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The comparison of the teachings of the Hebrew prophets and the socialistic prophets

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THESIS

THE COMPARISON OF THE TEACHINGS OF THE HEBREW PROPHETS AND THE SOCIALISTIC PROPHETS

by

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The Comparison of Teachings of Hebrew Prophets and Modern Socialistic Prophets.

Introduction.

The national outstanding social problem involves every individual. On account of this and the group interest of a person, he has meditated upon that important question. Moreover the solution of this problem has a decisive influence upon the activities within a nation and with its relations to other nations in various ways. One of the most potent forces working day and night for the elimination of disorder in the social world is socialism. This movement has no national boundaries. Morris Hillquit says : " The gospel of Socialism is preached in more than sixty tongues. Its creed is accepted by thirty million persons. "

Within forty years of the framing of the"Manifesto of the Communist Party " by Karl Marx ,which was the occasion that gave socialism power in the world, there was an epoch making book called," The Prophets and Prophecy " by Keunen published. This German scholar discovered for the first time the great significance and importance of the Hebrew prophets to the Christian

1. Socialism Summed Up by Morris Hillquit, p 7 .

religion. In the course of a few years the prophetic element in the Old Testament was esteemed by most of the great biblical scholars to be of the greatest value of all divisions. It is commonly accepted that their message was to the nation ; it was a social message. These prophets were leaders in showing the weaknesses of the nation and in suggesting a solution to the social disorder.

Now the contribution that these prophets made to the amelioration of the social iniquities in Israel is in and of itself uninteresting to me. However, the prophetic element in the Old Testament is prerequisite and related to the Christian religion. Its value in the evolution of Christianity is the reason that it has the right of eminent domain over all other social teachings by the prophets of all other nations.

In this thesis, I attempt to compare the social teachings of the Hebrew prophets with those of modern socialistic prophets. It is an examination of the likeness and unlikeness between two potent social forces in different nations of different social conditions in different ages. These obstacles necessarily compel the comparison to be limited to the general teachings of both groups of prophets. These

dissimiliarities, also, hinder an adequate comparison of the general teachings, for the long period of development of customs, morals, and religion intervened between the two periods. From the standpoint of the theme alone, it has manifold limitations. Nevertheless, I shall proceed with the comparison and contrast. Let us first consider the attitudes of both classes of prophets to poverty.

The Elimination of Poverty.

Socialists attempt to solve problem of poverty.

Kirkup in his book on " The History of Socialism", states the attitude and the contribution that socialism has given to the deliverance of civilization from the bondage of poverty. He says : " Socialism has brought the cause of the poor most powerfully before the civilized world. It is one of the enduring results of socialistic agitation and discussion that the interests of the suffering members of the human race, so long ignored and so fearfully neglected, have become a question of the first magnitude, the foremost question in all progressive countries. It is this question which gives a substantial basis and a real meaning to the great democratic movement." This aim of the socialists is worthy of all commendation [1]. It is one which meets the approval of all socially-

1. p 409.

minded persons ; which incessantly demands the attention of all; which enlists the members of the social organism to eliminate this evil. In the socialistic endeavor to eradicate poverty, we must not confuse purpose and method. The purpose of the extermination of poverty has never been limited to the interests of the socialists. The prophets of the Old Testament tried to deal with this terrible social malady. The Christian Church through the centuries has recognized that one of its chief purposes was to feed and clothe men, women, and children who were in the poverty lines. We may justly declare that socialism has been the most popular modern organization which compels the eradication of poverty to be an issue of such magnitude.

The method by which it is done.

The important practical manifestation of this purpose is the question which is disputed. What method is capable of accomplishing this gigantic task ? Parenthetically, the socialistic prophets assume that the production of food and clothing is sufficient to satisfy the needs of all mankind. They assert that this problem could have never been solved by the past generations. It is not reasonable to excuse the failures of our forefathers, because they did not

have the economic resources to completely exterminate the social malady of poverty. Furthermore, this estimate of the sum of production is exaggerated. Undoubtedly, the production of Western Europe and America is so enormous that it could eradicate all poverty within the boundaries of these nations. But they have small populations compared with the countries of the East. My judgment is that the present production is not adequate to drive away the wolves of poverty from the doors of all mankind. Having examined this contention, let us continue to consider the method by which poverty is to be exterminated. There are two general methods of dealing with poverty; these are : the case counting method in which specific cases come before the different organizations for charity, and the general philosophical method, which endeavors to eradicate the tendencies in the social condition that are found in society. Karl Marx and all Marxian prophets advocated the latter method. Accordingly, poverty is caused and propogated by the capitalistic system. Profit, rent, and interest steal the compensation that should go to the working-men. To eliminate these, Socialism demands " the public or collective ownership and operation of the principal

instruments and agencies for production."

This method will give to every individual the greatest share of economic goods that is possible.

The socialistic method of eradicating poverty is confronted with several objections. In the first place, the present capitalistic system has reduced the poverty lines more than any other economic system that has worked. One might suggest that the purpose is of such importance that it justifies the testing of any method. No thinking man will attempt every new method of reform. Moreover, there have been hundreds of methods planned for every reform; but only two or three methods are successful.

After all possible criticisms to the socialistic method of eliminating poverty have been given, proper appreciation must be bestowed upon the spirit or the attitude of a group of persons who would suggest such a method of reform. This attitude is worthy of emulation. Changes in this method and new methods will be created by that spirit which expresses itself in attempts to bless this generation and all future generations by a cure for poverty.

The Eighth and Seventh Prophets attitude to poverty.

Let us now consider the attitude of the prophets of the Old Testament to the poverty of their age and their method, if any, of elimination. Professor Kautzsch says : " Since Amos it was the alpha and omega of prophetic teaching to insist on right and justice, to warn against the oppression of the poor and helpless." Amos denounces land monoply, " Hear this, O ye that swallow up the needy, even to make the poor of the land to fail" (8:4). He hurls invectives against profiteers saying, " When will the new moon be gone, that we may sell corn ? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances of deceit ? " (8:5). Micah, also, condemns profiteering, "Shall I count them pure with wicked balances, and with a bag of deceitful weights ? For the rich men are thereof full of violence." (6:11-12a) Amos stigmatized the selling into slavery of the Hebrews by the capitalists, on account of trivial debts. The prophets were sympathetic to the oppressed, for they measured righteousness in terms of social justice. Unrighteousness was manifested in interest on capital, in monoply of land, in exhorbitant prices, in the mockery of justice which was in the civil courts, and in indulgence and

1. Kautzsch,"Geschichte des alttestamentlichen Schrifttums." (Rauschbusch's Christianity and the Social Crisis, p 11)
2. Amos 2 : 6
3. Amos 6 : 4 - 6

debauchery on the part of the rich.

Rauschenbusch says in this connection, "When the prophets conceived Jehovah as the special vindicator of these voiceless classes, it was another way of saying that it is the chief duty in religious morality to stand for the rights of the helpless..... In Jeremiah and the prophetic psalms the poor as a class are made identical with the meek and godly, and "rich" and "wicked" are almost synonymous terms." 1. The very nature of the prophetic mission required the prophets to defend the rights of those who were treated unjustly; but the prophets never attempted to establish a class religion. The righteous God was God of all classes and all nations. He was the helper of all. Only in one sense of the term is it " the chief duty in religious morality to stand for the rights of the helpless". They have more economic needs to be satisfied. In no other meaning of the statement can it be acknowledged as true, for the chief duty and the only duty of religious-morality is to defend the rights of all persons, irrespective of economic wants. Bowne states this in a concise manner, " In order to get any sufficient moral foundation for social authority, we must maintain utter

1. Christianity and the Social Crisis p 12-13.

impartiality of social action, neither allowing the rich to oppress the poor nor the poor to plunder the rich, but maintaining order and equal justice for and among all classes."[1.]

It is self-evident that Rauschenbusch overstates the case when " the poor as a class are made identical with the meek and godly, and "rich" and "wicked" are almost synonymous terms." This judgment of Rauschenbusch does not comport with the character of Jeremiah. In fact, it does not comport with the character of any thinking person, for what we would have the prophet saying is, that the poorer are more godly and more blessed, and the poorest are the most godly and most blessed.

The environment which was the poorest had the most godly persons as its citizens. The actual facts of human experience refute those statements.

Method of solving the problem of poverty.

The method of eliminating poverty of the Hebrew prophets is similiar to the method of the socialistic prophets. Both agree that a new form of government must exist, before poverty is exterminated. However, there is a vast difference between the new regimes. According to the Old Testament prophets, poverty would cease to exist in the Messianic kingdom. This

1. Principles of Ethics, p 253.

elimination of poverty would only be a symbol as to the inward spiritual change. The cure for poverty was predominantly a moral and religious one rather than largely an economic one, as the socialists assert. The duties of individuals to usher in the new order according to Old Testament prophetic teachings are repentance and moral regeneration, while the duties of the individuals to usher in the new order according to the socialists are theoretically none but practically affiliating themselves with the socialist organization and seeking others to cast their hopes and aspirations with the socialistic party. Another marked difference in method is the allurement which both offered to the persons who were poor. The Old Testament prophets testified that the fellowship with God and exercise of righteous motives in dealing with their fellow-men were the two focii of life that they were to seek, while, on the other hand, the socialistic prophets offer the allurement of better environment in which to live. They offer the fewest number of hours toil and increased purchasing power. They offer pleasure as the motive of appeal to the oppressed persons.

Among the criticisms that may be justly launched

against the method of the Old Testament prophets was that the Messianic Kingdom never came to pass as they have prophecied. Twenty-five centuries have passed with their acheivements and the materialistic realization of the kingdom has not existed. This fact only weakens in one way the power of the Messianic element in the Old Testament prophecies. The actual development which has occurred since these prophets taught has greater significance and great value to the world than the fulfillment of letter of the prophecies. Nevertheless, in this age little stress is given to this method of extermination of poverty. The immediate method of action of the prophets is the only one that had effect. It was the establishment of social justice within the competitive and capitalistic system in which they lived. They were anxious to eliminate the corruptions by mending the existing system. The continuous clamoring of the Hebrew prophets for social justice in the existing order receives the endorsement of persons in this age who are convinced from various reasons that the cure for poverty is in the eradication of the ills in the capitalistic system, since it is the most efficient productive system that we know. Thus we have examined the attitude of the socialistic pro-

phets and the Old Testament prophets to the problem of poverty and their methods of solving it.

The criticism that the socialists and Old Testament prophets hurled against the treatment of the poor was only one phase of their invectives against the economic and social systems in which they lived. Now I shall give briefly the other injunctions against the existing orders of government.

Criticisms of Both Classes of Prophets of Their Respective Systems.

One of the chief contributions that socialism has given to society is its searching criticism of the existing social-economic system.

It has uncovered the sores of humanity and demanded action in regard to them. Through its press, its extensive educational propoganda, and its organizations, the socialistic party kept the attention of a large number of people on the inhumanities of the capitalistic system, and consequently the socialists arrived at the conviction that the crimes of the present system can only be exterminated under a new system. According to the socialists the ills of existing order are in production, distribution, and human values. These will be discussed in their res-

pective order .

Waste in Production.

First, there are the wastes of production. Under capitalism there are enormous wastes of material and men in the production of shoddy goods and other non-essential products.

There are large amounts of labor and materials expended in the production of expensive luxuries, which diverts the energies of thousands from the production of the necessities of life for the many. Furthermore, wastes exist in the actual production of the necessities of life. This is caused by the competitive system. The wastes in agriculture are still on a larger scale. There are 6, 000,000 separate farms in United States. The very nature of each of these industrial units arises many wastes which cannot be avoided under the present system. The social losses in the natural resources in the interests of private gain are among the greatest wastes. Harry W. Laidler says: "Billions of cubic feet of gas are wasted yearly in order to gain greater profits in oil. Oil is 'recklessly squandered', while thousands of tons of coal, copper, lumber, and other natural resources are anually lost beyond recovery in the mines and forest, because their conservation

would tend to interfere with the declaring of big dividends." The total of these losses to society are colossal.[1] The keen criticism that socialism thrusts against the capitalistic system is thorough and extensive. The standards that they employ in making this injunction are : the largest output of the necessities of life, and the basic rights of society as a unit. The social justice of these two standards which are social axioms, cannot be refuted. They are inherent principles of human society. These two standards of measurement in production are, also, accepted by the capitalists. The differences arise in the methods by which these standards are applied.

Waste in Distribution.

Second, the wastes of distribution are also stupendous, under the present system. The distribution of commodities causes greater loss than the production of the commodities. Competition demands the expenditure of gigantic sums of money in securing a market. The wastes of advertising are among the greatest to be charged against the system; the destruction of materials and human energy without utility to society. The purpose of advertising to a very large extent is to persuade customers to buy William's Shaving Soap instead of Mennen's Shaving Soap. In summing up the

1. Socialism in Thought and Action - p 17.

devastation produced by the plague of advertising, Professor Jenks says, "it is too much to say that in many lines it would be possible, if competitive advertising were rendered unnecessary, to furnish as good quality of goods to the consumers, permit them to pick their brands, and charge them only one-half of the prices paid at present, while still leaving the manufacturers profit no less greater than that now received." [1] Another source of waste under the competitive system is the large number of travelling salesmen which includes the expenses of carfare, hotel bills and incidentals. There is the time wasted by the trainmen, hotel employees, and over-solicited merchants. Further waste of distribution is incurred in the transferring the commodities from the producer to the consumer. This totals millions every year. After the commodity arrives in the city, additional expenses of the hosts of middlemen are added. This stupendous waste from the transferring of the goods from the producer to the consumer applies to every necessity of life. Thus the case of socialism against the capitalistic system in the distribution of commodities brings the ills of the sytem to the foreground. They are monstrous in size. They must be recognized as

1. Trust Problem Problems , p 29.

actual conditions of the present system. Any social-economic system must face the facts, and then make an attempt to eliminate them as far as possible.

In the socialistic indictment against the competitive sustem, they have failed to differientiate between destructive competition and productive competition. The former is a struggle in which nothing is produced. All is wasted from a social point of view, and to that extent it weakens the group. The latter, that is productive competition, increases production. The human energy and materials expended are socially useful. To that extent the competition strengthens the group.

Waste in human life.

Third, there is the waste in human life. In this connection Kirkup declares, " the workmen have no reasonable control of their dearest interests; have no guarantee of a settled home, of daily bread, and of adequate provision for old age. They possess a delusive freedom which has no solid economic basis ." [1] In the present social-economic system, human values are subordinated to monetary values. The evils resulting from this are : industrial accidents, preventable diseases, and poverty. The waste in human life cannot be measured from the evils mentioned above; but the

1. History of Socialism - p. 410.

effect upon the general conception of humanity that develops through the suppression of the human values to the economic values. It lowers the value of life. This, in turn, stunts the growth of man's higher nature, which is essentially his personality. The waste in human life is also revealed in the development of an idle class who have exceptional opportunities to become highly skilled technical workers for society, but under the present system they live debauched lives. No man has the rights of human being unless he works, provided he is capable.

The total social losses of the wastes in production, distribution and human life are colossal. The criticism of present system is penetrating. A constant focus upon the ills of the system is effective in the development of a method by which these ills may be removed. In my estimation this is one of the main contributions that socialism gives to our present economic-social problem.

Old Testament Prophets criticism of the existing conditions

Having reviewed the searching criticism of the contemporary system by the socialists, I will next consider the case of the Old Testament prophets against the social-economic system in which they worked. They, like the socialistic prophets are some

what affected by the social condition in which they lived, and their criticisms of the social-economic system was relative to it. The prophets must be related to the conditions in which they prophecied, or their messages would be unrelated to the interests of their people; and thus they would have no influence. In light of these facts, the Old Testament prophets' analysis of the conditions in which lived must be viewed. They, like the socialistic prophets, hurled a searching criticism against the social conditions. They contribute in extensive destructive and constructive criticism of the nation.

This thorough criticism manifested itself in its opposition to the crimes of the kings, nobles, and official classes in general. Amos wishes to have judgment established " in the gate," referring to the courts of law which were controlled by the upper class.[1.] (5.15) The class holding power of administration of the government practically always legislate in harmony and promotion of their own interests. This was true in Israel as well as the other ancient nations and along with these may be classed to a certain degree the administration of all governments irrespective of form. With this understanding it is possible to explain

1. Hosea 5.1; Micah 3. 1-3, 9-11; Isaiah 10. 1-2; Zephaniah 3.3; Jeremiah 1.18, 5.5-6, 19.1, 21.12, 22.1-3; Ezekial 34. 1-24.

many existing condition of any age. For instance, the socialists would have a difficult task in reconciling the institution of slavery. The Old Testament prophets denounced one form of slavery which included the members of their own race. Social justice was contemporaneous with the holding of slaves of other races by the upper class.

The Jews had economic pride in the slaves which they owned; but they hurled invectives against the foreigner who held Jews in bondage. The ideal of democracy was limited to their own race, perhaps within narrower limits.

Another way in which the penetrating criticism manifested itself was the oppression of the wealthy class who added house to house and field to field (Mic.2;1; Isa. 3.14, 5.8). Professor Louis Wallis declares that prophets denounced the injustice from the standpoint of a smaller landholder. He says, "What the prophets really fought against, in their fierce denounciations of the wealthy, was the contraction of the master-class upon itself, and the crowding of less fortunate baals, their widows, and orphans into the lower enslaved class. The prophets never protested against human slavery, or any other

institution whose logic ultimately denies 'human rights'. As a consequence, they have no affinity with modern democracy. The prophets are to be compared to the alert, modern, business man who pays no heed to the 'wage question' as it affects the 'laboring class', but who protests vigorously against the competition of his big rival."[1.]

Unquestionable the majority of these statements are accurate interpretations of condition. However, I am inclined to think that there is an element of exaggeration in them. Hosea, Jeremiah, and Ezekiel were the sons of priests. The social-economic status of the priestly class was not the same as a small landowner. The duties of the priest were to pronounce blessings upon the people, to supervise leprosy, (Deut. 24.8), to give a horatory address before the army moves into battle (Deut. 22.2), and to render jurisdiction on the minor legal questions,[2.] (possibility of eliminating the duties of the priest). From these services, the priests obtained social-economic prominence which cannot be classified with the small property-holder. At least they ranked in the first half of the upper class. Still greater difficulty arises when the social status of the greatest of the

1. Sociological Study of the Bible, p. 161.
2. Beacon Lights of Prophecy, p. 26.

prophets is examined. Isaiah was probably of noble birth. Dr. Knudson says, "through a long ministry of forty to fifty years, he exerted a potent influence on the public life of the nation, and thus eventually won for himself a commanding position in the affairs of the state." Through his early environment and through his prophetic experiences[1] Isaiah did not have the perspective of a small property holder. He was one of Israel's great leaders and a member of the wealthy class. In the light of these facts, Professor Louis Wallis distorted the viewpoint from which the prophets declared their revelations of social justice.

The contributions which the prophets made to the searching criticisms of the social-economic system are summarized by Professor Theodore Gerald Soares. He declares, "when the social injustice increased, the poor groaned and grumbled, but the prophets said that conditions ought not to be. They dared to denounce prosperity. Even in modern times this is frowned upon as dangerous; but they said that prosperity, when it is the luxury of the few at the expense of the many, is hollow and worthless; and they had the courage to welcome national adversity. They said that a thorough chastisement would do the people good. They beleived

1. Beacon Lights of Prophecy, p. 26.

that the victory of the foreigner over their own people was a needed discipline. The time came when they could even believe that Jerusalem was to be destroyed, and the people exiled, before a purification could be possible.

Before I continue[1] the development of comparison I desire to point out the weaknesses of the Old Testament prophetic criticism and socialistic criticism. The socialistic invectives against the present economic order presupposes that there is the possibility of eliminating all wastes. They look forward to a perfect society. There are two reasons why this all inclusive assumption is not valid. First, perfect social institutions can only exist in a world of nature different from the existing order. Stupendous wastes could be scientifically charged against nature. Second, perfect social institutions would require perfect human beings to establish the institutions and then keep them going. The world of nature is somewhat adapted to the developing moral beings who live in it, and likewise the imperfect moral beings are somewhat adapted to the imperfect order of nature; while neither one nor both of them are innately adapted to a social organisms which has eliminated all wastes.

1. Social Institutions and Ideals of the Bible, p.213.

If the program of social reform or social revolution is to succeed in the betterment of society and strengthening of the group, it must not be spun in the closet. Such programs are abstract and unrelated to the actual living social organism. To particularize, the presupposition of the socialistic program that all wastes can be amputated from society is abstract and is not adapted th human nature and the physical world. In spite of this, the searching criticism has revealed to the public, wastes which can be, and therefore ought to be, eliminated. These wastes could be removed to a large extent in a system of government in which competition was confined to the productive fields. Any social-economic system has to recognize the enormous wastes of economic unproductive competition. After all the problem of eradication of the wastes revolves around the question as to which order is capable of operating with the fewer wastes. Professor Thomas Nixon Carver gives a conservative yet thorough discussion of this point. He says, " the wastes (wastes of competition) are considerable and not to be minimized. No device was ever invented which would run without friction. The real questions the inventor is, therefore, to find a system where the friction or

waste of energy is least. The same principle must guide the statesman. He cannot eliminate waste altogether. Under the most perfect social system, there would be some apparent waste of human energy; and it would be possible to write a startling treatises on the cost of the system, whatever that system might be. "[1]

The Old Testament prophets presupposition in their criticism of the social-economic system does not bear the trade-mark of being made in the closet. It ignored "abstract social institutions" and "abstract individuals"; and dealt with concrete social institutions and concrete individuals. And thus the wastes which they criticised were largely those which could be eradicated.

The chief weakness of the Old Testament prophets' charges against the existing system is the lack of thoroughness and extension. For example, the rights of children and women were unknown qualities to a very large extent. The prophetic cirticisms are like all invectives hurled against the social-economic systems of the different ages, almost wholly dependent upon the social ideals of justice which exist in the minds of individuals. In this lies the strength [illegible]

1. Essays in Social Justice, p. 124.

of their appeal to the people. From the historical viewpoint, each criticism of society is adapted to and a part of the system. Not one criticism can be adequately compared with another one, for society has advanced one or more stages in the process of social evolution. The socialists would fail to have a historical perspective if they ridiculed and denounced the limitations of the Old Testament prophets criticism of their system.

Economic Interpretation of History.

Economic interpretation of History.

The third contribution that socialism has made to civilization is the conomic interpretation of history. Karl Marx, the founder of scientific socialism, was one of the first leading men to give prominence to this method of interpretation of the evolution of the human race. W. J. Ghent gives a concise statement of what is meant.

" The economic interpretation of history is the doctrine that the relations of men to one another in the matter of making a living are the main underlying causes of men's habits of thought and feeling, their notions of right, property, and legality, their institutions of society and government, their wars and revolutions."

1. Mass and Class, ch. 1.

This theory of Karl Marx has received increasing acceptance through the years. Histories have been written which maintained this principle as their standard of interpretation of all events. The economists, also, employ the same theory in the study of the historical events. Unquestionably, the economic factor has been a pilot in the shaping of the events in human history. However the all-inclusive influence and control of this idea over all the rest in the life of a nation is being called into question. Among the writers to examine the contention is Professor William McDougall. He says, " men are not swayed exclusively by considerations of material self-interest, ... Many of the great events of history have been determined by ideas that have no relation to individual welfare, but have inspired a collective enthusiasm for collective action, for national effort, of a disinterested kind; and the lives of some of the nations have been dominated by some one or two such ideas..... ..... Consider one or two examples of idea that have played dominant roles in the lives of nations. They are mostly political or religious, or most powerful of all, politico-religious. The idea

of world-conquest had dominated and has destroyed several great nations, of which the latest is the German Empire. The idea of conversion by the sword, accepted with enthusiasm by the Arab nation, gave it for a time tremendous energy, but contained no potency of permanent power or of progress. The idea of immortality, or desire of continued existence after death, seems to have dominated the minds of ancient Egyptian people; the idea of escape from the evils of the world, those who have fully accepted Buddhism, like theBurmans. The idea of casts as an external and impassable barrier has largely determined the history of India." I do not think that Dr. McDougall intended to discredit[1.] the theory of economic interpretation of history, but rather he desired to place it along with other dominant ideas. With the other dominant ideas in the life of the different nations, as given by McDougall, there may be rightly placed the idea of material self-interests with each of the mentioned factors. A nation is frequently controlled by two national ideas.

The Old Testament prophets did not make any contribution to the economic interpretation of history. However, as one idea to dominate the nation they did announce, this may be called the ethico-religious

1. Group Mind, pp. 249-251.

interpretation of the historical events of the Hebrews. This interpretation of history will be elaborated and discussed in a later division of the thesis, under " The Moral and Religious Aspects of the Prophetic Movement."

Having discussed the attitude and solution to the problem of poverty of the socialistic prophets and Old Testament prophets, the indictments charged against the two different social-economic systems, and the economic interpretation of history which connects all past orders into an organic whole with the future orders, I shall recount the proposed programs to eradicate the ills that exist in the Hebrew society system and in the present system. Both the social programs of socialistic prophets and Old Testament prophets will be given and a general criticism of them.

The Socialistic Program.

Socialistic Program.

The socialistic program is given in its economic constitution. As usual, first, I shall explain and criticise the social program of the socialistic prophets to clarify it. Hitherto there was no need of a definition of socialism, but it is essential now. The definition that I give is one by Morris Hillquit.

According to Secretary Kendall of the State Socialistic Party of Massachusetts, Hillquit is the acknowledged leader in American socialism. Hillquit defines socialism as, " The Socialist program requires the public or collective ownership and operation of the principal instruments and agencies for the production and distribution of wealth - the land, mines, railroads, steamboats, telegraph, and telephone lines, mills, factories, and modern machinery."[1.]

This definition has the fundamentals of socialism and thus would probably be accepted by socialists of other nations. I do not infer that there is unanimity in agreement as to the main current of socialism, for there are many smaller currents. The main current is forcibly shown in an outline of socialism as given by Dr. Thomas Nixon Carver.

(outline)

1. Socialism Summed Up, p. 25.

Outline of Socialism.

Kinds of Socialism

- Types of propaganda
  - Idealistic
    - Religious
    - Fulminatious
    - Utopian
    - Experimental
    - Opportunist
  - Marxian
    - Political
      - Militant
        - Syndicalist
        - Bolshevist
        - The I.W.W.
- Socialistic Programs
  - General State Ownership
    - Ownership acquired by purchase
    - Ownership acquired by force
  - Ownership by group of workers
    - Ownership acquired by purchase
    - Ownership acquired by force

(Copied from Dr. Thomas Nixon Carver's Notes on Socialism, Anarchism, The Single Tax.)

The vast majority of socialists are Marxian, Dr. Carver says. This is the only kind that is potent in the nations of the world. It is promulgated by the dynamic of a great passion. On account of this, it is the most influential of all kinds of socialism. For this reason and for clarification, the discussion will be limited to the program of the Marxian-socialists. Hillquit's definition is Marxian. The

rock foundation of this definition of socialism is Karl Marx's labor theory of value, which is explained in "Das Kapitas". This monumental work is recognized as the "Bible" of socialism. The labor theory of value claims that capital is unproductive. All tools of production are stored-up labor. If capital is unproductive, interest, rent, and profit are merely methods of exploitation employed by the capitalists. According to the labor theory of value, the worth of all commodities, is the socially necessary labor which is required in their production. Hitherto, the capitalists expropiated the surplus value contained in production, while the proletariat is reduced to a mere subsistence wage. Mark claims the value of commodities is controlled by the human energy expended in their production; while all living economists assert value depends not upon amount of labor but <u>its desireability by society.</u> Thus, socialism fastens its social program in the basic rock of labor as the source of value and consequently, labor has the inherent rights to all the commodities of its production.

Under the socialistic program, the control of industries and distribution of commodities would be in the hands of the industrial state. They would

impose the duty of labor upon every person with the exception of immature child, the aged, the sick, and the invalid members of society. The greatest amount of personal freedom would be given in the selection of occupations. The undesireable occupations would be made desireable by decreasing the number of hours of labor, and by new inventions of machinery. No person or group of persons would be required to work more than four hours each day in order to produce the needs of society. The ideal of income would be an approximate equality of income. All inheritance of wealth would be done away with, no chance for investment and thus no one would save. I have related briefly the proposed new social order which is claimed to eliminate all the evils of the existing system and increase the beneficial results of the order.

A Criticism of the socialistic Program.

The socialistic program must be brought before the bar of criticism. The distinctive characteristic of the program is its purpose of making human values supreme. That is one of the most commendable aspects of the whole program, and one of transcendent importance. The capitalistic system failed to recognize that every working-man, bacause he is a human being, has certain inalienable rights, which no other person has a right to deny. The demand for

more sanitary and safer environment in the places of employment, the demand for shorter hours and higher wages, the demand for the abolition of child labor, the demand for better housing conditions, the demand for a voice in the management of the factories, and the demand for old age pensions are different methods by which the common people of the twentieth century have attempted to lift up human values to the pedestal and lower money values to its subordinate position.

Socialism claims that these aspirations cannot be fulfilled under the present system and these demands on the part of the working-men compels them to affiliate with the socialistic organization , so that the human equation will be stronger than the economic equation.

Socialism demands freedom of the press; demands freedom of speech; demands international peace. The realization of such demands in the proposed social program would be instruments employed to alleviate the inhumanities that exist in the present system and to stress the sacredness of human life. Many socialistic prophets in their program require society to furnish the bare necessities of life to every individual ; beyond these necessities luxuries would be given to

to those who are technically skilled. This standard of human needs being the measure by which commodities are largely distributed also emphasizes human values. On the other hand, as previously mentioned, there are socialistic prophets who declare that the state would impose the duty of labor upon every individual, but an individual would be required to work only two, three, or four hours each day. The remuneration for this labor would be doubled or trebled the present scale of compensation for a nine hour day. The brevity of the working-time and the increased purchasing power indicate that the opportunity is given to man so that his social and aesthetic natures may be developed. Here, then , is the stress, again, on the supremacy of the human rights over property rights.

Under all economic systems that have ever existed, a large portion of the individuals have been circumstantially compelled to expend most of their energy and productive thought in securing money to satisfy their economic needs. These economic systems are to be contrasted with the proposed socialistic economic system, which would give the large portion of individuals an environment so that they might develop other aspects of their nature. It would give these

persons their inalienable rights which had hitherto been denied them by a small group of persons. This is still another way in which the socialist would express the dominant right of humanity over the right of things. There is no question but the socialists make human values supreme in their system.

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Since the socialistic program maintains the supremacy of human values, it does not necessarily follow that the system which they propogate is the one, alone that can bring these values into realization. Adverse criticisms may be justly urged against the system. One of these is the inaccuracy of the labor theory of value as the sole source of productivity. Value is the result of productivity and not its cause. No one factor in production has ever produced anything, unless it was land. A coordination of factors are absolutely prerequisite in production. Productive only means that a tool or labor be is a factor in production. To specify the waiting function is just as essential as working. If not wages would be deferred. Waiting for returns is just as much of a physical thing as working. It is a necessary function in society, for it means the postponing of a satisfaction in order to purchase a tool. With the increase in the number

of tools , every community would be made more productive. The adherents to the non-productivity of capital overstate their case. Why would the state desire to own commodities which are not productive ? If the capitalists are parasites, why should the state desire to become a parasite? No man can argue intelligently on the subject of the non-productivity of capital; and therefore labor cannot be the sole source of value but one of the coordinate factors.

Thrift is eliminated.

Another adverse criticism of the socialistic system is its elimination of thrift. This is quite consistent with the system, for the man who saved would be rewarded for his postponement of the satisfaction of desires. Socialism fails to realize that thrift is a virtue prerequisite in a society in which the interests of all are primary. In the first place, thrift is necessary, for there are limitations to the quantity of commodities to be distributed, even though production would be greater than it is now, there would remain the opportunities to develop the habit of thrift, for human beings create wants faster than the commodities are produced to satisfy them. This is true under any system of government. Thrift must be considered a saving virtue in the socialistic system. In the second place, the socialistic system

claims to allow the greatest amount of freedom to every individual. Freedom can only be conceived in a self-controlled life, any other freedom is vicious and weakens society. Now the development of the habit of thrift increases self-control; and therefore it is an important factor in the development of personality. Any system which eliminates thrift, weakens the individual and the group.

Not adapted to human nature.

Still another adverse criticism of socialism is its abstractness. It is an absolute formal organization, which is not adapted to humanity as it exists in particular individuals. Socialists believe in the omnipotence of law, assumes human nature could be changed by legislation alone. Ignorance, idleness, and vice are personal evils that cannot be ultimately eliminated by changing the social institutions. Socialism has a system which disregards human nature. In this connection, Borden P. Bowne gives a terse and accurate comment on socialists' failure to begin with human beings as they exist. ' As to its adaption to actual men, nothing could be more insane that the fancy that society is to be redeemed by removing the motives to individual effort which lie in private property and private ambition. It is pleasant to conceive of a society where each should exist for all,

where the best should rule, and the rest should serve, where the inventor should present society with the fruits of his genius, where these feeble powers should thankfully accept the humble place assigned them by the ruling powers, and where every one should have his eyes fixed on public good. Unfortunately, the men for such a scheme do not exist on this earth, and when they do, the scheme will be needless. Meanwhile, we shall have to get on as we are, not only fixing our eyes on the millennium, but now and then taking some account of human nature itself."[1]

The gist of my criticism of the proposed socialistic program is the fact that its aim to make human values supreme is essentially Christian, while its methods to accomplish this have, as I have given, serious defects. The methods by which an aim is to be attained must be taken into account, if the aim is materialized.

Having taken up the aim and methods of socialism to eradicate the evils in the existing order, I shall next consider the aim and methods of the Old Testament prophets to eliminate the evils in the system which existed in their age.

1. Principles of Ethics, p. 264.

The Old Testament Prophetic Program.

Similarities with the Socialistic program.

Similarities are found between the social program of the socialists and the Old Testament prophets. One similarity is in production. Both forbid interest. Such a law stresses the feeling of brotherhood. However, there was one limitation to the legality of interest in the law codes, which was the right to collect interest from the foreigner (Deut. 23:20). On the one hand, the Jews did not think such a beneficial law was inconsistent with the competitive system, they acknowledged that capital is a coordinate factor in production; while the socialists declare inconsistency of such a law with the present system, and furthermore, capital is non-productive. On the other hand, the law to loan money without interest being practiced. Concerning this W. H. Bennett says, " apart from Nehemiah 5 and the vague engagement in Nehemiah 10.31, we do not read of these benevolent laws being observed. Probably they were never consistently enforced as a public law, for any long period..... Creditors generally took pledges, required securities, exacted interest, and seized the land, family and persons of the debtors."[1.]

1. Jsa. 24.2; Ezek. 18.8,17; 22.12.

The second similarity of the proposed systems to eliminate the existing evils is in distribution. The Jews also recognized, to a certain extent, the right of a hungry man to help himself. If he became hungry, it was his right, not an act of charity on the part of the owner, to go in to fields and reap the grain to satisfy his wants. The worth of human beings was shown in the right of the poor to glean grapes, grain and olives in the harvest. The owner was forbidden to be too careful in harvesting.[2.] Human value was recognized in the Year of Jubilee which functioned as a bankruptcy law and freedom of individuals from servitude. Was this law ever practiced is the important question.[3.] The denouncia-tions of Micah and Isaiah of land grabbing, shows that the law was inoperative, even though it existed. The general evidence from literature is against the observance of such a law, as the jubilee year. We have sharply differientiated between theory and practice in the Jewish similarity of distribution, but proper appreciation of the former as an ideal which the Jews sought to attain must be rendered to them. These similarities between the socialistic

1. Hastings Dictionary of the Bible, Vil. 1, p.580.
2. Leviticus 25.
3. Levitions 25. 9-10.

new social order and the prophetic social program, are mere incidentals. The main issues in the prophetic social program will now be given.

The Old Testament prophets had actually two social programs: the immediate social remedy, and the ideal social state. The latter is partly caused of the former. The two programs will be considered in the order mentioned.

Immediate program of Old Testament Prophets.

The immediate social program was not antithetical to the existing system. There is no new order. Concerning this social program, Professor Louis Wallis says, " the prophets, indeed , raise the social problen without solving it. While they are evidently dealing with public, institutional questions, their point of view permits them to trat these questions only in terms of individualism. According to their view, all the troubles of the world arise from bad will of certain individuals - chiefly rich persons. For the prophets denounce the mischiefs that spring from slavery (private monoply of human labor) and land ownership (or private monoply of the soil)- they denounce the evils attending these law-established institutions, while at the same time they tacitly or explicitly

advocate the continuance of these institutions. So Jeremiah , the last of the pre-exilic thinkers and heir of all pre-exilic prophets, demands only the release of Hebrew slaves from bondage; tacitly endorses the institution of slavery as touching non-Hebrews; and looks forward to the continuance of private landownership.(34. 8-16; 32. 15,43,44) In this regard, the prophet Jeremiah stands upon common ground with the other prophets."[1.]

In a sense, they accepted the existing order with its ills removed. But, in a more important sense, they rejected the present order, that is, they denounced the supremacy of the economic value over human values. The Old Testament prophets desired to eject a new spirit into the economic system. They demanded that the monetary standard should be human worth; they demanded institutions to compete in social justice; they held the ideal of justice before the nation. Institutions were to be condemned or praised, like the ritual service, according to the extent that they were conducive to human service.[2.]

For a group of prophets to realize the value of persons of their own race when a man is cast into prison and into slavery for a trivial debt, is a

1. Socialogical Study of the Bible, p. 163
2. Micah 6. 8

contribution to society which has immeasureable worth. They had an unwavering conviction concerning the value of individuals and the nation to God. Isaiah asserts this when he declares, " I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Jeremiah proclaims the supremacy of human worth in these words [1] : " Thus saith the Lord; Execute ye judgment and righteousness and deliver the spoiled out of the hand of the oppressor; and do no wrong, do not violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place." [2] The writings of the prophet clearly show that they subordinated the economic values to human values. In doing this, I contend that the Old Testament prophets made an unique contribution of inestimateable worth of the solution of the problems in the social-economic system. As I have shown, numerous evidences are in the writings of the prophets to substantiate this assertion. The solution of the social-economic wastes by the ejection of a new motive into production is one of the two fundamentals which are absolutely necessary. In view of this, Professor Louis Wallis's statement that " the prophets, indeed, raise the social problem without solving it," [3] can only be partially

1. Isaiah 13. 12
2. Jeremiah 22.3
3. Sociological Study of the Bible, p. 163.

sustained.

The ideal social state.

Through the conception of human value and through the conception of God, the Old Testament porphets prophesied the final culmination of an ideal social state. It was known as the messianic kingdom. It was to be a new social-economic system, like the socialists'. This kingdom was not an innovation in the thoughts of the Hebrews, for it was an early belief. The pre-exilic prophets interpreted it in ethical terms. The messianic kingdom depended on repentance and moral regeneration for its culmination. Righteousness would be supreme in the ideal social state. Wars would be eliminated. Peace would reign eternally; even peace was not confined to men, for animals fighting instincts would be transformed. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid." "The whole inanimate world would be transformed so that it would be adapted to serve man in his higher moral and spiritual state." [1.] "The plowman shall overtake the reaper, and the treader of grapes him that soweth the seed; and the mountains shall drop sweet wine, and all the hills shall melt." [2.] According to this conception of the social ideal state, production would be enormously increased by the increased ability of man and especially by the favorable

1. Isaiah 11. 6
2. Amos 9. 13

change in the material resources through the direct change in the inanimate world affected by God. With the establishment of divine institution and with the transformed heart of man together with enlightment, the problem of distribution would disappear, as darkness with the coming of the morning light.

In this discussion of the socialistic program and the programs of the pre-exilic prophets, one common factor of immense significance is present ; that is, the aim. Each of these proposed remedies have laid emphasis upon the supremacy of human values over property values. However a difference arises ~~in~~ the personal and social values. The wants of men that the socialists emphasize are economic ones. This type of wants is considered uppermost in their program. The justification of such extreme emphasis lies in the nature of the body to the clamor for satisfaction of its desires, when they are unsupplied. On the other hand, the continual stress on the 'economic man' gives a dreary picture of human life. Man is largely an animal, while the ethical and religious aspects of his nature are subordinated. Practically, the socialists stress the material aspect of human life. This may not be their goal; never-

the less, the influence developed through constant attention of their minds upon materials, causes it to seem to be the most important values in human life.

This conception of the human values is to be almost contrasted with the prophetic conception. The pre-exilic prophets took stock of the economic wants of man ; but they believed the method, by which these could be satisfied and at the same time remain subordinate to the ethical and religious values of life, was to stress the latter. The 'economic man' would be provided for in the realization of social justice. Note the two marked differences between the emphasis on human values by the socialists and the pre-exilic prophets. First, the stress on ehtical-religious aspect of human nature would bring about the economic adjustment and would also keep the values of life in their proper place on the scale. Second, the satisfaction of the economic wants, that is, material is a barrier to the recognition of the higher aspects of human nature, according to the socialists; while the pre-exilic prophets develop the ethical-religious values through matter. In the light of this brief comparison of the human values according to the socialists and the pre-exilic prophets, the prophetic interpretation of human values correspond, to a greater

degree to the Christian ideal.

Methods by which The Two Social Programs Are to be Attained.

The two different social programs have been stated, the next logical step is the method or methods by which the new orders are to be attained. The methods must be considered as well as the systems, for they affect the systems. As usual, I shall examine first, the method or methods through which the socialists bring into realization their new social-economic system.

The Methods of the Socialists.

Marx's Dialectic.

Any discussion of the methods of socialism would be incomplete without knowing Karl Marx's teachings on this subject. The striking characteristic of his method was its relation to Hegeliam dialectic method. Marx has been accused of being a follower of Hegel. Against this contention Marx gives his exact relation to Hegel in the preface of Capital to the second edition. He declares, " My dialectic method is not only different from the Hegelian, but is its direct opposite. To Hegel the life-process of the human brain, i.e., the process of thinking, which under the

name of "the Idea," he even transforms into an independent subject, is the demiurgos of the real world, the real world is only the external, phenomenal form of " the Idea." With me, on the contrary, the ideal is nothing else than the material world reflected by the human mind, and translated into forms of thoughts." 1. His contention is consistent with his philosophy; and thus must be sustained. However, in another sense he did use the principle of the dialectic method and apply it to his materialistic philosophy. Hegel's thesis, antithesis and synthesis, ~~was~~ the vogue of the period, and it ~~was~~ not strange that Marx used it, believing it had potent mystic power in itself. According to this method, he divided human history as follows: thesis-period before the invention of machinery; antithesis - the period of capitalism; synthesis - the period of socialism. One inevitably followed the other.

In harmony with this dialectic method, no individual or groups of individuals are held responsible for the capitalistic system. This is tersely stated by Hillquit. He asserts : "No individual or class of individuals can be held responsible for this general social unhappiness. The average capitalist

is inherently as good as the average worker. The average worker is by nature no better than the average capitalist. The ills of our society are the direct and inevitable results of a system."[1.]

This capitalistic system contains inherent forces which would eventually destroy the system. Production is more and more centralized into the hands of a few capitalists, under which the proletariat are organized and drilled into vast industrial armies. Crisis will succeed crisis, the last one more crucial than the preceeding one. Panic will follow crisis until chaos is everywhere in the present system; the capitalists are no longer capable of controlling it. The forces of production rebel against the imposition of capitalism. According to Marx, these laws of social evolution will initiate the socialistic system.

The change in the economic systems is fatalistic; but it was counter-balanced by a strong revolutionary will. Concerning these methods of Marx, Kirkup writes, " on both sides we see over-statement. The most prominent feature of his teaching, however, in this reference, is the excessive stress which he lays on the virtues and possibilities of the revolutionary method of action. The evolution he contemplates is

1. Socialism Summed Up, P. 21.

attended and disturbed by great historic breaks, by cataclysm and catastrophe. These and other features of his teachings, ... were most pronounced in his writings, especially in the Manifesto of the Communist League, but they continue to be visible throughout his life. According to his latest teaching, a great revolutionary catastrophe is to close the capitalistic era." The conclusion is logically drawn that Marx taught[1] there were the evolutionary and revolutionary methods to usher in the socialistic order.

Some of the leaders in socialism have not been contented with the methods taught by Karl Marx. They are aware of the serious objections to the use of force. Furthermore, they doubt its efficacy. And consequently, they have promulgated more peaceful and more gradual methods. These are labelled by Harry W. Laidler as the "Tactics of moderate socialists".

Methods of moderate socialists.

These tactics consist in the organizing of trade and industrial unions into working-men's cooperatives. On the political aspect, the cosialists would ally themselves with the international socialists and labor movements, and work continually for the success of the political movement of the workers. Socialists in office should strive to give the workers more power and intellectual strength. The members in the

1. History of Socialism, p. 159 - 160.

legislature should educate the people in principles of socialism and at the same time beware of concentrating their efforts upon a mere local reform. The workers should continue their struggle at the ballot box for the control of the machinery of the government, until their aims are achcived. The workers should teach the value of a general strike and other legitimate mass movements for political and social ends, when these movements are properly planned and timed. The general tactics of the "moderate socialists" as related to force is summed up by Laidler when he says, "The plan of the moderates does not involve a resort to violence, although contemplating the use of the political and economic pressure. The majority of the moderates look in the question of violence as expediency and argue from the standpoint of permanent interests of the working-class, concentration on political and economic action and on general educational propaganda will bring the best results."[1.]

These two methods are different in three aspects; first, the Marxian method resorts to violence, while the moderate socialists resort to political and economic pressure; second, the Marxian method is cataclysmic, while the moderate socialist's method

1. Socialism in Thought and Action, P. 166.

is evolutionary ; third, the Marxian method lays no stress on the role of the individual in the initiating the new regime, while moderate socialists depend upon the offorts exerted by its leaders in politics, social service and economics.

On account of this dispute as to methods to be employed in the ushering in the socialistic regime, the method which will be used in different nations depends upon the socialistic leaders. In one nation, the Marxian method will be tried, while in another nation the moderate socialistic method will be tried. The one that is the most effective will eventually become the method adopted by all the socialists.

Consider the methods of socialism as a unit; the chief criticism urged against them is abstractness and arbritrariness. If the Marxian method of revolution was criticised by itself, the use of violence is sufficient to condemn it. The abstractness is manifested in the failure to adapt itself to human nature and to analyze the development of the existing social institutions. The arbritrariness is manifested in the assumption that all nations and their civilizations can be treated with the same proscription.

As the methods of the pre-exilic prophets will, now, be discussed, there will be found similiarities

in the gradual method and the cataclysmic method with the socialistic methods.

The Methods of the Pre-exilic Prophets.

Human instrumentality.

To the preexilic prophets there were two forces which bring to pass the immediate social program and the social ideal state. These two forces were : human agencies, and divine agencies. They cooperated, with the heavier responsibility upon the divine agency, in initiating the new ethical and religious order.

The duty of the individual and a community of individuals was to repent of their transgressions and to obey the ideal of social justice. Hosea reiterates this duty. He says, " Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain his righteousness upon you." In this connection, listen to the mighty voice of the prophet Amos, [1] " let judgment run down as waters, and righteousness as a mighty stream." The same message of moral regeneration and social justice is heralded by Isaiah, Micah, Jeremiah, and Ezekiel. [2] The prophets were unanimous in their opinion that the realization of the immediate social program and the social ideal state was dependent to a small degree upon the fulfillment of the duties of the

1. Hosea 10. 12
2. Amos 5. 24

individuals and groups of individuals.

However, the primary agent in the attainment of the new social regime was the Divine Personality. God was to usher in the ethical-religious state. This ideal of a social state was to be preceded by the " Day of Yaweh " which was a day of moral judgment for all the nations. The messianic kingdom was to begin by the intervention of God in a cataclysmic event. God would bring the eternal order into the time order. Isiah forcefully states the intervention of God in these words, " and it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it." The effect that the intervention by God will have on the individual through this social ideal[1.] state is told by Ezekiel. He declares that " a new heart also will I (God) give you, and a new spirit will I put within you: and I will take away a stony heart out of your flesh, and I will give you a heart of flesh." God will not only change the social institutions[2.] and human personalities, but he will also transform nature. " And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things

1. Isaiah 2. 2
2. " 35. 26

of the ground; and I will break the bow and the sword and to battle out of earth, and will make them to lie down safely." The heart of the profound conviction of the prophets[1] concerning this ideal social state was the state," must be set up through God's direct action, and could only endure through God's presence."[2]

The comparison of methods used by the socialistic prophets and pre-exilic prophets

As the methods of the socialists is compared with the methods of the Old Testament prophets, the former employs a political-economic method; while the latter employs a ethico-religious method. This harmonizes with the two different proposed new social orders. One is to be a state in which the political and economic aspects of human nature are drawn to the foreground; the other is to be one in which the moral and religious aspects of human nature are predominant. The former, at least a portion of ~~them~~ the evolutionists, uses the unjust method of violence to produce justice; while the latter uses the just method for the aim of social justice. They failed to understand how a heart of stone could be transformed into a heart of flesh by violence. The former, did not have a large place for the individual in the realization of the new social-economic system. The exception is the moderate socialists, who relied on individual and group action

1. Hosea 2. 18
2. A.C.Welch, The Religion of Israel Under the Kingdom, P. 184. (Religious Teaching of Old Testament by Knudson, p. 369.)

to develop the initial steps to the new order; While the latter declared the new social program depended upon the good -will of persons. On the whole, there was greater responsibility upon the individual in the Old Testament prophetic program than the socialistic program.

The faith of the modern socialistic prophets in the final realization of their new social order is dependent on the mystic power of the material laws, and the fact that at least ninety per cent of the population of the world belong to the proletariat class. Most of the theoretical emphasis is placed on the inherent material forces at work in the social evolution. In the practical expression of the socialist organization my opinion is the numerical power of numbers of persons in their own class proves to be an effective working belief. The firm conviction that ninety million our of every hundred million of persons belong in the proletariat class, and, if these millions are organized , it is absurd to imagine that they could not control the production and distribution of the world. The main objections to their hope in the final acheivement of the new social-economic system are fundamental criticisms of the entire socialistic program. These are : first, the failure to

distinguish between phenomenal causality, and meta= physical causality. As a result the phenomenal causality has been taken for the metaphysical causality which gives society all the weakness of a materialistic philosophy. One of the woeful tragedies through the growth of the socialistic movement has been its emphasis upon materialism with its conception of human values. Second, the inherent laws of social evolution have not brought the crisis after crisis and the panic after panic that Karl Marx had predicted. Furthermore, his prediction that the middle class in society would disappear and there would only be the proletariat and the bourgeoise remaining is refuted by the increasing numbers in the middle class.

The basis of the faith of the socialistic prophets in the realization of their new social order is to be contrasted with the basis of the faith in the attainment of the social ideal state of the prophets. Their faith was in the God of the universe. This gave their movement more of an emphasis upon the higher aspects of human nature. It stressed the human traits that were akin to the divine.

Each basis has proven to be a great dynamic to bring into realization its new social-economic system. Even though the basis of the socialists is

materialistic, there is a certain sense in which it fringes on the religious dynamic that the prophets possessed. This is caused by the feeling of dependence that arises through the stress on the inevitableness in the mystic potent powers of the inherent laws of social evolution.

The feeling of dependence is one of the characteristic elements in religion. This touch of a religious trait adds to the effectiveness of the dynamic of the socialistic method. No question can be raised to the power of the socialistic organization in the world or the power of the preexilic prophetic passion.

The Ethics Of The Socialists And Old Testament Prophets.

The socialistic system and the Old Testament prophetic ideal state and the method by which each is initiated in society have certain ethical and religious implications and principles. These will be discussed in the order mentioned.

The Ethics of the Socialists.

One of the fundamental crucial questions in any system of ethics is the goal of life and the goal of society. According to the socialists, the goal is happiness. It is not the happiness of isolated

individual dissociated with the social organism ; but the happiness of an individual related in the social organism. Furthermore, the happiness of only an individual or a small class of individuals is considered but the happiness of all the members of organic society. This standard is given by Bax. He says, " at last with the dawn of a new economic era, the era of social production for social uses, we shall have also the dawn of a new Wthic, and Ethic whose ideal is neither personal holiness, nor personal interest, but social happiness-- for which the perfect individual will ever be subordinate to the perfect society." This might confuse a person as to the secondary[1.] place of personal happiness. Bebel comes to our assistance and clarifies it. " This antagonism of interests is removed in socialistic society. Each unfolds his faculties in his own interest, and, by so doing, simultaneously benefits the commonweal..... The gratification of the ego and the promotion of the commonweal, harmonize, they supplement each other."[2.] From these statements of the aim of society makes personal happiness and social happiness are mutually inclusive. Happiness, which consists largely in the satisfaction of economic wants, is the goal of life.

1. Ethics of Socialism, p. 28.
2. Woman, p. 280.

The first objection that arises to the goal of socialists is the definition of happiness. More emphasis needs to be given to the aesthetic, the moral and the religious aspects of human nature. The economic aspect must be held down to its respective place in the scale of values. The second objection is caused by the extreme radical transformation in the desires of individuals. These persons who compose the new socialistic society are abstract and are only distant relatives of the present members of society. Human nature as it actually exists in this particular city of a concrete state is not adapted to the changes proposed with the ushering in of the perfect institutions. Furthermore, in an abvious impersonal physical world with obvious imperfect individuals, society will never attain a stage of development in the near future when the personal happiness will be identical with social happiness. The third objection is, happiness for self or society can never be aimed at. If it is, it is elusive and is not realized. The goal for the individual to seek for himself and for society is to strive for beauty, truth, goodness and God.

Ethics of the individual.

In the acheivement of personal and social happiness, the most important factor is the ethics of

the individual.

This is limited by the socialists to the relation between man and man. Morality is the result of the interaction between two persons. "Ethics and morality are the expression of conceptions that regulate the relations of man to man and their mutual conduct."[1] "It is not individual human conduct that falls within the sphere of ethics..... To be ethical or unethical human actions must have some bearing on beings other than the actor himself; they must be tested by social effects. A number of authorities extend the operation of ethics to conduct towards oneself and one's fellowmen; Philosophers of the theological school include conduct towards God within the purview of ethics, while the thinkers of the evolutionary biological school with Spencer at the head, classify ethical conduct as conduct towards self, offspring and race. But on closer examination, it will be found that the addition of all factors other than social factor, is meaningless or confusing. Ethics remains indifferent to the conduct of the individual towards himself, as long as the conduct does not directly or indirectly affect the well-being of his fellow-men or the human race."[2] These assertions clearly indicate the conception that

1. Woman by Bebel. p. 322.
2. Socialism in Theory and Practice, by Hillquit, pp. 37 - 38.

socialists have given to individual ethics.

Undoubtedly, this is a large phase of the ethical life, and it cannot be over-stressed; however, the inadequacy of that conception is inherent within its conception. The ethics of the relation of an individual to himself is prerequisite to the morality bearing upon society. Human nature is so constituted that a person cannot be responsible for ant other person as for himself. The uniqueness of relation causes him to be peculiarly responsible. Each individual must be a moral object for himself, an object of the greatest value in the moral system; for he is not simply a specific person but he is the bearer of the ideal of humanity. Each individual must have a sacredness for his own personality, and this begets sacredness for other personalities.

Each person is peculiarly capable of understanding and directing himself and on account of these, his ethical responsibility is the greatest concerning his own moral personality. By the lessons that he learns through his moral relation to himself, he is capable of developing this ideal of humanity in his relation with other persons; and therefore, in the light of these statements, social ethics is built upon the foundation of individual ethics.

Furthermore, morality cannot be confined to the individual in his relation to himself and to others, but it must include the whole life as a unit. The nature of life is such that it requires an organization of all the values. This is the function of morality. It is the total life of value. From this viewpoint, morality would include the moralization of one's relation to God. These weighty objections to the comprehensiveness of the socialistic conception of the ethics of individual, present a serious handicap to its completeness.

Still another aspect of the ethics of the individual is manifested in the practical expressions of socialistic propaganda. It is the almost exclusive emphasis upon the rights of individuals who are proletariats. The right to work, the right to his portion of the natural resources, the right to toil only a few hours each day, the right to all the earnings of production, the right to have a voice in the management of the industries, the right of most sanitary and the least dangerous environment to work and live in, the right of freedom of the press, and the right of freedom of speech are some of the rights that the socialists stress, in their denounciation of the existing social-

economic system, and their constructive program. As a result, the duties of the individual are completely subordinated to his rights. Persons develop a distorted philosophy of life. They become absolutely dependent on society for the realization of their own personalities. The utter impossibility of the acheivement of these numerous rights of individuals is self-evident when each individual has his mind centered upon his rights. Duties and rights are inseparable; one always implies the other. Emphasis on duties is the only method by which the rights of all individuals may be attained. Emphasis on the duties stresses the truth that personal development becomes actual when an individual manifests his duties to himself, society and God. Duties and rights are wedded ; they are one.

One of the outstanding factors in the ethics of socialism is the moralization of industry. This is tersely stated by Kirkup. He says, " the socialistic conception of ethics..... is an ideal which is many sided and far-reaching. If such an ideal could only be partially realized it would mark a wonderful advance in the history of mankind. Let us consider some of its aspects. Socialism involves a special condemnation of two great moral heresies, ...

It is opposed, first, to the notion that over an immense area of action the commercial relation exhausts the range of duty and responsibility. It has grown to be one of the commonest beliefs that economics and industry have laws of their own which are not regulated by moral principle;..... In direct opppsition to all of this, socialism maintains that industrial operations should be made subservient to human good; and that the moral law should control the relations of business and the whole field of human action every day of the week."

" It is not less opposed to another kindred heresy, which is almost equally prevalent, that a human being may be degraded into an instrument or commodity. This position of degradation is precisely the lot of majority of men and women in the present industrial order.....

.....while socialism has nothing novel to suggest, it certainly present morality in a new light, and with regard to the more positive aspects of ethical theory, it gives fresh illustration to the highest and best teaching in the world..... It recognizes that the ideal of human conduct is the service of man."

1.

1. An Inquiry Into Socialism.pp. 145-149.

This ethicalization of industry would have a transforming influence on the family, especially of the poorer classes."It aims at putting the family on a more stable basis." [1] The wife and mother in the home would not be forced to leave her place of eminent domain in order to secure the bare necessities of life. The children in the home would not be stunted and dwarfed by labor. Unquestionably, from the economic standpoint, socialism will elevate the family institution.

The brotherhood of man.

In the standard of ethics for the individual, an ideal of attitude and action towards his fellow-men is maintained. It is commonly called the brotherhood of man. This ideal is found in socialism, for they proclaim the universal brotherhood of man, the love of a man for a man, irrespective of race, country, and religion. They have taught with success that the working-men of different nations have common interests and have organized them with a view to promote their interests. It has, also broadened their intellectual vision and moral sympathies by the promotion of the common interests. On the other hand, the class struggle has nurtured hatred and contempt for persons of large wealth, irrespective whether they employed it

1. Democratic Christianity by Francis J. McConnell, p. 50.

for further production or merely for consumption.

One of the methods by which the spirit of brotherhood is developed, is the International which is a congress that assembles frequently to aid the progress of socialism. In 191__ the Congress met in Copenhagen with 896 delegates who are of twenty-six nationalities. Upon the question of world peace, Sparg declares, "Peace congresses between nations mark a big step onward in the evolution of mankind to a higher ethical state. But the really effective peace congresses, out of which proceed invincible faith in the peace ideal, spring from and represent not governments but peoples. ..... The representatives of the workers, in their international Socialist Congress not only declared unequivocally against all war, but also pledged themselves to the promotion of such a feeling of solidarity among the workers of the world as would make war an impossibility."[1]

In the socialistic stress on world peace, they have tabooed national boundaries and the national spirits as the great enemies to the progress of the brotherhood of man. The argument against national boundaries was the proletariat did not own any of the land, therefore they had no country. " The working men

1. The Spiritual Significance of Modern Socialism, pp. 38-39.

have no country. We cannot take from them what they have not got." The argument against spirit of nationalism[1] is, the state is ruled by the capitalists and to their interests. Nationalism protects the interests of the capitalists. "For the socialist, the frontier does not exist; for him the love of country as such, is no nobler sentiment than love of class."[2] This conception of nationalism as antithetical to internationalism misses the mark, for the latter is developed through the extension of the national sentiment.

In the first place, the socialists ignore the essential aspect of a nation. They fail to realize that "loyalty to the nation is capable of exalting character and conduct in a higher degree than any other form of group spirit. For the nation alone has continuity of existence in the highest degree; a long past which gives a large perspective of past history, involving the history of self-sacrificing efforts and many heroic actions; and the prospect of an indefinitely prolonged future, with the possibility of continued progress and development of every kind, and therefore some security for the perpetuation of the results acheived by individual efforts."[3] In the second place,

1. Communist Manifesto, part II.
2. Religion of Socialism by Bax, p. 126
3. Group Mind by McDougall, p. 247.

the spirit of international brotherhood is developed through the extension of the national ideal." The nation, as an object of sentiment, includes all smaller groups with in it; and, when the nation is regarded from the enlightened point of view, the sentiment for it naturally comes to include one great system all minor group sentiments and to be strengthened by their incorporation..... Just as the minor group sentiments are not incompatible with, but rather may strengthen the national sentiment, when subordinated to and incorporated in it, so the national sentiment is not incompatible with still more widely inclusive group of sentiments.... And, while loyalty to humanity as a whole is a noble ideal, it is one which can only be realized through a further step of that process of extension of patriotism itself is the culmination at present for the great mass of civilized mankind."[1]

The contribution that socialism makes to the ideal of brotherhood of man, in my estimation, is the extension of this ideal to include the working-men of different nations who have organized common interest.

Ethical relativity of

In the socialistic conception of the goal of human life, ethics of the individual, and ideal of brotherhood of man, a general principle underlies them.

1. Ibid. pp. 247-248.

According to the socialists, this is the relativity of all morality. This doctrine of ethical relativity has been produced by three main groups of the socialistic theory; namely, philosophical materialism, economic determinism, and modern science which has revealed through anthropology the vast differences in standards of right and wrong that have existed and are practiced.

This doctrine of ethical relativity is boldly declared by Karl Marx and modern socialistic prophets. Marx proclaims "law, morality, religions are to him, (proletariat) so many bourgeoisie prejudices, behind which lurks in the ambush so many bourgeoisie interests."[1] The changeableness of the moral code is stressed by Bebel. He says: "As each social stage of human development has its own conditions of production, so likewise has each its code of morals, which is but a reflection of the social condition. That is moral which is usage, and that in turn is usage which corresponds with the innermost being, i.e., the needs of a given period."[2]

"For it must never be forgotten that idea of right and wrong are not absolute, but relative, not fixed, but fluid, changing with the changes in our modes of producing food, clothes, and shelter. Morality varies not

1. Manifesto of Communist Party
2. Woman Under Socialism. Translated by Daniel de Leon, New York, 1904. p. 16.

only with time but with the social attitude."[1]

The same changeability of morality is proclaimed by Kautsky: " What is specifically human in morality, the moral codes is subject to continual change. This does not prove, all the same, that a class or a social group cannot be immoral; it proves simply that so far as the moral standards are concerned, there is just as little an absolute morality as an absolute immorality."[2]

The evidence for the doctrine of moral diversity is to be found everywhere, in the different nations, in the different civilizations, in different climates, in the same nation with the same civilization, and in family group."No man can quite take another's place or live another's life." This evidence cannot be refuted; however relativity[3] is confined to the application of general principles to concrete persons in concrete circumstances.

Thus the fallacy of the socialist's doctrine of ethical relativity lies in the assumption that moral diversity is inconsistent with unity of attitude.-- Here, again, the cause of this basis weakness of morality is the failure of the socialists to recognize human nature, has certain innate traits that are not manufactured by the social institutions.-- No harmony can be found in the moral codes that men have

1. Socialism:Positive and Negative. Chicago 1907.pp.59f.
2. Ethics and the Materialistic Conception of History. Translated by John. B. Askew. Chicago 1907.pp.192.
3. Moral Values and the Idea of God,. by Sorley. p 143.

established. Unity can only be found in the principles of action. These principles are as follows: first, the categorical imperative, the feeling of obligation to perform what is right instead of the act which is wrong with the inseparable duties, that is common to all mankind, irrespective of development, race, and religion. The different only lies in the degree that the feeling of obligation is extended which has many great variations. This idea of obligation cannot be traced to anything simpler. It is a necessary consequence of free intelligence, and is given in experience itself. Secondly, a measure of agreement is in the formal principles of action and to a large extent in the virtues and their opposites. Love and truth and justice are commended where ever they are known and their opposites condemned. The chief differences that is manifested in the application to persons in specific circumstances, is the extent of the application. Most variations are caused by the lack of extent or the extent of the formal principles of action. Thirdly, the concrete ideals and ideas are not given, but the general direction in which the ideal lies is usually discernible. Not only the direction but the source of the ideal is vaguely intimated.

In view of these facts of the moral nature of man, the basic principle of socialistic ethics is woefully inadequate and incomplete.

Having explained and criticized the ethics of socialism, I shall now explain and criticize the ethics of the Hebrew Prophets under the same divisions. I recognize that there is no systematized ethics of the prophets which is discussed under the topics, but the beginnings of these are present.

The Ethics of the Hebrew Prophets.

The ultimate aim of man.

The goal which the Hebrew prophets declared as the ideal for the individual and the state, is clearly and emphatically stated by Micah. "He hath shewed, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."[1] Other similar announciations are given in the prophetic writings.[2] "The fundamental conviction of the prophets, which distinguished them from the ordinary religious life of their day, was the conviction that God demands righteousness and demands nothing but righteousness."[3] Concisely stated, the Hebrew prophets asserted that the summun bonum of life was to seek justice, kindness, and God.

1. 6.8
2. Amos 5.25; Hosea 6.6; Isa. 1.17; Jer. 7.4-6
3. Christianity and the Social Crisis by Rauschenbusch. p. 4.

This unique conception of the purpose of life that the Hebrew prophets have urged upon humanity, reflects discredit on Professor Louis Wallis' interpretation of the teachings of Amos and Micah. He declares: "they are the outcries of two very bewildered countrymen, protesting in the name of their ancestral deity against conditions and practices that bear hard on the social class from which Amos and Micah sprang. The prejudice of the small country property-holder against the wealthy class in the centers of population is so clearly in evidence that it cannot be denied." This interpretation is difficult to maintain.[1.] Amos was a farmer. To be more exact, he was a shepherd and a "dresser of sycamore trees" (1.1; 7.14). In view of his lowly station one wonders how he acquired the degree of culture that he expressed. The reply is that the environments in the East were quite different from what they are with us. "Among the Hebrews, knowledge and oratory were not affairs of professional education, or dependent for their cultivation upon wealth and social status. The sum of book-learning was small; men of all ranks mingled with the Oriental freedom which is foreign to our habits; sharp observation, a memory retentive of traditional

1. Sociological Study of the Bible. p.163.

lore, and the faculty of original observation took the place of laborious study as the ground of acknowledged preeminence."[1] According to this statement of W. Robertson Smith, there would not be a marked difference between Amos' outlook on life and the outlook of his friends who lived in the city.

Again, Professor Wallis' interpretation of Amos' and Micah's teachings does not comport with the other teachings of these two prophets. It was Amos that first gave Israel a practical monotheism. He first moralized the "Day of Yaweh"; hitherto, it had been a day of doom for all heathen nations, he declares that it is a day of judgment even for Israel. He first ethicalized Israel's election by Yaweh; the belief in divine care was transformed into a moral opportunity. Micah gave us the highest conception of prophecy, for the prophets are possessed with a powerful moral conviction.[2] "I am full of power," says Micah, "by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin."[3] He also stressed the inwardness of religion.[4] Again in 6.8, he contributed "the most comprehensive statement of the ethical teaching of the prophets."

1. Beacon Lights of Prophecy by A. C. Knudson, P. 64.
2. 3: 8
3. 6. 6-7
4. Religious Teaching of the Old Testament by A. C. Knudson, p. 166

Men who had made very great and far-reaching ethical and religious contributions to humanity, had overcome their petty class-consciousness. They were measuring values in terms of social justice, irrespective of classes. The frequent denounciation of the rich by Amos and Micah is explained, for the enormous injustices are unusual and attracts ones attention. They also beleived the persons of wealth had grave responsibility to society.

In view of these unique contributions to prophecy and the clarification of the over-emphasis of the iniquities of the rich, Professor Louis Wallis' criticism of Amos' and Micah's teachings cannot be maintained. Therefore, the writings indicate the purpose of life according to the Hebrew prophets was to strive for righteousness, mercy, and God.

Although the ultimate goal of man is not systematized and organized as in the ethics of socialism, nevertheless, there is a glimpse at the goal which was completely revealed by Christ.

The ethics of the individual.

In the prophetic goal of human life, what function does the ethics of the individual in the realization of the aim ? The Hebrews do not have speculative minds, and furthermore, in this early period of ethical

development, confusion reigned as much as in actual practice; and thus sprouting seeds of individual ethics can only be discernible.

Until recently, the Old Testament scholars have declared that the individual was submerged in the family, city, and racial solidarity. The individual had value in his relation to these different groups and that was the end of it. Such scholars as A. C. Welch, J. M. Powis Smith, and Albert C. Knudson, refute this accepted doctrine of individualism. They proclaim that individualism actually " co-existed with various ideas and customs implying the moral solidarity of the family and nation." However speculative individualism did not arise until the time of Jeremiah and Ezekiel.[1] They saw the antithesis between a coherent individualism and the current ideas of group solidarity.

Jeremiah propnecied the ethics of the individual in his relation to himself and the group. "Everyone shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge."[2] Clearer inferences are in the writings of Ezekiel. One of these is " the soul that sinneth it shall die";[3] and individual is held responsible for every act that

1. The Religious Teaching of the Old Testament by Albert C. Knudson, p. 341.
2. Jeremiah 31: 29.
3. Ezekiel 18.4.

he performs in a moral universe. This implies the acts of the individual in relation to himself are within the field of morality. The two other declarations of Ezekiel that indirectly touch on the morality of the individual are : "I wrought for my name's sake ", and "for mine holy name's sake". The profound ethical principle[1] of respect for one's self underlies these two remarkable parts of verses. This self respect belonged to God. The prophet attributed this moral trait to the God of the moral universe. It is a mere truism that man's ideal of humanity reflects on his conception of God, likewise man's conception of God influences man's conception of his ideal of humanity. Undoubtedly in the course of time, moral principle of respecting the ideal humanity in one's self was recognized.

The brotherhood of man.

Having considered the ethics of the life of the individual which had no direct bearing upon other persons, I shall now consider the ideal which existed to control the individual's relation to his fellow-men. The ideal that a person should have the same attitude and the same conduct to another person, as he would desire to have is present in the early stages of human history. The only advance has been in the standard of conduct and the extension of word "neighbor" to include

1. Ezekiel 20. 9; 36.22.

a larger group of persons. Likewise the Hebrew prophets proclaimed such standards of conduct which would practically demand the treatment of any Hebrew as his brother. They tabooed human slavery among their own race. This was an advanced step to the ideal of brotherhood of man. The prophets were men who were dependent upon the previous revelation of God and men who belonged to their own age. And consequently, the ideal of brotherhood was not expressed in a fewer number of hours of labor, higher wages, a sanitary and comparatively safe place of employment, and restriction of child labor, and equal suffrage. In spite of the fact, that their prophetic teachings were on a loftier plane than the teachings of any other group of prophets of conterporary nations, they were inevitably interwoven with their own times which was confined to imperfect standards and to their own nation, or race.

However, the Hebrew prophets did attempt to include the gentiles as their neighbors. Jeremiah had personal experiences which created a friendly attitude towards the foreigners. When Jerusalem was captured by the Babylonians,[1] they not only spared him but gave him unusual consideration. He firmly beleived that the Yawch's commission was to destroy his nation."As for

1. 38.1ff.; 39. 11ff.

the surrounding peoples, he could not help seeing that they, like Judah, must go down before Nebuchadnezzar, but he makes no specific charges against them and manifests no pleasure in the prediction of their downfall."[1]

Ezekiel had enlarged his dominion of the brotherhood of man, for his writings denote a changed attitude towards the Gentiles. In spite of his objection of the employment of the in the work of the temple, and in spite of his hostile denounciations of the gentile nations,[2] he had a friendly attitude towards them. The explanation of his denounciations of the foreigners is his firm conviction that they had maltreated Israel, not because they were aliens. Ezekiel, strongly as he objected to the employment of foreigners about the temple, did not propose to banish the sojourners among the Jews from the country. Indeed, he makes more liberal provision for them than any predecessors. In 47.21ff. he directs that, when the land is relivided, the sojourners who have lived long enough among the Jews to beget children- he seems to take for granted that they will be circumcised- shall be 'as the home-born among the children of Israle' and receive their portions each in the tribe in which he sojourns."[3] Zachariah

1. The Ethics of the Old Testament by Mitchell, p.212
   Jeremiah 25, 15 ff.
2. 44.6 ff.
3. The Ethics of the Old Testament by Mitchell, p.222

predicts that the days shall come when "ten men will take hold of the skirt of him that is a Jew, saying, we will go with you, for we have heard that God is with you." [1.] The recognition of the ideal of universal brotherhood of man is almost attained; but it has the defects of Jerusalem becoming the center of the religious world and the Jews would be the aristocrats in the new day. And thus there is in the prophetic teachings a reaching out to bring in more persons into the domain of brotherhood of man.

The foundation of morality.

The underlying principle upon which the goal of man, the ethics of the individual, and social morality depends is to be contrasted with the ethical relativity of the socialists. The most important fact with the prophet was his religious experience.

He had unwavering conviction in the God of this moral universe; and consequently, he declares the basic principle underlying all morality is God. Ethics is grounded and rooted in religion.

This conception of the foundation of morality gave it a great momentum in the lives of the people. Religion furnishes the passion and the fervor which compel morality to be a powerful vital factor in the lives of nations.

1; 8, 22f.

The Religion of Socialism.

Religion of socialism.

I will now discuss the second aspect of implication and principles involved in the new social-economic order which the socialists propose to bring into existence; that is, the religion of socialism. Around this part of their program, there is a swarm of difficulties. A portion of these are caused by the theoretical neutrality taken by the socialists towards religion. " 'The Socialist Party', reads the resolutions passed at the 1908 convention of the American movement, ' is primarily an economic and political movement. It is not concerned with matters of religious belief." The still larger portion of difficulties[1] focus on the differences of opinion concerning the religious message of socialism. No concensus of opinion can be attained here; and thus I must necessarily make two main divisions under which all of the various judgments can be arranged. These are: the God of socialism and the religion of humanity. These three contentions concerning the religion of socialism will be examined in the order which they have been given.

First, some socialists declare that socialism is

1. Socialism in Thought and Action by Laidler, p. 156.

only concerned with economic and political interests. The religious interests are foreign to the movement. Of course, they will admit that the early leaders of socialism were ardently antogonistic to religion. The modern socialists criticise the judgments of its former leaders by declaring they were encroaching upon interests which do not concern the main issues of their movement. Again, they would acknowledge that atheists are among its aggresive leaders; but they declare this is not a condemnation of their social program any more that atheists among the scientists condemned the scientific movement. In this contention of neutrality of socialism in regard to religion, two motives might have rendered this decision. By neutrality the socialists recognized this as a method of campaign propanganda which would quell all possible adverse criticisms of socialism on account of its irreligious tone; or by neutrality the socialists were convinced that religion was unrelated to their program.

Religion, as a matter of 'private' is a method of relieving the socialistic movement of adverse criticism. Socialism is a political-economic movement, but it is more than that, for it is a philosophy of life. Like all philosophies of life, they include answers either pro or con the question of the attitude of the universe

or the creator of the universe towards man.

Again, the value of persons which the socialists persistently assert must be the determining factor of judging all economic production is not derived from meditation on the political or economic factors in society, but the ideal of supremacy of human values is the result of development of the ethical and religious aspects of man's nature. Man's conception of the character of God has decidedly molded his conception of the human values. Socialism does furnish its followers a philosophy of life and an ideal of the supremacy of human values which inevitably overlaps with the interests of religion. I am inclined not to criticise the early leaders of socialism for their antagonism towards religion. I admit their criticism was overexaggerated; nevertheless, they saw clearly that religion was a powerful factor in the life of the nation which must be dealt with in the socialistic program. In the actual progress of the passion of socialism, religion is not a matter of 'private concern.'

Second, many staunch socialists believe in a personal God which is antithetical to philosophical materialsim. They have faith in a God with whom the human values are supreme. God is the creator of the world and of infinite beings. The purpose of human

life, if the socialist is consistent with his new social-economic system is happiness. This group of socialists have a God whose sole aim is to produce happiness and the sole aim of his finite creatures is happiness.

We naturally expect the God whose sole purpose is happiness would have created a world in which happiness was possible for his finite beings. The stubborn facts of the physical universe refute the idea that the world is adapted to happiness. The lives that are crushed out by the forces of nature are daily refutations. Furthermore, the physical evils of limitations in time and space eliminate happiness as the goal of life. The physical evil of universal suffering is an ever present enigma. The universal fact of death also refutes it. The physical universe is an unsuitable environment for the happiness of humanity.

In the second place, since the goal of human life is happiness, the God of happiness would surely make a goal which is attainable for all persons of society. Happiness according to the socialists, depends upon external circumstances; and thus inevitably it will come into conflict with similiar happiness of other

persons, or the happiness of one group will conflict with the happiness of another group. The inter-dependence of society and the limitations of food and clothing necessarily brings competition. Furthermore, the God whoc purpose is happiness and this purpose for his finite creatures is happiness, has no place for the Great World War. The cruel facts of human life and society are unanswerable arguments to a God whose primary concern is happiness.

In the third place, a God of happiness necessarily forces the moral values to subsude to secondary consideration. As I have previously stated, the love for truth, kindness, righteousness, and personality is more capable of being partially realized in this obvious imperfect world with obvious imperfect developing moral brings. Happiness is the by-product of these ideals inculcated into human activity. And thus the universe is fundamentally and primarily moral. Indeed, the socialist's conception of a personal God whose purpose is happiness is untenable when confronted with the stern facts of life.

The religion of humanity.

The last and most important is the religion of humanity. The large majority of socialists, either theoretically or practically or both, believe in the

worship of humanity. "It is in the hope and the struggle for this higher social life, ever-widening, ever-intensifying, whose ultimate possibilities are beyond the power of language to express or thought to conceive, that the socialist finds his ideal, his religion." Socialism is called the religion of humanity by Peter Burrows.[1] "Granting 'the cause' of religion to be found once for all in the cause of the world's workers, socialism becomes with all its developments the religion of humanity." Socialism has always developed enthusiasm, passion, and devotion in its followers.[2] This intense devotion to an ideal has become a religion. And consequently, I am not surprised in reading the following comment : "in its essence socialism is a religion; it stands for the harmonious relating of the whole of man; it stands for a vast and collective fulfilling of the law of love. As the socialist movement grows, its religious forces will come forth from the furnace of consuming experience."[3]

This religion of humanity is consistent with absolute emphasis on man's relations to man. That is the only value according to the socialists. Consequently, their passion for this ideal develops into a worship of humanity.

1. The Religion of Socialism by Bax, p. 52
2. International Socialist Review. March 1905, p. 535
3. Why I am a Socialist by Geo. D. Herron, Chicago 1900, p. 27.

And therefore, in view of socialism, close alliance with science and materialism , it also allies itself with positivistic philosophy. The founder of positvism, Auguest Comte, proclaimed the worship of humanity as the only religion.

The religion of humanitarianism ridicules the hope of a future; and demands complete obeisance to the ideal of service for glorious humanity. If socialists find it necessary for an individual to sacrifice his life for the benefit of the nation, the individual gladly does it without thought of reward and continuation of life. That is a tremendous sacrifice to require of its desciples. Improvement of conditions as is stressed by the religion, after all stress is given the high ideal of sacrifice in behalf of humanity, the question arises is it socially noble to deprive the people whom they serve from two of the most valuable things of life= faith in God and immortality ? In the attempt of socialists to exalt humanity, they debase it, for they take away two of the most potent uplifting factors in human life. Again, these persons in the religion of socialism who devote their energies and training to social service need a dynamic to propel them. Experience shows there are a few individuals with exceptional goodness who do

ot require this stimulii, but the average worker does, especially he influences the persons with whom he associates. The worship of God can supply this dynamic.

Secondly, the religion of humanitarianism fails to adapt itself to human nature. Man desires more than bread and clothing; he has deeper desires which must also be satisfied. If a man understands himself he desires aesthetics, intelligence and God. In the final analysis all desires are seeking God.

Thirdly, the religion of humanity has not future. The possibilities of limited time are revealed by sceince. The goal of society according to the religion of humanity= if it is consistent= is complete des= truction of society. And thus the goal of the new social=economic system of the socialists would be an abyss of nothingness. Such a goal propogates possimism.

Fourthly, the religion of humanity fails to enrich life as it should. According to a socialist, every act of an individual would be an act of good= will towards society. The act is respected solely of its relation to the community. Now deeper significance is given to service, if it is not considered only as an act of service to man but also an act of co-operation with God.

Thus the religion of humanity which is proclaimed by the majority of the socialists is confronted with several weighty and unanswerable objections. This along with the religion of a personal God of the socialist, are rejected as a fundamental criticism of the socialistic teachings.

The religion of the Hebrew prophets

The Religion of the Hebrew Prophets.

In my discussion of religious teachings of the Hebrew prophets, I shall confine my thought to topics similiar to those that are present in the religion of socialism.

The God of the Hebrew prophets was righteous. The universe which he created was one in which moral purposes could be acheived. God created finite beings whose sole purpose was to keep in intimate fellowship with him, and perform kind and righteous deeds in society. God himself was a rightcous person and demanded righteousness from all individuals and nations. The Hebrew prophets insisted on righteousness as the one essential element in true worship of Yaweh. Righteousness was conceived by the prophets as both objective and subjective, both social and individual. Some laid stres on one aspect, and some on another, but all agreed in their conseption of the essential

nature of righteousness. It meant social justice, it meant personal purity, it meant a clean heart as well as right conduct. Amos emphasizes social justice, and this is also prominent in Isaiah. "Let justice", says Amos, "Roll down as waters, and righteousness as a mighty stream." "Seek justice", says Isaiah,"relieve the oppressed, judge the fatherless, plead for the widow." [1.] Hosea condemns moral evil in general, but dwells with special emphasis on personal purity. [2.] Jeremiah stresses the subjective side of righteousness. "Break up", he says," your fallow ground, and sow not among thorns. Circumcise yourselves to Jehovah, and take away the foreskins of your heart." "This is the covenant that I will make with the house of Israel after those days, saith Jehovah; I will put my law in their inward parts, and in their heart will I write it." This idea is also expressed by Ezekiel. [3.] "A new heart also," he repeesents Yaweh as saying, " will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." [4.]

1. 5.24
2. 1.17
3. 36.26
4. Religious Teaching of the Old Testament by Knudson. pp. 165-166.