

clear as time goes on. To get anything done it is necessary to set in motion some conscious determination, some civic motive that will arouse men to action, that will end the loose inefficiency of careless citizenship, the stolid indifference of the masses. Mussolini may not be the Apostolic voice of this revolt against a nation's dry rot, but he is a consequence, and as such is worthy of study.

**D**EMOCRATIC institutions are important, but they cannot endure built upon economic inequality. Other civilizations have perished through causes of decay identically the same. It is the nature of justice that wherever her claims are denied the punishment is death—and this is the law for nations even more than for individuals. For seventy years the United States grew in power and influence. To all intents and to all appearances we were a great and growing nation; in reality we were slowly yielding to a power that was sapping our vitals. Half of the nation was free; in the southern half of the country, its least important half in culture and enlightenment, slavery existed; justice was denied, and in consequence the institution of slavery was entrenched at Washington, and every step that might have been taken for human freedom was halted by that incubus. We who might have been a beacon light to the world, saw our glorious pretensions denied in the shadow of that great Wrong. Then because they whom the gods would destroy they first make mad, the arrogant slave power of the South sought the dread arbitrament of arms for the perpetuation of their institution, and the Civil War was upon us. We lived through it and escaped the peril that faced us, though at a fearful cost. But as surely as justice determines the fate of nations, so would Slavery have destroyed us if not itself destroyed.

**T**ODAY another great injustice overspreads the world. Slavery in comparison was a pygmy wrong. It is slowly sapping the strength of the nations, destroying all true perspective, atrophying the moral sense. It is determining the trend of Christianity itself, whose ethical code it is slowly transforming. Men otherwise blameless in their private life count it no shame to live without work on the values publicly created, and defend the institution of private property in land with twisted logic. That the masses of men are born into a world in which they have no right to a foothold, seems no contradiction of the Scriptural injunctions, "The earth is the Lord's," "The earth hath He given to the children of men," "The land shall not be sold forever." Though bearing the divine sanction, these have become mere "glittering generalities."

**I**T is therefore something more than the mere diversion of wealth to those to whom it does not properly belong, since they have done nothing to earn it, that Henry George set out to destroy. Just as the Hebrew prophets sought

not merely the physical liberation of their people, but their spiritual liberation as well, and indeed as a far higher consideration, so must we recognize that our aim is not merely the material betterment that will come as a release from the degrading slavery to a false ideal. "The Kingdom of God is within us." The New Jerusalem seen in the vision of Saint John was not a material place of jasper and gold, but a spiritual city. Such a city cannot, however, be based upon economic injustice; the old prophecy is the true one that links the freedom of the spirit with the absence of earthly tyranny and injustice. And something in the vision of William Blake, that strangely gifted genius whose fragments are glorious contributions to English poetry, may fittingly inspire us:

"I will not cease from mental fight,  
Nor shall the sword sleep in my hand  
Till we have built Jerusalem  
In England's green and pleasant land."

**A**N instructive study may be drawn from the life and thought of Plato that throws some light upon modern theories of Socialism and their inevitable influence upon the individual. Plato was the greatest thinker of antiquity if we except his master Socrates, of whom the most we know is through his illustrious pupil. In his "Republic" Plato sought to establish the perfect state. This state should be benevolently paternal, and in no work written by ancient or modern is there a greater or more thorough treatment of an ideal. Hardly a detail is omitted in the elaborate attempt to construct what shall be an ideally perfect society, and the picture is reinforced by those literary and philosophic graces that make Plato an outstanding figure in the world of thought and imagination.

**E**VERYWHERE the figure of Socrates, who, despite the fact that he did not possess to the same degree the literary graces of Plato, was a clearer and better trained mind, dominates the philosophy. Plato venerated Socrates—his was the inspiration of this laboriously constructed social state, and though some of the political devices seem, in the light of modern thought, rather childish, the aim is human happiness and justice between men.

**N**OW we are to observe a curious phenomenon, natural enough, however, under the circumstances. There is an analogy here between the attempt of the Russian soviets to establish a republic based upon newer concepts in which old customs were to be consigned to the limbo of forgotten things. Their mistake was the same as Plato's—no attempt was made to discover natural laws and forces. Men were mechanically constructed instruments or tools to be fitted together, and their activities to be regulated by some directing intelligence. So the promise—in so far as it promised anything—to establish a Russian communistic state was not fulfilled, and the