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Review

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of socialist ideas. In two concluding chapters Mr. Whittaker considers (rather slightly perhaps, but with considerable freshness and insight) the problem of the State and Religion, and Education. Under the latter head, the conclusion is drawn that a predominating part in the higher education should be given to literature, the reason being that "from nothing else can such a view of the whole be obtained;" while special importance is attached to history (mainly the history of Europe); not only in higher, but also in primary education. This is the kind of political thinking that was never more wanted than it is in these times of dissolving views, and students who desire *multum in parvo* cannot do better than study this sketch of a political ideal "going in some respects beyond the present order, but having its roots in the European past."

St. John's College, Oxford.

SIDNEY BALL.

MAN, THE SOCIAL CREATOR. By Henry Demarest Lloyd. New York: Doubleday, Page & Company, 1906. Pp. 279.

The death of Henry D. Lloyd has removed from contemporary life one of the sturdiest, wisest, and noblest champions organized labor and social reform have had in America. In strength of character, purity of motives, warmth of sympathy, courage of conviction, gentleness of spirit, and power of lucid expression, he reminds one of Henry George. But while he lacked the persuasive eloquence and the capacity for leadership of the great advocate of the single tax, his outlook upon life was broader, his independence of religious and political traditions more complete, and his prophetic insight deeper. Strange as it may seem, his ringing utterances constantly call to mind the great American individualist, Emerson.

This may seem an exaggerated estimate to those who have known Mr. Lloyd only from his studies of the trusts, the cooperative societies in England, and the governmental experiments in New Zealand. What made his "Wealth Versus Commonwealth" so heartily disliked and feared in some circles was the sober, dispassionate manner in which only facts duly attested by court records were introduced to illustrate the growth of trusts. What so endeared him to the rank and file of organized labor was his unselfish devotion to the immediate needs of men, in a strike or a lock-out, as legal adviser, sympathizer, and friend.

The mass of men who revered him while he lived, and offered the most touching tributes to his memory when he was dead, knew little of the deep religious faith that prompted, sustained, and inspired him in his work. They knew only the noble fruits of this faith. It had long been his desire to voice more fully his convictions on the highest themes of life. Death put an end to his plans. All the more gratifying is it to find in this posthumous work, edited by his sister, Mrs. Withington, and Miss Jane Addams, so rich an expression of his religious views and feelings.

The present writer became acquainted with this "labor agitator" through his interest in Italian literature. He had heard of our great Dante and Petrarch collections at Cornell, and wished to know more about them. Our acquaintance ripened into friendship. He probably never knew himself how largely it was due to his suggestion and encouragement that the task of interpreting the value of Jesus' thought in its relation to the great problems of to-day was attempted in the closing chapters of "The Prophet of Nazareth," but it is a pleasure to have this opportunity of acknowledging it.

The titles of some of the chapters are very suggestive, such as *The Discovery of Social Love*, *Social Progress Always Religious*, *Mere Contact Making for Spiritual Union*, *Social Love Creating New Forms of Social Life*, *The New Conscience*, *A New Conscience Predicting a New Wealth*, *The Church of the Deed*, *The Religion of Labor*. A few quotations suffice to indicate the general character of Mr. Lloyd's religious thought. "In the sense in which Christianity, though only a variation in an unceasing evolution, was a new religion, may that also be said to be a new religion on which man is now brooding." The new thought stirring in the universal mind is this: "The Son of Man, Father in Heaven, Son of God, Heaven, Mediator, Holy Spirit—all these are symbols by which men have been picturing themselves to themselves." "The religious idea advances from the Fatherhood of God to the Fatherhood of Man." "The words and deeds attributed to the gods are in truth the words and deeds of humanity." "The revelations are self-revelations." "God is the name man gives to his own future." "Heaven is one of the Utopias. It has been created by those who do not dare to express their real thoughts for the illumination of those who would not dare to consider them." "Progress on earth, not

perfection in heaven, is the word of the future." "Humanity sees its goal to be not perfection but progress." "Man is not the creator, nor the creator of all, but he is the greatest creator we know on earth." "We are to pray to ourselves and each other; such prayers can be answered." "There is no King God in a true democratic Heaven; every one of us citizens has his chance and his right to play God." "A people who are monarchists in their prayers at church and democrats at the polls are riding two horses going in opposite directions with the speed of runaway comets."

It may be questioned whether Mr. Lloyd is right when he asserts that "the identity of God and man is clearly insisted upon in the Hebrew Bible," interprets a Johannine epistle as affirming that man is a possible God, becomes God, if he loves, and ascribes to Jesus the sentiment that the man who does the works of the Father becomes one with the Father. The religious mystic is prone to allegorizing, is apt to forget the historic meaning, and is sorely tempted to read into ancient texts a significance not dreamed of by the original writers. Mr. Lloyd has not altogether escaped this temptation. There is, indeed, on the part of the author of the Fourth Gospel, a tendency in the direction of Mr. Lloyd's thought, but it is only a tendency, and this evangelist would have been shocked, if some one should have told him that he taught the identity of God and man. He was willing to use the epithet "god" of the incarnate Logos, but by no means of man as such. Besides, the spiritual intuitions and philosophical speculations of this evangelist should not be confused with the thought of the great Galilæan prophet.

Mr. Lloyd's religion is not one of priests and sacred books, dogmas and ceremonies, prayers and sacraments, churchgoing and almsgiving, gods and devils, heavens and hells. It is a religion of present duties and disinterested hopes, of intelligent and universal education, conscientious labor, honorable politics, ennobling recreations, pure, profitable, and joy-inspiring human relationships, of the divinity of man, the social creator. This religion was to Lloyd a fountain of living waters. He was a saint of a new order, a prophet of the new faith that is coming in the world. His creed was a vital thing with him; it made him a seer. He was carried away by his buoyant faith; he set his sails for the land of the heart's desire; he fell into rhapsodies and seemed to the unbeliever like one beside himself.

The critics cry, "Blasphemy!" yet it is difficult to be shocked in the presence of such genuine reverence. They exclaim: "What tiresome tirades against the God of things as they are!" Yet the closing words of Lloyd's message, "There is no salvation save in the God of to-morrow," keep ringing in one's ears.

It is interesting to observe how little confidence Lloyd had in government by parties, how free he was from any superstitious faith in the ballot-box. He advocated woman suffrage and criticized the founders of our government for failing to see that "their people was only a half-people, inasmuch as they left the women outside the pale of political humanity;" and he regarded the enfranchisement of the negroes as "another step up toward the creation of our full ideal of the people." But it would be difficult to find anywhere a more illuminating exposition of the futility of our present political system than in these pages. "In Germany," he says, "where the people have not been exhausted by political passions, and by political overwork, there is the possibility of popular enthusiasm for a socialist campaign. But the Germans politically are beginners; we in America are post-graduates. We have given government by party politics a century's trial, and the common sense of the people knows at bottom that it has broken down." He continues: "The real universal suffrage will come only when education is universal and complete, when employment is universal, and freedom to choose any livelihood is universal." "Election by examination is the beginning of the election by education which Emerson prophesied."

There is food for thought, rich, wholesome, and nourishing, in this volume, and inspiration for every worker in the field of true religion.

Cornell University.

NATHANIEL SCHMIDT.

THE SMALL HOLDINGS OF ENGLAND. A Survey of Various Existing Systems. By L. Jebb. London: John Murray, 1907. Pp. ix, 445.

The author of this work was commissioned by the Coöperative Small Holdings Association to collect information at first hand about the small holdings established in England, and spent some three years over the task. Such being the origin of the book, the incompleteness of the survey of small holdings of natural