning them as anti-social but with the result of finding there a wealth of teaching both by word and deed to buttress their designs. From the defender of the privileged

classes Christ came to be called, "The First Socialist", "The Great Revolutionist". This change of view is well expressed by the author of "The Kernel and the Husk", Am. Ed. p. 334. "We used to think that Christ was a fiction of the priests but now we find that He was a man after all like us - a poor working man - and now that we understand this, we say that he is the man for us."

The Christian program includes two commands, "Love God" and "Love thy neighbor". The one is spiritual; the other is earthly. The Mosaic law had given to the Jews a code of ten commandments. Legal custom and rabbinical tradition had added to this decalogue with lavish generosity. Never in all history had the world witnessed such a legal purification and simplification as when Jesus for one moment only in His life assumed the office of legislator and summed up all previous laws into these two great principles, love for God and love for men. Professor Ely says, "This is a most remarkable and at the same time a most daring summary of the whole duty of man. A human teacher would never have ventured to reduce to God's commandments to two simple statements: Nor would such a teacher have presumed to exalt man's obligation to love and serve his fellows to an equal place with his obligation to love his Creator". (Quoted, Bliss New Encyclopedia, p. 210)

Granting then that love for fellowmen is placed upon an equality with love for God, Socialism seeks to fulfil one half of Christianity. Socialism in its purest aspects is the recognition of the golden rule, that man should do to others what he would have others do to him. The various schools of Socialism have varied schemes by which that ideal is to be obtained. Some would gain it by influence and persuasion; some by legislation and administration; some would gain it

by strikes and revolution; some would gain it by battle and the sword. Jesus gave to men no plan of organized campaign.

The life of Christ is the world's great enigma. Heralded as king, yet prophesied to die upon the cross; Son of God, yet Son of Man; Lord and Creator of the universe, yet servant of the creature made; the Prince of Peace, yet chief of revolutionists; the very incarnation of meekness yet braving fears no other man had dared to face; full of sympathy and love, yet condemning lawyers, scribes and pharisees with ruthless severity.

To reveal the Father and to save mankind, that was the purpose of His life. He seems to have studied the laws of the Jews with a view to using them, laws claiming their authority in God, but He found them so utterly incapacitated by human additions and interpretations that He cast them overboard, likening them to old wineskins which would burst under the strain of His new principles of life. The Jews had made God vindictive and remote. Christ came to reveal Him as a God of love near by. His severity is only the severity of a loving Father admonishing His children, seeking to save the lost and to reclaim the fallen. But if God is love and we are His children, love must be the essence of human life. Was love for fellowmen the doctrine of the pharisees, the orthodox, religious pharisees? Far from it. "The obligation of universal love is peculiarly the contribution of Christianity to the ethical thought of the world". (King, Ethics of Jesus.) The Jews taught national salvation. Jesus taught individual salvation and therefore universal. The priests had never thought of lifting the burdens of the poor. Their duty was to offer the sacrifices which others made to Jehovah.

Jesus, we are told, went about doing good, urged by a consuming desire to sacrifice Himself for the wants of humanity. So positive was He that He had found the key of life in sacrificing self, so positive that man would ultimately be blessed, that in spite of persecution, in spite of the enmity of the world even of the religious world, in spite of the temptations to pursue a more self-glorifying course, in spite of the disappointment of those who had expected that this was He who should redeem Israel, in spite of desertions and betrayals at the hands of His own followers, in spite of apparent defeat and shameful death, in spite of real desertion on the part of God Himself as far as He was subjectively concerned, when He cried, "My God, my God, why hast Thou forsaken me?", yet such faith had Christ that His principle of universal love as manifested in self sacrifice was the true principle of life, that He never once faltered in His determination to pursue it to the end. "One single need and one remedy for the life of the world - to live the life of love". (King, Ethics of Jesus, p. 205.)

Worldly aims were not to be compared with love. Wealth, fame, popularity, self gratification cannot satisfy the human race. "Yea though a man gain the whole world and lose his own soul, what doth he profit thereby, for what will a man give in exchange for his soul?" From no other person could these words have fallen with equal force, for Christ had actually weighed the world against His soul and judged the world too light a thing to take in an exchange.

Jesus left no social propaganda other than the great

commission, to preach the Gospel to all nations. From His parables, His discussions, His daily life must be gathered His contribution to the social consciousness. "In many of the processes of applied science, there are certain results known as by-products, which are thrown off or precipitated on the way to the special result desired. It may happen that these by-products are of the utmost value; but none the less they are obtained by the way. Such a by-product is the social teaching of Jesus. It was not the end towards which His mission was diverted; it came about as He fulfilled that mission. To reconstruct the gospels so as to make them primarily a program of social reform is to mistake the by-product for the end specially sought, and, in the desire, to find a place for Jesus within the modern age is to forfeit that which gives Him a place in all ages." (Peabody, Jesus Christ and the Social Question, p. 79.)

It is significant however that His first miracle was material provision for a social need. On two occasions it is recorded that He blessed the bread and broke it to feed the hungry multitudes. His healing of the gentiles and the outcasts of society showed Him no respecter of persons. The rich young ruler was told that the way to salvation was through charity. Dives was pictured in torments for his mistaken value of life. Riches as the end of life was unconditionally condemned. The final test of everything was its usefulness. Even inanimate vegetation that yielded no fruit for the use of man was

to be torn up to make place for a better tree. Feasts were to be given, not to the rich who would recompense, but to the poor, the halt, the maimed, the blind. But far above all else in revolutionary principles was His conflict with the Jews over the observance of the Sabbath. Jesus astounded everyone in His clear declaration of the supremacy of the individual over even the holy day of rest. "The Sabbath was made for man, and not man for the Sabbath". Never had any man set himself more defiantly against the established order in the interests of humanity.

The life of Christ and of His followers was simple, more simple far than many of them desired, more simple far than could have been carried out in other climates, or in more complex civilizations. The multitude would have crowned Him as their political king and not their spiritual king. A descendant of David working miracles, - just the man they thought to drive out the usurping power of Rome and reestablish the political freedom of the Jews. There is no doubt but that the disciples followed Him from similar hopes. Judas cast in his allegiance and early gained control of the money-bag in order that when Christ was made the king he might become the treasurer of the realm, - avarice plucking its victim from "the holiest band that ever three trod the earth". James and ^{John} reluctantly gave up the idea of thrones in the future kingdom. But as many as remained faithful to the end seem to have caught the spirit of His life, and when they were left without Him to evangelize the world in His name they continued the self sacrificing

and communistic life, zealously observing the last ordinance that He had instituted in remembrance of Himself, - the common meal where the equality and brotherhood of man was reverently observed.

In writings which attempt to deal with the contributions which Jesus made to the social life, far too little attention has been paid to the sacraments which are in reality the key note of all His teaching. The water of Baptism and the elements of the Eucharist, symbols of purity and power, in remembrance of the life He lived, and as a pledge that they who reverently and worthily receive the sacraments will be given a measure of that purity and power, seem to have been chosen by Christ because within the reach and daily necessity of all. It is significant of so great a teacher that in His parting wish to be remembered He chose a simple act in which rich and poor would be brought together on one common level, more than that to partake of one common meal. Not only does the rich man kneel beside the widow and the orphan and the artisan, but there is a perpetual remembrance that in the sight of God all men are equal, and that for rich as well as poor it was necessary that the blood of Christ be shed.

Another triumph which Socialism has failed to appreciate in the teachings of Jesus is His doctrine of the new Kingdom, "that one far off divine event towards which the whole creation moves". Of that Kingdom it is true that little is known. But it is plain that in the mind of Christ there was a day coming when the equality of man would be recognized upon the earth,

when the temptations which now beset the human race would be conquered, when pain and misery would cease. Many are inclined to dismiss the millenium as Utopian, but the Utopia of Jesus of Nazareth is different from the Utopias of human creation.

" It was to be a new social order established by God, in which the relation of men to God would be like that of sons, and consequently to each other like that of brothers." (Mathews, The Social Gospel, p. 19.) The question naturally arose among the disciples who would be in the new kingdom and who would be the greatest. The answer of Jesus is very explicit: when He returns to judge the actions of mankind the test will be their conduct towards their fellowmen who are down in life. " Then shall the King say unto them on His right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave me meat; I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked, and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me. ---- Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels: ----- Verily I say unto you, Inasmuch as ye did it not to one of the least of these ye did it not to me." (The Gospel of St Matthew, Chap. XXV.) In these few words He who measured the depths of human agony presented to His hearers, the sufferers who have need of Christian charity, those in sickness, those in loneliness,

these in poverty, these in prison. Inasmuch as ye have done it
"Come"; inasmuch as ye have done it not "Depart". "The final
test of Christian discipleship", says Peabody, "is the capacity
to stoop and serve".

Chapter 11 The Apostolic and the Primitive Churches.

As the work of the apostles increased they appointed deacons to assist in ministering to the needs of the poor and to attend to the visitations of the sick. Chief among these deacons was Stephen. So closely did his teachings resemble those of his Master that he quickly met his Master's fate, and although Stephen little realized the effects his death would have, yet partly at least to his steadfast faith the world owes the conversion of Saul of Tarsus. Augustine once said, "If Stephen had not prayed the Church would not have had St. Paul."

To the doctrines proclaimed by Stephen and put into execution by St. Paul we must turn for the fundamental principles which determined the evolution of the Apostolic Church. Chief among these doctrines were four,

1. Jesus Christ, not only a prophet but the very Son of God, able to add to the Scriptures and Himself the Head of the Church. By no uncertain voice the word "Provisional" was written all across the pages of the Old Testament, and the word "Development", became the key-note of the Church.

2. Rites and ceremonies when only external forms were unconditionally condemned alike by Stephen and by St. Paul. Circumcision of the flesh and not of the heart came in for particular censure.

3. The Jews had held rigidly that public worship must be confined to the temple and the synagogue. Stephen and Paul declared that wherever the Christians could gather together that there they might worship. It was a great appeal for the individuality of the man - his direct relationship with God. A house, a tent, a cave, the sea-shore, anywhere would suffice for the Founder

of the Church dwelleth not in temples made with hands.

4. The Jews would have kept religion and the hope of eternal salvation as their special privilege. The Apostolic Church taught by word and action that the gospel of Christ was for all men, Gentiles as well as Jews. The Council at Jerusalem decreed that Gentiles might be admitted to the Church without the rite of circumcision - only they were to abstain from meats offered to idols in protest against the Roman deities; they were to abstain from blood and things strangled; and to avoid fornication which was practised so openly in Rome and was even connected with their religion.

The problem of the gentile world, and particularly the problem of Imperial Rome as the head of that world, was the great issue which confronted the Apostolic Church. To understand therefore the foundation of the Church we must pause to consider the Roman civilization in the first century of the Christian era.

The two sons of Julius Caesar had died and he was succeeded by his nephew Augustus. Augustus though thrice married had only one daughter and she was a disgrace to the family. His stepson Tiberius was chosen his successor. Thus in the third generation imperial Rome passed under the rule of an emperor "in whose veins there flowed no drop of Julian blood." Hope of the Julian line was again restored when Germanicus, nephew of Tiberius was married to Agrippina, granddaughter of Augustus. But the degradation of Rome was already too complete. Germanicus was poisoned, Agrippina murdered, and their children so debauched by the immorality of Roman society that those which escaped the immediate fate of their parents disgraced even their monstrous contemporaries. Of the sons one has perpetuated his memory as the emperor Gaius, a furious madman. Of the daughters, Agrippina the

the Younger was first sister, of the Emperor Gaius, then by an incestuous marriage wife of her uncle the Emperor Claudius, and finally by the murder of her husband she became the mother of the Emperor Nero.

The reign of Nero was a reign of blood. Raised to power by the intrigues and murders committed by Agrippina, he could only retain that eminence by further crimes culminating in the brutal assassination of his own mother. At this last atrocity even Rome was shocked, but not for long. The orgies of Nero who undoubtedly shared the madness of his uncle Gaius pleased the populace. Lewdness walked the streets of Rome and was applauded. Games were tame without the sacrifice of human lives. Fourteen years he was supreme in Rome and probably into ^{other} no fourteen years had a single man crowded so much of everything that was degraded, cruel, impure. His madness knew no bounds. Though history will probably never prove that he really burned the city, yet certain it is that he gloried in the sight and prevented those who would have fought the fires; and scarcely had the flames died out than he seized the best of all that remained in order to erect a gorgeous palace for himself.

The mob accused him openly and realizing at last that he had outmeasured the enormities to which even his absolutism could go, he sought a scapegoat to bear the wrath of the crowds of homeless starving humanity. Then it was that his gaze fell upon the helpless Christians who were thoroughly despised by all. How Nero came to know these Christians is not certain. From the writings of Josephus it is conjectured as a possible explanation, that the orthodox Jews who detested the Christians as thoroughly as the Romans despised them, suggested to Nero that he lay the blame of the burning of Rome on their defenceless shoulders. Something had to be done. Largeesses

had been lavished upon the people, public banquets had been celebrated to propitiate the Roman deities, but all in vain. Blood had been shed and only by the sight of blood could the Roman feel himself avenged.

For Nero the suggestion of making the Christians bear the blame was a happy one. Many reasons could be given why they were the instigators of the conflagration. "Temples had perished - and were they not notorious enemies of the temples? Did not popular rumor charge them with nocturnal orgies and Thyestean feasts? Suspicions of incendiarism were sometimes brought against the Jews; but the Jews were not in the habit of talking as these sectaries were about a fire which should consume the world, and rejoicing in the prospect of that fiery consummation. Nay, more when pagans had bewailed the destruction of the city and the loss of the ancient monuments of Rome, had not these pernicious people used ambiguous language, as though they joyfully recognized in these events the signs of a coming end? Even when they tried to suppress all outward tokens of exaltation, had they not listened to the fears and lamentations of their fellow-citizens with some sparkle in the eyes, and had they not answered with something of triumph in their tones? There was a Satanic plausibility which dictated the selection of these particular victims. Because they hated the wickedness of the world, with its ruthless games, and hideous idolatries, they were accused of hatred to the whole Roman race." (Farrar, "Early Days of Christianity". p.p. 43, 44.)

The account of the persecution of the Christians under Nero is graphically set forth in the book "Que Vadis". A paragraph from the writings of Tacitus who had no sympathy for the Christians, except for the inhuman treatment which was meted out to them, must suffice

here for the details of the persecution. "Various forms of mockery were added to enhance their dying agonies. Covered with the skins of wild beasts, they were doomed to die by the mangling of dogs, or by being nailed to crosses; or to be set on fire and burnt after twilight by way of nightly illumination. Nero offered his own garden for this show, and gave a chariot race, mingling with the mob in the dress of a charioteer, or actually driving about among them. Hence, guilty as the victims were, and deserving of the worst punishments, a feeling of compassion towards them began to rise, as men felt that they were being immolated not for any advantage to the commonwealth, but to glut the savagery of a single man". (Quoted by Farrer, *ibid.* p.p. 45, 46.)

To return then to the foundation of the Christian Church. Christ had left no organized religion, and for some time no attempt was made at organization, for his followers expected he would speedily return to set up his kingdom upon earth. At first they met in private houses for prayer and consultation, but with the firm conviction on the part of some that the kingdom was for all mankind they began to organize themselves for an extensive propaganda. Individual churches were established everywhere, and letters of instruction sent, after the apostles had passed on to new fields of development. Lyman Abbott gives a very concise account of the evolution of the organic church, "Each separate household of faith came to have a presiding officer, sometimes called elder or presbyter, sometimes called overseer or bishop. Then two or more of these households of faith in any given town were united under one president, then the households of a province were similarly united under a president who himself presided over the work of the other local presidents; and so gradually grew up a systematic and highly organized episcopal system". (*The Evolution of Christianity*, p. 158.)

It has been a favorite custom for those who seek ecclesiastical sanction for any creed or dogma to find a proof for their theory in the writings of the primitive fathers. Their very versatility makes their authority the more questionable. "Since the end of the second century "Apostolic" became the decisive word in the Church. Whatever the apostles had done or had not done was binding precedent. In later times the opinions of the great Fathers received a similar authority, which almost throttled free initiative,---thus the attitude of the primitive church towards society tended to perpetuate itself when all the causes which had created that attitude had long disappeared". (Rauschenbusch, "Christianity and the Social Crisis", p. 159). Yet there are certain broad social principles which the early church did entertain. Slavery was so firmly rooted in the minds of everyone outside the church that an open propaganda against it would have been suicidal. But it was to the slaves and the artisans that the church made its great appeal. The doctrine preached concerning the equality of man meant nothing to the aristocracy of Rome; it meant everything to the man in chains. The church could not proclaim the freedom of the slave within its fold, but it could and did use its money to ransom him. Is it any wonder that slaves flocked to her doors?

The Christians lived as far as possible in communities where they could share their goods with one another. There seems no evidence that the sacrifice of individual ownership was at all obligatory. Those not wholly occupied in caring for the needy or in the work of preaching continued at their trades. Their evening meal was served where possible on one common board. Their lives if not their teachings were strongly socialistic. Of the two main sections of the church, the Petrine and the Pauline, the former laid greater stress on

the communistic idea, the latter laid the greater stress on the self-sustaining idea, and it was not long before the gentile churches founded by St. Paul were called upon to aid the brethren in Jerusalem.

The value of the early Christian Church to civilization is beyond all power of estimation. To quote Rauschenbusch, "Insofar as humanity has been redeemed, Christianity has been its redemption". To it the world is largely indebted for the measure of stability that monogamy has secured, for the parental treatment of the child, for universal education, for the emancipation of woman and the slave, for the preservation of the literature of ancient worlds, above all, for the preservation of the monotheistic religion. Charity is peculiarly an offspring of the Church. Declared by the Church's Founder to be the greatest of the trinity of virtues, the communistic life of the early christians made possible its development. Funds were collected for the benefit of the widows and the fatherless and the destitute. Deacons and deaconesses were appointed to administer these funds. There is little doubt that many parted with their goods on easy terms thinking that the millenium was nigh at hand and that obedience and charity in that realm would weigh heavier than gold or real estate. Whatever the active, charitable offerings were forthcoming.

The terrible depths to which society in the Roman state had fallen is depicted by St. Paul in the first chapter of his Epistle to the Romans, and described in the first part of this present chapter. The persecution under Nero was accidental. He had to find a scapegoat or bear the penalty of his own folly. Thus far no imperial edict had been passed forbidding the Christian religion either in Rome or in the provinces.

But in spite of persecutions the leaven of Christianity rapidly spread. Hitherto it had been the mob from which the new relig-

ion had most to fear, but gradually the more thoughtful emperors ~~con-~~ recognized in the unseen Head of Christianity a rival to himself. "Serious men could not fail to see that Christianity acted as a powerful element of dissolution in the Roman state; and it was consequently the good emperors of the period, - Trajan, Hadrian, Marcus Aurelius, - who persecuted the Christians; while the fools - Commodus, Caracalla, Heliogabalus - saw fit to take no notice of them. --- what in Marcus Aurelius had been a mere instinct became in Decius conscious action. He considered the Christians in the cities as worse enemies of the empire than the barbarians on the frontiers. To suppress Christianity seemed to him a political necessity, a duty of patriotism; and persecution was carried out as a regular government measure. The same policy was renewed by Diocletian. Constantine, however, soon realized that the undertaking was impossible. He consequently changed policy, and became a Christian himself". (Schaff-Herzog, Encyclopaedia of Religious Knowledge, Vol. III Article, Persecution of the Christians in the Roman Empire.)

Despite the degraded life of Imperial Rome, despite the bloody persecutions which they suffered, and the arena where they fought with beasts, to the imperishable honor of the Christians they remained loyal citizens, obedient to the laws of the state, save where their loyalty and obedience to God were called in question. Day after day they toiled and prayed, prayed not for themselves alone but for the conversion of their enemies and persecutors, and for the return of their Lord, that His kingdom might be established upon earth. In no age was labor more despised by those in authority within the state. In no age was labor more ennobled by those within the state who were destined soon to be the ruling element.

Three hundred years of loyalty amid persecutions and oftentimes despair, three hundred years of influencing the world, it knew not how, for the early Church never dreamed of a political campaign; yet unconsciously its heaven had so permeated society that mighty Rome bowed before its onward march. More truly than Napoleon could ever boast, the Church could say, "I am the state".

Chapter III. The Church of the Middle Ages.

But it was a state with surface sleek, but rotten at the core that the Church inherited. Some have thought that the fall of the ~~fall~~ of the Holy Roman Empire marks forever the signal failure of the Church to be an abiding influence in the political evolution of the world. On the contrary the Church gave to a demoralized and decadent empire a new lease of life for five ~~years~~ centuries. Many historians have recognized in the Mediaeval Church the greatest human organism that the world has ever seen. The wonder is not that the Holy Roman Empire fell, but that it fell so late.

The Empire passed into the hands of the Church not alone because the Church had gained in strength and influence but because the state had in reality deteriorated into the shadow of its former glory and its former power. Life had fallen to an unspeakably low moral standard. Even though the Church had gained the outward control of the Empire, for a long time it still despaired of inwardly transforming Roman society. Matter came to be regarded as essentially evil. It did not seem to occur to them that their own Scriptures had taught them that the world had been cursed at the same time that man was cursed and for the sake of man, and that St. Paul had foretold not only the redemption of mankind but the redemption of the universe as well.

So utterly hopeless seemed the depravity of the material world that the Mediaeval Church gave it over to its own destruction and sought to save itself from the wreckage and confusion, by withdrawing from its contaminating influence and by the subjugation of the desires of the flesh. "In former stages of Christianity the feeling was rather that this is an evil world from which only death can free us; at the best a discipline to prepare us for the heavenly life; at the worst a snare to cheat us of it. The body is a sepulchre; the

world a prison; from both the soul hopes to escape. The heaven-born spirit longs for emancipation from the grossness of matter." (Rauschenbusch, *ibid.* p. 162.) The same idea is expressed in a poem "After Death in Arabia", "Sweet friends! what the women leave,

For its last bed of the grave,
Is a hut which I am quitting,
Is a garment no more fitting,
Is a cage, from which at last,
Like a hawk, my soul hath passed."

Asceticism sent its roots deep into mediæval practices of the Church. Recent studies in mysticism reveal the awful self-inflicted tortures which were undergone to keep the body in subjection. They prayed not "for grace to keep His image in repute", they prayed for grace to keep it down. (See Inge, *Christian Mysticism*.) Cloisters and secluded retreats spread like a plague over the land, if not slaying thousands of earth's best citizens, at least robbing humanity of much of their usefulness. The implacable horror with which some of the noblest spirits looked upon the world is seen in the writings of such a man as St. Jerome. "Though your ^{mother} with hair unbound point to the breasts that nourished you, and though your father lie upon the threshold, tread over him and take the flag of Christ", he becomes a monk. (Quoted by Rauschenbusch, *ibid.* p. 166.) Property and family, the things and the persons most dear of all that this world gives to man, were alike condemned by the ascetic.

But in the change from primitive persecution to mediæval power the Church did not forget to be charitable. The teachers ^{up} of Jesus, that they that had riches would hardly enter into the Kingdom of heaven, were taken literally and wealth was given up. At first the possessor of

this world's goods gave his substance to the poor; later he gave it to the Church for its disposal. The main virtue was to give, not to help, hence it was easier and just as virtuous to give to the Church and let it give ---- or keep. Never had there been such a desire to get rid of wealth. Men sought objects of charity upon whom or upon which they might divest themselves of their riches to the eternal salvation of their souls. The Church offered herself as that object, and beggars swarmed to her doors like flies to the dead carcase. Someone has remarked that, "the poor became a sort of gymnastic apparatus for the exercise of spiritual muscles."

Asceticism grew and monasteries were formed; monasteries in time were supplemented by convents and the wealth of the living and the dead poured in with equal hopes of credit in the "Book of Life". The material world from which monasticism had sought to escape followed it into its secluded resorts and there in the darkened recesses, obscured from the gaze of critical eyes, it wrought its work of putrefaction more viciously than it could have dared to do before the light. Wealth given for the poor was hoarded. As the Primitive Church had gradually engulfed the ~~state~~ political, the Mediæval Church gradually absorbed the industrial life of the world. It is estimated that at one time nearly half the landed property and half the wealth of England were in the hands of the Church.

The doctrine of the works of supererogation enabled the Church to control a terrible monopoly, the monopoly of eternal salvation, and like all unrestricted monopolies its wares were vended to bring the highest aggregate returns. Briefly the doctrine of the works of supererogation was this. If the ordinary Christian had accomplished enough good works to attain salvation, then some of the

saints must have accomplished a great deal more. This extra work it was conceived, might be handed over to the account of someone else. At any rate the Church found plenty who would gladly pay a goodly sum for the ecclesiastical assurance that the surplus of good works done by the saints would be added to their credit. Preaching the torments of purgatorial fires, the people were frightened into the release of all that they had. Tetzel's march through Germany preaching, "When in the chest the coin doth ring,

The soul direct to heaven doth spring",

was more than Luther could endure. Popular feeling was rising high. "If the pope releases souls from purgatory for money, why not for charity's sake?" This was the type of question being asked. (See Robinson, History of Western Europe, Chap. XXV.) Erasmus "a regular jester, who makes sport of everything, even of religion and Christ Himself", it is said laid the egg which Luther hatched. His sarcastic wit was turned to the exposure of the monstrous fables concocted by the monks to frighten him as a boy into more regular attendance at the monastery. Julius II, the warrior pope, and builder of cathedrals is represented as parading round the gates of paradise in a furious rage at finding them closed to his approach; and impatient of the delay in opening them he threatens St. Peter with excommunication. Tetzel's indulgences were but the last fuel needed to make the seething pot boil over.

But great as was the economic sin of the Mediaeval Church, its intellectual sin was equally great. It was to its interest to hold the monopoly of education too, for popular enlightenment would have quickly meant the death-blow to indulgences. Wycliffe and his Lollard priests who tried to educate the masses, found themselves persecuted

in the name of religion. Their teachings from the Old Testament showed the people how that popular leaders had arisen in the days of old. The serf was surprised to find that nowhere in Scripture was it ordained that the baron or the priest had either temporal or spiritual dominion over him.

The Mediaeval Church must be held responsible for another grave error and injustice to society. Its demands for clerical celibacy ^{have} resulted in two deteriorating influences. In the first place the laws were all too frequently made only to be broken, thereby provoking the double offence of disobedience and immoral living. In many instances it seems to be proven beyond a doubt that the convents sacrificed their noble calling to gratify the pleasures of the monks. Abortion and even child-murder were often practised, at least such is the common belief. In the eleventh and the twelfth centuries popes openly acknowledged their bastard sons and gave them offices in church and state. There is strong reason to believe that some of the convents ^{own} of our land held dark and awful mysteries, lingering evidences of the life the Church once lived.

But celibacy has another meaning which was peculiarly disastrous in an age when education was denied the masses. If its principles are observed a great portion of the male population most qualified to propagate its kind are rendered sterile, and the worst sin forced upon society which it is possible to commit, leaving its inferior members to multiply and replenish the earth. But from this evil good may even yet arise. Modern research is welcoming to its fold the new science of Eugenics, whose problem it will be to teach mankind the highest form of reproduction. If

the priesthood, animated by high ideals and fear of righteous indignation have failed to live the continent life surely Eugenics will not expect the degenerate, the criminal, the insane, to cease for moral reasons to propagate their kind. If society is to profit by the errors of the Mediseval Church it would seem apparent that the laws which are proposed in some places forbidding marriage to the defectives of society would but increase the tendency to crime and immorality unless those laws are supplemented by detention. Two states already, Indiana and Connecticut have seen the error of this plan and have provided laws authorizing the state prisons and asylums to practise vasectomy and oophorectomy upon those declared by medical authority to be incurable, and upon defectives who desire to be so treated. But this is anticipating the work of the modern Church.

Chapter IV. The Church of the Reformation.

The dawn of light that broke the darkness of the Mediaeval Ages was characterized by two mighty movements, the literary and the religious revolutions.

It is to the glory of the Reformation that it broke the bonds of both asceticism and celibacy. Protestantism was a revolution in the name of liberty of conscience, thought and action. It denied to the priest the right to stand between the man and God; it recognized the value of the individual in the sight of God and of his fellowmen. But scarcely had the break with Rome been well established before Protestantism itself became fiercely intolerant of views which differed from her own. Heresies and schisms came so fast that had the Church been lenient with them it is doubtful if the Protestant faith could have survived. It is a clear example for those who still cry out for liberty, that liberty alone without some central authority would quickly lead to anarchy.

The Reformation too has been a revolt against the worldliness of the Church. The result has been to some extent a swing to the other extreme, placing emphasis upon the otherworldliness to the exclusion of the temporal affairs which are of real concern to man. If Socialism is said to aim at accomplishing the latter half of Christianity, the fulfilling of the law of love for man, the Church of the Reformation may be said to have aimed to fulfil the former half, the fulfilling of the law of love for God.

But the Reformers themselves had little idea whither their course would lead. From the attempt to liberate the thought and action it quickly turned into an age of standardizing religion. The

social side of life found itself swept into the background before the rush of dogma, creed, and liturgy. There may ^{have been} ~~be~~ some justification for the Protestant Church attempting to deny the privilege of free worship to dissenters and to Roman Catholics, but it is of the essence of a live religion that it should experience growth and expansion. The adoption of a set of thirty-nine articles beyond which the Church could never go, and the sanction of the Athanasian Creed was a gigantic bid for infallibility squall ed only by the framers of the American constitution and by the more recent papal claims. J.A. Freude, in his plea for the free discussion of theological difficulties criticizes the dogmatic assertions of the Reformation Fathers. He says, "If medicine had been regulated three hundred years ago by an act of Parliament; if there had been thirty-nine articles of physic, and every licensed practitioner had been compelled under pains and penalties, to compound his drugs by the prescriptions of Henry the Eighth's physician, Dr. Butts, it is easy to conjecture in what state of health the people of this country would be at present. --- If the College of Physicians had been organized into a board of orthodoxy, and every novelty of treatment had been regarded as a crime against society, which a law had been established to punish, the hundreds who die annually from preventible causes would have been thousands and tens of thousands."

Judging from the principles for which the Reformation stood the industrial group might hope to gain great things. Judged in the light of history the Reformation Church has been very slow to appreciate the social situation. Her policy has been extremely conservative. The higher clergy in France took sides definitely with the courtiers and the crown. The French Revolution was the rising of a discontented bourgeoisie against the ruling powers, monarch, nobles,

courtiers, priesthood. In England the clergy developed into a privileged class maintained by the state, securing fat livings through patronage and not for merit or ability or even faith. They regularly took part in the chase and every other form of worldly sport. The higher they rose the less they did. Churches fell into disrepair through lack of use; the poor were looked after in a step-motherly, uninterested fashion. Pauperism grew tremendously because almsgiving was so indiscriminate. The gradual evolution of the proletariat gave the Church an excellent opportunity to manifest its wisdom and its initiative in solving the problems of the working-class. But so far had the Church itself sunk into lethargy that even slavery, condemned in principle by the Primitive Church, and disallowed in Mediaeval darkness was permitted to take root again under both the Roman and the Protestant Churches.

In the early part of the nineteenth century when the great liberal wave swept over England, recognizing as "persons" in the law, the dissenter, the atheist, the Roman Catholic, the proletariat, the Church raised her hands in horror at the thought of such sacrilege. And well might she tremble too, remembering the intolerance with which she had treated these not of her communion, for the Reformation Church, unlike her Mediaeval mother was the subject, not the ruler of the state, and liberalism would mean that Roman Catholic, Jew or infidel, might lead the nation in the Parliament and in a measure control appointments to the established Church.

But the Church was guilty of another conservatism too. Science was beginning to shake the orthodox belief in many things and criticism was revelling in speculation about the universe, eternity, ego, knowledge, scripture and even God Himself. Without the liberal spirit of the nine-

teenth century, secularism would have been delayed for untold generations. Against liberalism in all its forms the Established Church came forward as the avowed enemy. Even science and invention were looked upon with unmixed disapproval.

Of the hostility to science in the early part of the nineteenth century, J.A. Freude says, "But as the windmills were giants to the knight of La Mancha, so the whigs of those days were to young Oxford apostles, the forerunners of Antichrist. Infidelity was rushing in upon us. Achilles must arise from his tent, and put on his celestial armour. The Church must re-assert herself in majesty, to smite and drive back the proud aggressive intellect." (Short Studies, Vol. IV, p. 245.)

"A Fabian writer showed by an analysis of the votes in the House of Lords that the Bishops and Archbishops of England have voted, "No", on almost every progressive and advanced bill." (Bliss, New Encyclopaedia).

Scores of other examples of the insular policy of the Church may be found in the "History of the Warfare of Science and Religion", by Andrew D. White, late president of Cornell University.

Chapter v. The Contribution of the Modern Church.

In attempting to discuss the relation of the modern Church to the social problem two difficulties appear. What is Socialism? What is the Church? Propagandas of violence which Marx and Engels would disown are flaunted in the name of Socialism. Heresies and schisms have rent the Protestant Church until the Reformation Fathers would utterly fail to recognize the half of their own progeny. Chapter VI will attempt to deal with the former of these difficulties, the present chapter with the latter.

There are conservative churches still groping amid the dogmas and the creeds of the Elizabethan Age, and backward through the darkness of preceding centuries, vainly trying to establish the divine right of bishops as though their very right to be depended on the continuity of the apostolic laying on of hands.; their great ambition is to observe the appointed fasts,-- and feasts; to say matins and evensong; and to robe according to their own interpretation of the ornaments' rubric. There are other churches who so far pander to the whims of public sentiment that they forget to preach the gospel more than once or twice a year. The subjects they discuss are worldly, vain, spectacular. It is their chief glory that they know no form or ceremony, and are bound by no rules either human or divine.

Somewhere between these two extremes is what is usually meant when people speak of the Church. But from a socialistic standpoint many of these must be eliminated as having a negative rather than a positive value. These are they whose lot is cast in the rich pastures of plutocratic communities. It is not to their

interests to speak against the evils that exist unreservedly, and frequently they do not speak further than to plead for charity to relieve external suffering. "Men shall not live by bread alone", but even the preacher needs some bread and hesitates to harm the hand that feeds him. There are of course few churches that would thrust out the artisan, but there are many who do not hesitate to freeze him out. Several quotations from Bliss's New Encyclopaedia substantiate this charge. The first quotation is in substance an editorial in the new era by Dr. Strong. "He says that in Brooklyn (the city of churches) the rector of an important Episcopal Church said, "On the list of my church members there is not a single working-man". A Reformed clergyman said, "That is also my case". A minister of a large Congregational Church said, "We have one artisan on our list". A leading Presbyterian clergyman added, "Of working-men strictly so called, I have not a single one in my congregation". The total number of the members of these churches was about 2200, and of these professed believers gathered into Church fellowship, one was a working-man." Richard Heath in the "Captive City of God", is quoted, "It is not Mariolatry or Bibliolatry we have to fear - what has desolated the Church and is desolating the Church is the worship of property." "In the Protestant Episcopal Church the dioceses of New York, Long Island, Massachusetts, Western Massachusetts, Pennsylvania, Pittsburg, out of a possible twenty-five lay delegates to the General Convention choose at present thirteen millionaires. The fact that the Church is the Church of the wealthy keeps it from being the Church of the poor." Other quotations might be added showing on the authority of statesmen and university professors that similar circumstances are felt in Germany, France, Switzerland, Holland.

When Jesus came to earth to reveal the religion of Jehovah,
 He was first compelled to overthrow a great deal of the religion
 that already existed in the name of God. Someone has remarked that
 should Christ return to earth again his first attack would be on
 Christianity. Lowell with true emotion and vivid imagination pictures
 the return of Christ and describes his reception, in a short poem, "A
 Parable".

Said Christ, our Lord "I will go and see

How the men my brethren, believe in me."

He passed not again through the gate of birth,

But made Himself known to the children of earth.

Then said the chief priests, and rulers and kings,

"Behold now the Giver of all good things;

Go to, let us welcome with pomp and state

Him who alone is mighty and great."

With carpets of gold the ground they spread

Wherever the Son of Man should tread,

And in palace chambers lofty and rare

They lodged Him and served Him with kingly fare.

Great organs surged through arches dim

Their jubilant floods in praise of Him;

And in church, and palace and judgment hall,

He saw His image high over all.

But still, wherever His steps they led,

The Lord in sorrow bent His head,

And from under the heavy foundation-stones

The Son of Mary heard bitter groans.

And in church, and palace, and judgment hall,

He marked great fissures that rent the wall,
And opened wider and yet were wide

As the living foundations heaved and sighed.

"Have ye founded your thrones and altars then,

On the bodies and souls of living men?

And think ye that buliding can endure

Which shelters the noble and crushes the poor?

"With gates of silver and bars of gold

Ye have fenced ay skeep from their Father's fold;

I have heard the dropping of their tears

In heaven these eighteen hundred years."

" O Lord and Master not ours the guilt,

We built but as our fathers built;

Behold thine images how they stand,

Sovereign and sole, through all the land.

"Our task is hard, - with sword and flase

To hold thine earth forever the same,

And with sharp crooks of steel to keep

Still, as Thou leftest them, Thy skeep."

Then Christ sought out an artisan,

~~And~~ a low-browed, stunted, haggard man,

And a motherless girl, whose fingers thin

Pushed from her faintly, want, and sin.

These set He in the midst of them,

And as they drew back their garment-hem,

For fear of defilement, "Lo, here," said He,

"The images ye have made of Me."

The Son of God declared that the water of life that He gave to the world was free to all. Nothing could be broader in its social principles than the religion of Jesus. But under the modern Church is it free to all? Far from it. Half the world has not even heard His gospel. Of the other half the greater part are in such poverty that they do not go to church; or they are so worn out when the Sabbath comes that they cannot go; or they do not get one day's rest in seven; or they are so far down the scale of human misery and vice that the higher things of life have failed in their appeal. The gospel has been made far from free.

There is great truth in the charge made by Socialism that the Church has put too much emphasis on the other-worldliness of the gospel to the neglect of its duty towards the present world. But on the other hand Christianity can rightly accuse Socialism of being too wholly engrossed with the attractions of the world and the satisfactions of the desires of the flesh. Socialism as has been observed strives to attain one half of Christianity; the Church has a right to insist on the observance of the whole law and to remind the people that "man shall not live by bread alone".

But when we turn to the definitely social work of the modern Church it is far from inconsiderable. It is impossible to estimate the extent of philanthropy due to the influence of the Church, charities in money by direct contribution or indirectly by influencing wealthy members to donate large gifts, but far above all

that, the charity of true self-sacrifice for the elevation of mankind.

Great moral movements of the world owe much to Christianity. The first advocates of the abolition of slavery number among their forces prominent men of the Church and while the voice of the Church as a whole was slow to back its foremost men, yet when the crisis came the Church stood for liberty and equality of men. The temperance movement has experienced the same progress. Initiated by churchmen but receiving little Church sympathy for many decades it is now almost universally endorsed by synods and conferences of all the Protestant Churches. Such influence is bound to be effective. Questions pertaining to gross immoral life have frequently been regarded by the Church as unfit for public comment - but the Church today is realizing the peril in which society stands, and bishops, ministers, laymen are now found massed against the great undercurrent which is sapping the life-blood of the nation.

There is another great movement taking root in recent years. It is the institutional Church. Some of course carry the principle farther than others. The aim of the institutional Church is to become a potent force in the religious, social, athletic, intellectual and culture interests of the community. Giving to young men and young women something profitable to take the place of cheap amusements, training the youth in woodwork and other forms of manual work, providing means of keeping the body in cleanliness and health, inspiring the laborer to higher wants in life, providing literature of the better sort, public lectures and public concerts, promoting fairness and honesty in games, guiding the young into manual or professional vocations to which they seem adapted, these are some of the active strivings of the modern Church to benefit the community in which

it stands.

The Sunday School, of comparatively recent birth, is undergoing great changes. The influence which it is exerting throughout the land, and which it can only be appreciated by those who have the vision of that day when the children that are being trained in these schools, will be the lawmakers and the governors of the realm. Great educationalists are testifying to the blessing which this activity of the Church is bestowing upon the childhood of the nation.

But human nature has even deeper wants than these. It is well known that individual men of the Christian ministry can be numbered by the hundreds who are giving their lives to redeem the fallen, to relieve the suffering, to strengthen those who are discouraged. Christianity has an appeal to make to these, far deeper than the economic appeal of Socialism; it is the appeal of a power that saves not only the body but the soul.

Within recent years many Church publications have come before the world advocating the rights of the masses. Ministers, ex-ministers, professors of theological schools are devoting a large portion of their time and literary efforts to the production of editorials and books, in the interests of the lower social orders of the race.

The Church has ever gained its great victories over the world by the leavening process, and because it does not discard its tried and trusted weapons because Socialism would have it use more belligerent methods is no sign that the Church is weakening at the knees. Socialism owes far more to Christianity than it has ever expressed its gratitude for; it owes its very principles, so far as they are good, to the Church's teaching, and were the leaders of

Socialism wiser they would adopt the whole program of Christianity instead of half. Love for God and love for man are complementary. If it is impossible to love God whom we have not seen without first loving man whom we have seen, neither is it possible to continue to love the man, without coming to love the unseen Father of the man.

Chapter 6.

The Rise of the Proletariat.

Just as the modern Church is a very different organism from the Church of the first three centuries, so the social problem of the modern Church is very different from the social problem of the early Church.

The question arises "Can the social question be defined?" At the present time the social problem is the economic and the moral and the culture ~~of-th~~ interests of the proletariat. There is a continuity in the social problem in that it ever seeks to fulfil the standard set by Christ in the 25th chapter of Matthew's Gospel - to act the part of a brother to those who are down in life, the destitute, the sick, the lonely, the criminal. But the problem varies according to the standards of the civilization of the age. For the primitive Church the problem was the slave, for the mediæval Church it was the serf, for the reformation Church it was the bourgeoisie, for the modern Church it is the proletariat. There is therefore a very closely marked line of development between the Church and the social consciousness.

Let us trace in brief the evolution of the proletariat. Back of Christianity altogether man went to war with man, and tribe with tribe. The conquered became the property of the conqueror, and for untold generations his custom was to slay and roast the victim. With the evolution of the human race came a primitive form of agriculture and in time the conqueror wanted his captive to till the soil or to defend his fields, and instead of eating him he made him dig or fight. When Christianity came upon the earth cannibalism had almost universally given way to slavery. As a practice slavery was continued so far down the ages that it is still within the memory of the living. But slavery as a basis of national defence or even as a national policy

ended with the passing of the Roman state under the control of the Church.

Slavery has always meant that a great portion of the population of the state is dependent on society for its direction. They neither know how to use their freedom when they get it or how to make an honest living. This has always been the difficulty in liberating slaves. The mediaeval Church found itself confronted with a swarm of seekers after charity. And while many were reduced to vagrancy there was another host but little better, easily exploited, the servants as they soon became of those who were descendants of free and noble blood. Feudalism in England is the classic example of the rule of nobles and the tyranny with which they treated serfs. Free in name they were in reality far from free. In return for their labor the nobles defended them as far as they were able, but they were bound to the soil like horses to the farm.

Following close upon the rise of the serfs throughout England and the continent, which put an end to feudalism, came an increasing demand for manufactured goods. With his handmade tools in his own home, almost every man became a producer of some kind. As far as possible he made the goods which he and his family would require, but there quickly came the tendency to barter and with it a gradual development of division of labor. As trades became more specialized craft guilds and apprenticeships sprang up. But all this time the bourgeoisie were being ruled by a hierarchy of clergy, kings, and kings' retainers, remnants of the feudal lords. To these were added a host of civil lawbreakers and administrators of justice. By tithes, taxes, gabelles, corveys, and all manner of new devices to meet the need of avaricious priests and courtiers the people were oppressed beyond endurance. This was the problem for the reformation Church.

Revolutions centring in France established the supremacy of the bourgeoisie, and brought governments in Europe to democratic forms. The bourgeoisie, skilled laborers of the artisans gradually became the merchants and the capitalists of the new regime; but they left behind the unskilled laborer and those of their own class least fitted to survive, to form the proletariat of today.

Again the proletariat is dividing into skilled and unskilled labor with its higher specialized trades and unions. This is the problem for the modern Church. Shall the skilled laborer rise to power as did the bourgeoisie and leave behind those who are unskilled, or shall skilled and unskilled labor rise together? In principle Socialism is saying, "Let us rise together", but it must not be forgotten that the banners of the French Revolution proclaimed, "Liberty, Equality, Fraternity". Already skilled labor looks askance at any movement like the Industrial Workers of the World which says that labor should be paid in proportion to its discomfort cost. There is a very grave danger that when Socialism lifts its head, "that march of protesting proletarians whose loud cry makes kings and emperors tremble and whose tread shakes palaces and thrones", that history will repeat itself, and those who are least fitted to survive will find themselves in servile drudgery for another three hundred years. He is an optimist indeed who can look back over history, witness there the struggle of the labor class, and still hope that that day is nigh of which Browning dreamed, when he prayed,

"Make no more giants, God,

But elevate mankind at once."

It was despair of the Protestant religion being able ever to answer the great issues of the social problem that drove J.H. Newman to seek a religion which claimed to be infallibly the voice of God. In his Apologia he says, "Starting with the being of God (which is as

certain to me as the certainty of my own existence, though when I try to put the grounds of that certainty into logical shape, I find a difficulty in doing so, in word and figure, to my satisfaction), I look out of myself into the world of men, and there I see a sight which fills me with unspeakable distress. The world seems simply to give the lie to that great truth of which my being is so full; and the effect upon me is in consequence, as a matter of necessity, as confusing as if it denied that I am in existence myself. If I looked into a mirror and did not see my face, I should have the sort of feeling which actually comes upon me when I look into this living busy world and see no reflex of its Creator. This is to me one of the great difficulties of this absolute truth primary truth to which I referred just now. Were it not for the voice speaking so clearly in my conscience and my heart, I should be an Atheist, or a Pantheist, or a Polytheist, when I looked into the world. I am speaking for myself only, and I am far from denying the real force of the arguments in proof of a God, drawn from the general facts of human society; but these do not warm me or enlighten me; they do not take away the winter of my desolation, or make the buds unfold and the leaves grow within me, and my moral being rejoice. The sight of the world is nothing else than the prophet's scroll, full of lamentation, and mourning, and woe.

To consider the world in its length and breadth, its various history, the many races of men, their starts, their fortunes, their mutual alienation, their conflicts; and then their ways, habits, governments, forms of worship, their enterprise, their aimless courses, their random achievements and acquirements, the impotent conclusion of long-standing facts, the tokens so faint and broken of a superintending design, the blind evolution of what turn out to be great powers or truths; the progress of things as if from unreasoning elements, not towards final

causes; the greatness and the littleness of man, his far-reaching aims, his short duration, the curtain hung over his futurity; the disappointments of life, the defeat of the good, the success of evil, the pervading idolatries, the corruptions, the dreary, hopeless irreligion, that condition of the whole race so fearfully yet exactly described in the apostle's words, "Having no hope and without God in the world"; all this is a vision to dizzy and appal, and inflicts upon the mind a sense of profound mystery which is absolutely beyond human solution".

Chapter VII. The Problem for the Church Today.

The problem which confronts the Church today is the problem of the proletariat, how to give to every all mankind an opportunity to secure a fair proportion of wealth, of health, of culture.

It is not the problem of the Church to do this for the proletariat; its problem is to guide him to the satisfaction of his own needs. The day is past when the Church attempts to save humanity, the Church can only point the way to salvation.

A just proportion of wealth can never be attained while labor is so unequally rewarded as at the present. The policy of the Church must therefore be to educate the proletariat to demand his wants, to demand them sanely, and so far as possible without violence. A few broad principles may be stated tentatively. State ownership may be well extended, or where preferable municipal ownership; minimum wages based on the cost of living are to be desired; the misery caused by unemployment and irregularity of income should be met by a system of social insurance covering accidents, sickness, death and unemployment. Much of the distress from unemployment might be relieved by a well organized employment agency under state control. Churches are often able to relieve much of individual need of themselves without state aid.

There is another cause of unemployment which is perhaps most serious of all and the hardest with which to deal. It is the problem of over-population among the working classes, particularly among those who are physically unfit. There is a marked relation between unfitness and fertility. "What we really find, is the undesirable element increasing with the greatest rapidity, the better elements not

even holding their own". (Kellicott, The Social Direction of Human Evolution.) This is a matter on which the Church should not presume to act without first seeking the advice of advanced thinkers in Eugehics.

A good program of social reform for the Church is set forth by President Ely of Wisconsin University in the second chapter of his book, "Social Aspects of Christianity", They are these,

1. "Child labor, ---removing children from home at a tender age,ruining them morally,dwarfing them physically and mentally.
2. "The labor of women under conditions which imperil the family.
3. "Sunday labor,an increasing evil,against which workingmen throughout the length and breadth of the land are crying out bitterly.
4. "Playgrounds and other provision for healthful recreation in cities, an antidote to the saloon and other forms of sin.
5. "Removal of children from parents who have ceased to perform the duties of parents.Homes,real homes,should be provided for these.
6. "Public corruption, - about which let us have something precise and definite.
7. "Saturday half-holidays,-a great moral reform which has been accomplished in England,where men work but fifty-four hours a week.
8. "A juster distribution of wealth.
- 10."A manly contest against the deadly optimism of the day which aims to retard improvements and to blind men to actual dangers.After careful thought and observation,I believe the social consequences of optimism even more disastrous than those of pessimism,though both are bad enough. Less spread-eagleism in America,more repentance for national sins,e.g. the most corrupt city governments to be found in the civilized world." (pages 74 - 77.)

Thus far capital as a system has not been attacked; but the capitalist will say that all this added cost will drive him out of business. If he is a parasite, Yes, if an honest employer, No. The increased cost of production will raise the standard of competition, and those who are producing goods upon child and woman labor underpaid will be forced to the wall where they belong. Those already paying a living wage will find that competition in its cruellest form has been removed. Not the capitalist but society at large must pay the added cost. The panics which occur at stated intervals will be partially averted for the cause of panics is less in over-production than in under-consumption. Give the laborer higher wages and his appetite will not fail him in the time of crisis.

Under this chapter the question of the tariff must be named. And here the general policy which the Church should follow in advocating all reforms may be set forth. It is not for the Church to say what shall be the policy of the state. Let the Church confine her authoritative statements to matters of religion else she will quickly lose the respect of the public. But the Church has the right to appeal to the decision of a body of the best experts that the land possesses. This is the contribution of the Church to social welfare, strengthened as it frequently happens by contributing some of those experts, and to a great extent this is the best contribution which even politicians can offer. Government by expert commission is only beginning to receive due recognition. The consensus of opinion of experts is the safest ground on which the Church can speak politically. It is place to withstand the appointment of self-seeking men to posts of responsibility. But with men of honor and integrity giving their advice let the pulpit back them up and create a public sentiment to do their will. On the matter of free trade the Church should find herself an ally of

Socialism. Both are proud to say they know no territorial limitations, they are universal, and it is in the universality of their scope that the hope of free trade lies.

Other economic burdens of the country must be briefly named. Politics as a business needs only to be mentioned to be condemned, but though condemned it still lives and bleeds the public. The Church must preach morality, and appeal for the support of honesty and disinterestedness in public life.

And what shall be said of the terrible burden of war? It is true that in ages past religion has been one of the greatest causes of war. Then let religion redeem itself as far as it yet may by declaring for universal peace. The mad rush for armaments cannot last. Nations cannot go on much longer building up colossal navies which render no productive good. The present craze is almost bound to result in war, for the nation that breaks under the strain is not likely to disarm without attempting by declaration of war to drag its rival with it in its death struggle. In the days when the conqueror went in and possessed the land of the vanquished there may have been an economic value in war. But those days are past nor would anyone advocate a return to that mode of warfare. Civilization has become so intricate that when the vanquished nation suffers, the whole civilized world suffers too. There are rising nations in the Orient whose movements cannot be foretold. But even they are coming to possess a national pride which makes their treaties inviolable. When they can be depended on to keep contracts of peace, the world may hope to see that day of which the poet's eye discerned,

"For I dipp'd into the future, far as human eye could see;
Saw the vision of the world, and all the wonders that would be;

Till the war drums throbbed no longer and the battle-flags were furled
In the Parliament of Man, the Federation of the world. "

But the Church must not rest content in the economic welfare of the land. She must promote the health interests. These are so vitally bound up in the economic interests that part of the problem is already met in dealing with the income of the laborer. Much of sickness is due to poverty, improper nourishment, unsanitary dwellings, constant worry, lack of treatment when disease does come. The minimum wage with provisions for the partially incapacitated is intended to overcome the evils of underpaid labor. The hours of men and particularly the hours of women and of children should be regulated by law. For improvement and dwellings, education is one of the first requisites. Although

" It takes a high souled man,

To move the masses even to a cleaner sty",
yet the people must be made to desire cleanliness and greater space in which to live. The system adopted by Miss Octavia Hill in England meets with great success. In principle it is this. Individual houses in the suburbs with small gardens, are provided by philanthropic financiers at very moderate dividends to themselves. Rents are not lowered but the dwelling conditions are superior. Confirmed drunkards, prostitutes, and degenerates are not allowed to remain.

Poor relief must be given only under rigid inspection. Criminal law should be revised to make the punishment corrective and preventive rather than punitive wherever this is possible. A good example of what may be accomplished in this way is to be seen in the Ontario prison farm. Juvenile courts and reformatories are a great step in the right direction.

Prostitution and flagrant immorality should be made a criminal offence. When it is stated on highest medical authority that in one American city seventy-five percent of the men of marriagable age are afflicted with venereal disease it is time to call a halt. There are some who say that houses of prostitution should be licensed. But such a step would be to legalize the worst form of immorality. Several states of the American Union are seriously considering a law to make a certificate of health requisite to the marriage contract. This would save many of the innocent from degrading marriages, and would prevent a great many divorces. But what of the degenerates who are not permitted to marry? Will they not be driven to reckless precreation out of wedlock? This is where the laws must be rigidly enforced. The punishment for the man or the woman who is a degenerate and will not live the continent life should not be death as in the Spartan state or even imprisonment for life, if otherwise harmless; but society owes it to itself and to future generations which have the right to be well born to see to it that this class does not precreate its kind. The well known record of the Jukes family is sufficient evidence of the terrible cost to society of one irresponsible and unguarded degenerate. This is the class which is fast overpopulating the world and swelling the vast armies of the unemployed, the pauper and the criminal. One remedy and only one seems possible - to prevent their reproduction. The methods adopted by Indians and Connecticut have been mentioned. A simple device which would prevent many undesirable marriages would be to prohibit the sale of licenses and make it necessary to have the banns published at least three weeks. But this question is one for experts. The science of Eugenics is fast making its way towards recognition and perhaps it will find a solution.

The third requisite of the workman is culture. The institutional Church is already doing much to meet this need. But the Church must educate the man to develop a taste for higher culture. How shall he appreciate art having only as his guide the cheap vaudeville? One of the first essentials for culture is more leisure time. Let the Church do all it can to secure better hours for the laboring man. Educate the public to do their shopping at a decent hour on Saturday night. One evidence of culture that will quickly follow, the workman will more often be seen at Church. Recreation is essential to culture. Some cities are providing ample parks and play-grounds.

History is full of the example of genius springing from a humble home, but who can measure that extent of genius suppressed by lack of opportunity to manifest itself? Why should society be denied the benefit of this latent energy? Equality we can never have. An approximation toward an equal opportunity for all we hope may some day come.

One further action which the Church should take - it is wholly incompatible with true democracy or with sound government of any kind that ignorance should rule. The state so far recognizes the value of an education in the asking of good citizens that it has provided and in most places enforced an elementary education for all its citizens, people. That education should be made the basis of the franchise. By it ignorant men would be denied the vote and intelligent women would take their place, and the vexatious question of women suffrage would be settled. Without it ignorant ~~women~~ men will continue to vote and ignorant women will soon be voting too. What greater incentive to misrepresentation of the facts than that a politician should be asked to stand before a mass of electors many of whom are illiterate!

What more degrading to political life than that a man should sit in

Parliament, the representative of ignorance! What statesman striving honestly to legislate in the interests of his country has not seen his choicest work ^{imperilled} defeated by a mercenary politician, playing fast and loose with the uneducated part of his electorate! The Church once placed a premium on ignorance. Today it aims to place a premium on intelligence. Let this be one form of that premium. Such legislation should not be enforced without at least five years' notice. Nor should it take the franchise away from those who have once voted. There are men who are not anxious to use their franchise on every possible occasion, but there are few so far fallen that they would lightly permit themselves to be branded unfit to vote. Such a standard would do much to solve the immigration problem; to become a citizen the foreigner would at least have to learn the English language. Such a standard had it been adopted from the beginning would have practically removed the race problem of Canada long ago. Two classes would be debarred from voting, those who cannot, and those who will not learn. The former are unfit to vote; the latter are unworthy.

An educational basis for the franchise is not a backward step in universal franchise; it is an upward step in raising the standard of the man. The vote of the ignorant can never solve the social problem. Not until the man is educated in some degree at least can he intelligently know or make known his wants, much less acquire a remedy for them. The state supplies free education: should it not demand some recognition of its gift in better citizenship?

But the Church must not forget her spiritual mission to the world. Above all else she must seek to evangelize. No preaching of the equality of men can ever take the place of the example which Jesus gave to men, the life of self-sacrifice, going about doing good,

the common meal in remembrance of Him, in remembrance that all who claim to be the sons of God must recognize their brotherhood towards other sons.

The great commission of Christ must not be neglected by the Modern Church. This is the essential prerequisite of the Christian Utopia, the Kingdom upon earth. Interest in missionary enterprise reminds the proletariat that after all his is not the only lot of suffering, nor even half as grievous as the depravity of half mankind. Sympathy for others is the great antidote for self-pity.

Chapter VIII.

Ecclesiastical Reconstruction.

What is the ultimate relation of the Church to society? Society is the nation. The question has really never been answered, shall the Church rule the nation or shall ~~they exist side by side~~ ^{Church} ~~in independence. The~~ nation rule the state or shall they exist side by side in independence. The first has been tried on a tremendous scale; and that it failed is not a final verdict against the ecclesiastical control of the state. The Holy Roman Empire fell. So have other empires fallen and many of them have fallen under far more favorable circumstances than did the empire which the Church controlled. The Church of Rome still hopes to see the day when her world supremacy will be restored; but Protestantism thinks that ecclesiastical domination is done forever. In England and in France and Germany the state has had control of the Church. In England there is great dissatisfaction. In France the dissolution has taken place. In Germany the control of the state seems temporarily secure. On this continent the state and the Church have existed side by side, yet not as independent as might seem. Though virtually free the Church is under state control. In time of great distress the state could seize Church property just as legally as it could seize the property of any corporation. If Church properties are exempted from taxation, so are homestead lands for certain years, and both because the state has so decreed. But whatever the relation of the Church and state it is in the interests of both to work together in concert and mutual assistance - the Church to teach, the state to execute.

What then can be expected of the Church today? Granted that it has a function to perform towards humanity how is that duty to be

wrought out? Shall the Church begin an active socialist campaign backing men and platforms for the legislation? Morally, Yes; physically, No.

There is a religious world and there is a political world. It is the duty of the Church to control the one and lend its influence to the other. When the voice of the Church is once effectually raised against an individual crime or against a social evil its power is irresistible. The world knows that the Church at heart stands for justice, honesty, righteousness. There are few who can battle against her with success. The duty of the Church is to create a public sentiment, to educate the people to forsake the evil and to choose the good. Create a healthy public consciousness and healthy legislation must follow. If the Church is to be at all worthy of its Founder let it ever strike at injustice and unrighteousness, and let the Church itself set the example of self-sacrifice in order to relieve the sufferings of mankind. Far greater emphasis should be placed upon the Eucharistic sacrifice, that mighty humbler of the human soul which brings the rich and poor together to their knees and bids them remember the Christ who suffered for them all.

But the great difficulty at present arises in the disunited front which Protestantism is presenting to the forces of evil. Baptist, Congregationalist, Methodist, Presbyterian, Anglican with plenty of internal divisions each, and a score of other sects compose the so-called Protestant faith. Taken as a whole, what proportion of their energy do they give to social problems? Oftentimes far less than they give to the defence of those minute differences from which they took their rise. As many as six or seven churches are often seen to struggle for their very lives in a town of twelve or fourteen hundred. Jealousies

prevent their having a social influence worthy of their calling, prevent in many cases the respect of the community. "The churches are trying to do the work of the Church and they cannot".

The early Christian Church was one; and because it was at unity see what it accomplished, the world lay at its feet within three centuries. True it was divided territorially, the Church at Corinth, the Church at Ephesus, the Church at Rome, but it was not rent with internal divisions and heresies. Sectarianism did try to enter but it was anathematised. "Now this I mean, that each of you saith I am of Paul; I of Apollos and I of Cephas; and I of Christ. Is Christ divided? -- I beseech you that there be no divisions among you". What would the anathema of Paul be today when one says, "I am of Wesley, I of Calvin, I of Luther, I of Wycliffe, I of St. Peter", yea even "I of myself".

The present state of disunity is an unpardonable economic waste. How shall the Church preach economy to the workman when it does not practise economy in its own life? It is manifest to all that when five churches are built to do the work of two that there is waste of men and money. Is it any wonder that men cease to give, to worship, or to have any confidence in religion?

The Church sends forth her missionaries to convert the world to what? To Christianity? Perhaps, but primarily to some "ism" which distinguishes one brand of heresy from another. Is it likely to hasten the evangelization of the world and the ushering in of the Christian Utopia? Is it strange that the proletariat should grow impatient of the aimless toying of the Church with the destiny of mankind?

It is a great reproach to Christianity that when it wants to do anything in the interests of humanity and in the name of God that it must first make plain that it is not a Church enterprise. To make it a Church work, immediately the question is raised, which Church; and there the

trouble begins and the work ends. The Church at heart is far bigger than her creeds. "The world is organized. Money is organized. Labor is organized. Society is organized. Politics are organized. Even the nations of the world are beginning to organize internationally. Everything is organized except the Christian religion, and Christ prayed that that would be organized. As things stand now it is an unequal fight between an organized world and a disorganized Church. A disunited, disjointed, individualistic Christianity, where every Church and every man is an independent unit, cannot stand up against the highly organized conditions of today. This was well recognized by the Federal Council of Churches in America, when it put these words on its platform: "Christ's mission is not merely to reform society, but to save it. He is more than the world's Readjuster. He is its Redeemer. ---At no time have the disadvantages of the sectarian divisions of the Church been more apparent than when the call has come for a common policy or a united utterance". These are wise words. The powers that make for unrighteousness, the powers that corrupt legislatures, that promote intemperance, that thrive on lust, that threaten the judiciary, that oppress the hireling, are solid and compact. They sink differences for a common cause. Against them the churches have a common creed, but an uncommonly disorganized method of defence. They are beating the air. The powers that make for unrighteousness can mock at righteousness as they say to the churches, "United we stand; divided you fall". (Bishop Anderson, An Address to the Annual Convention of the Diocese of Chicago.)

What shall be the nature of the reconstruction? The Bishop of Chicago takes the ground that it must be unity. Federation, he says regards at best but a tentative measure, but there are still many reasons which remain why federation would be superior to unity. We are living in an age of federation rather than an age of unity. One hundred

and forty years ago the American colonies were divided into a host of hostile, jealous states independent of one another. Wise leaders saw the strength of organization, by giving to a common congress the control of things of common interest to all the states, and leaving to the individual units the balance of control. Nearly a century later, Canada divided into provinces saw the wisdom of the American policy; saw also the weaknesses which resulted in state jealousies lingering on, and in her federation Canada left only to the provinces such things as are essential to their individuality and gave the balance of control to the federal parliament. Even the great British Empire is seriously considering the federation of its parts and some sanguine prophets have even foreseen the federation of the world. Church federation is not an impossibility. Why should not the various denominations send their representatives to a federal house to discuss to-discuss matters of common policy, those matters for example which have to be labelled "non-religious", in order to be cosmopolitan? The individuality of the various denominations could be retained, so far as they would be considered worthy to be retained when men came better to understand one-another's views.

The Church has ever been called the army of God. But what an army! No leadership, no head, no policy, no unity either for defence or for aggression. Yet the comparison of the Church to an army ought to be an apt one. Just as the army has its regiments trained and drilled according to their peculiar customs, so the Church can do its most efficient training under the denominational system. The Irishman might be persuaded to wear the kilts and march to the music of the bagpipes if there were not enough of his own countrymen to form an Irish brigade, but he would never be happy until he was back in his own uniform and

drilling to his native airs. The Methodist might be persuaded to worship according to the Anglican ritual if there were not enough of his own persuasion to hold a fellow-ship meeting of their own, but he would not be happy under prescribed rules and ceremonies. There is a worthy spirit of emulation among the regiments of an army, each striving to be the most efficient. So ought it to be with the denominations. But when the call is made to muster arms we do not see the regiments of a well organized army fighting among themselves for every knell of vantage ground. They are all obedient to one central command. The Church is not so organized.

One thing seems certain. If the Church is to meet its obligation to the world there must be reconstruction, whether as a federation or as a single unit. Society is organized and is fast losing its respect for a disorganized Church.

"Will some Gibbon of Mongol race sit by the shore of the Pacific in the year A.D. 3000 and write on the "Decline and Fall of the Christian Empire"? If so, he will probably describe the nineteenth and twentieth centuries as the golden age when outwardly life flourished as never before, but when that decay, which resulted in the gradual collapse of the twenty-first and twenty-second centuries, was already far advanced." (Rauschenbusch, *ibid.*, p. 285.)

Society is moving, but whither? There is a mighty spirit of unrest that has waited long for leadership, "While downtrodden millions Starve in the garrets of Europe, and cry from its caverns that they, too, Have been created heirs of the earth, and claim it division" ! To that leadership was the Church ordained. The Christian Kingdom is the goal. Even the pathway to that goal was marked out, but the Church has wandered far from the straight and the direct course. She has burdened

herself with the pomps and vanities of this world, pride, avarice, hypocrisy. Her energies have been diffused and dissipated in petty strivings after forms and unavailing differences of creeds. For centuries she has studied dogmas and liturgies, only to implant deeply the roots of disunity and schism. Let the Church now turn from creeds to save mankind. Let the study of social problems, the study of man himself as the highest creation of God, occupy a greater place in academic courses, that the future ministry may see that theology is not the end in itself, but the means of the salvation of the human race; that it is not the goal, but the pathway leading to the goal. A glorious privilege awaits the Church if she but fulfil her part, the privilege of ushering in the Kingdom of which its Founder spoke, the privilege of reclaiming for Christianity that grand unity for which Christ prayed so earnestly, "Holy Father keep through thine own name those whom Thou hast given me that they may be one, even as We are", the privilege of guiding mankind towards the redemption of the world, "that one faroff divine event towards which the whole creation moves".