

and Town Clerk of Cape Town. These two gentlemen, especially Mr. Cluver, expressed a ready sympathy in the movement, and chiefly through the influence of those named, the Municipal Executive consented to invite Mr. Lucas to address the Congress.

Mr. Lucas duly delivered his address on the afternoon of Monday, December 4th, and the Congress passed a vote of thanks to him and decided to print a 2,000 précis of his address. Copies are now available for distribution.

The resolution standing in the name of Dr. Ganteaume, Mayor of East London, was thereafter moved and carried with one dissentient.

Important work has also been done locally, notably by the Chairman of the League. On the 24th August last Mr. Cooper read a paper on the rating of site values before the East London Civic Association. This address has now been printed, some were distributed at the Queenstown Congress, and there is a large number available for general distribution.

Mr. Evans writes that since the report of the League was issued they had an interview with the Administrator of the Cape Province on May 1st, and have had a promise from him to introduce an Ordinance at the forthcoming Provincial Council Session, giving municipalities the power to rate land values. Mr. Evans sends us a copy of the Memorandum presented to the Administrator, but we regret that the heavy demands on our space oblige us to hold over any further reference to it in the meantime. Mr. Evans and his associates are to be heartily congratulated on the excellent work they have accomplished.

We deeply regret to have to announce the death of J. J. Pastoriza, Mayor of Houston, Texas, U.S., who passed to his rest on July 9th. The sad news reached us by cable from Mrs. Fels. The movement for freedom and social justice as defined and upheld by Single-taxers has lost in the passing of this able and devoted leader one of its foremost and best-beloved colleagues. Readers of LAND VALUES do not need to be reminded of Pastoriza's great work and triumph. We shall return later and at length to this inspiring story. Within the last few years he recently declared: "I have decided that we have all made a mistake and should correct it at once by preaching the Single-tax as written by Henry George, or stop claiming that we are Single-taxers." This can be taken to be Pastoriza's dying words to those who have worked well with him in his own day and who realise that the strength of the extreme demand will determine the amount of concession which can be wrung from the politicians at any given time. Pastoriza has done a man's work in the movement, and his example will remain with us all a source of inspiration and one that will not soon be forgotten. We extend our sympathy to his family and to co-workers across the water.

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RELIGION AND SOCIETY

(From a Sermon by Rabbi Israel I. Mattuck, at the Liberal Jewish Synagogue, May 27th, 1917)

If I were asked in which way religious progress is being made now, the first and chief part of the answer would be, in the direction of the clarification, the development, and efforts at application, of the social message of religion.

In the future organised religion will very largely, if not altogether, be tested by its efficiency in this direction. Personal religion will remain; it is firmly established in life. But, and this must now be recognised, personal religion has diminished in the strength of its support to organised religion. This is the meaning of poorly attended services in Synagogues and Churches. It may be that these institutions fail to express the spiritual achievements of the great majority of men or to satisfy in anything like an adequate manner their spiritual longings and aspirations. Personal religion, the feeling in the individual of a relation to God, may not be any less among us than it was among our fathers. But we do not feel the same appeal and claim in the manner of expressing and exercising that personal religion, which they used.

Moreover, the appeal in personal religion is one to selfishness, though it be to the highest, the spiritual, self. Individual salvation is its search and instruction.

Organised religion must direct its attention to the service it can render society. It must do this function to preserve itself. But—even more important—this service to society is its business. This, if you will, is its present biological function. It will continue to stand for personal religion, but it will also stand for social religion; it will still show men the way of personal salvation, but also the way of social redemption.

But has not religion always stood for social virtues? Yes, though sometimes not enough so. It has always commanded justice and love and honesty and fair dealing; though it is to be feared that very often its teachers laid so much stress on rites that they allowed them to usurp the first place in religious works to the detriment of the social and moral commands. But when we speak of the work of religion for society, we mean more than the instruction of the individual in social virtues. We mean the direct instruction of society in its functions and organisations. That involves more than telling men how they should conduct themselves toward one another, but showing them and their governments how the whole life of the State, in industry, in education, in social institutions, in government itself should be organised. I have found it difficult to bring this distinction home to people.

The soul of society, like that of the individual, will have to be saved by character. The character of society is its organisation, in the ideals which that organisation expresses. And because religion is both the teacher of ideals and the guide to salvation, it cannot leave the organisation of society to political economists, or statesmen, or, least of all, though most prominent, politicians! That is the practical meaning of all that I have been trying to say. It is the function of religion to be the organiser of society, the director of the State. That means that it must define the right to property, the relation between the State and the individual, the basis of industrial organisation, and the like, all in accord with the spiritual and moral values which it holds before men.

Before, however, it can come to take this place, it will itself need much reforming and a great change of heart. It must learn to see its duty in the light of this larger function. At present it has come to be, for reasons largely evident, the defender or the ally of the present social system. So, at least, many consider it, upon whom that system rests rather heavily. True, religion commands honesty, fair dealing, and the like, and is even the bulwark of charity. But in all this it is accepting the present

system as almost divinely established. The lot of the miserable and needy is often produced by conditions that show a flaw in the present organisation of society. Charity or philanthropy or any form of service which seeks to make the lot of these men and women easier is, at present, a social necessity; but if religion thinks that in stimulating this charity in individuals or in doing it itself, it is fulfilling its social function, it is greatly mistaken. Its work is so to modify or change the social organism that the conditions producing misery shall be removed.

But religion seems to be content to be a conscience-salver to the State. It has again and again been seen how ready its ministers are to defend that against which they should have protested, for no better reason than the dictates of some Government. There have, for example, been some who lately defended the policy of reprisals, not on moral grounds, but for the simple reason that if the military leaders want such reprisals, that is a sufficient justification. It is to be feared that religion has degraded itself to the position of a flattering servant. The relation between the Church and the State, which originally may have meant that the State should be instructed by the Church, has come to mean that the Church in its opinions and its judgments must be regulated by the State, and that whatever the State orders, the Church must defend.

The function of religion is to seek for the establishment of a social system which will increasingly express its ideals; and such a system will prove its truth by the elimination of much of the present misery and poverty, and the approximation to the establishment of complete harmony among men.

Exactly what this system would be it is impossible to say. It may be the present system radically altered in many important elements. It may be a system altogether beyond our present ken, but toward the establishment of which we shall progress, once we begin the endeavour to express religion in social organisation. Those who are the friends of organised religion must learn that they individually are not only not to hamper this effort but to further it. It may cost some of them or their descendants much of that material wealth for which they have striven or strive. But here is the supreme test of their loyalty to religion. It is not like the observance of some institutions, the neglect of which may be condoned for the sake of earning a livelihood. This is a matter of the deepest and most vital part of religion. If there are any among the adherents of religion, who having profited well by the present organisation of society, have come to look upon that profit as its justification, and if to preserve that profit for themselves or for posterity they would interfere with such efforts as religion might make for the establishment of social justice, then these have not grasped the first meaning of religion, which places spiritual and moral values above all else; and in their ignorant adherence to religion may really prove to be religion's enemies.

Moreover, it is to be remembered that individual regeneration must accompany social regeneration. No matter how nearly perfect the social system may be, if there are many individuals who are unequal to it, being devoid of devotion to the ideals for which it stands, then its perfection can avail nought, as the most perfect instrument in the hands of one who does not know music can only produce agonising discord. And religion can be, as it has been, the strongest among the influences that mould human life and character.

The old ways of attaining to a consciousness of God and of expressing devotion to Him are not the only ways. Our times have disclosed another, the way of social fellowship and social service. And though many who have left the old path have not yet established themselves in the new, yet the greatest, if not the only, hope for them lies in the latter. Therefore it is that if organised religion turns its attention to the service it can render to society, it will, at the same time as it performs its social function

serve also the personal religion of the individual. Its old efforts in this direction have become weakened by the growth of a new spirit, and largely refused by a generation that looks upon personal religion and all that it connotes with a somewhat different attitude, that thinks of religious fellowship as something more than one of prayer. Where personal religion is weak, it can only be strengthened by being brought into intimate and effective relation with the deep strivings in human society toward the realisation and establishment of the ideal. Where it does not exist or is only latent, it may be established or called forth through the workings of the social impulse.

In doing this work of social regeneration religion will, however, demand great sacrifices; but, believe me, none so great as those which the martyrs offered with songs on their lips and joy in their hearts, nor so great as those offered to-day by millions of young men on the battlefields of Europe, Asia and Africa, for the countries and ideals they love. The hope of humanity lies in the close alliance of religion with the work of social regeneration.

CHRISTIAN TO CHRISTIAN

Under the title, "A Message to Christians of All Lands from Christians in America," seven hundred "representative churchmen and other Christian citizens" have issued to the world a statement urging "the establishment of a League of Nations, with a provision for the limitation of armament"; the adjustment of territory and compensation on the "basis of righteousness alone, with due regard for the rights of nations, small and great, belligerent and neutral;" and the reconstruction and reconciliation of the warring nations for the common good.

This is well as far as it goes; but does it go far enough? Does it involve anything material beyond what Christians have been professing and teaching for centuries? To call for a righteous peace is all very well, but what is a righteous peace? Righteousness as a mental concept is one thing; righteousness as applied to human conduct may be an entirely different thing, according as Christians interpret human conduct.

Nations as well as individuals come into personal contact with each other; and, like individuals, their amicable relations depend largely upon the manner of this physical contact. It has been assumed that armies and navies incite to war. Doubtless they do, but what incites nations to armies and navies? War is already in the nation's heart before it sets out to build its great armament; but what placed it there? Why should one Christian nation wish to make war upon another Christian nation? Why should German Christians wish to war upon French Christians any more than one set of German Christians should wish to war upon another set of German Christians? Why should the Christians of this country feel the necessity of warring against the Christians of Europe any more than the Christians of New York should war against Christians of Illinois or of California?

This fighting propensity cannot be due to Christianity itself, for the Christians within the country do not fight each other. Why, then, should they wish to fight fellow Christians in other countries? May not this international quarrelsomeness be due to the different relationship? Christians within a country speak of each other as brothers and conduct their business upon the principle of mutual service. Each Christian is free to buy of any other Christian within the country or to sell to any other Christian in the country. Every one feels that the success and prosperity of others means success and prosperity for himself.

But no sooner are national boundaries passed than a new relationship is found. The people may be of the same race, the same language and the same religion, yet they do not meet upon the same plane of equality and fraternity. If each of two Christians living in different countries wishes to