

## IN WHOM AND WHAT DO I BELIEVE?

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(For the Review)

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By **GEORGE WALLACE**

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Not long ago a well known Long Island clergyman told me that he does not believe what I believe. This statement has given me serious thought; it has prompted earnest self-examination as to my religious beliefs, for it was on religious matters we were conversing. It may not be untimely to state a few of these beliefs—a brief “creed,” if I may use that word.

## STATEMENTS OF BELIEF

(1) I believe in Almighty God, my Creator.

It cannot be that this clergyman disbelieves in that, although it is possible he believes in a different God from the one in whom I believe—or at least that he has a different conception of God. We read in Scripture that there are gods many and lords many.

(2) I believe in a God of love—my Heavenly Father, Father of our Lord Jesus Christ—who created this earth for the use of His children, and who loves all His children alike.

Strange that any so-called Christian clergyman should disagree with that belief. Probably this one has the too prevalent belief in a God of partiality and injustice; one who does not love His children alike; one who has divided up the earth which He created with great partiality, giving to some of His children a million fold more than to others, or at least consents to such a partial division; one who has thus bred strife and contention among His own children; one whom it is impossible to love, although some of them, especially those who are favorites of His bounty, may declare they love Him.

(3) I believe that the God of Love whom I worship intended all His children to be happy during their earthly career; that poverty and starvation are not conducive to happiness; that my God did not intend nor provide for the creation of undeserved poverty; that all poverty is of human origin.

It seems strange that any clergyman should disagree with me in those beliefs, although I fear that a majority of them do.

(4) I believe that a God of Love, loving all His children alike, has decreed that all should have equal opportunity in life.

Why should any Christian clergyman refuse to believe in that? Is it because he knows that equality of opportunity is impossible where land monopoly exists, keeping useful land out of use when God's children need it?

(5) I believe in the prevention of poverty here on earth and the abolition of all that causes it; that we should make earnest, active and persistent

efforts to get rid of it; that if we do not do so we are leading lives contrary to the will of God.

Strange that any Christian clergyman can be found who disbelieves in that. Unfortunately I found very few who do believe in it, or at least they do not express it in that form, or in any form.

(6) I believe in the simple meaning of the prayer taught as a part of the Lord's Prayer, that the Heavenly Father's will should be done on earth as it is in Heaven; that Christ intended by using that language to teach us it is God's will for us to have a Heaven on earth; that we should work in every way to bring this to pass; that poverty could not exist under such a condition; that when we say poverty cannot be cured or prevented we blaspheme against the God of Love and His Christ.

I wish that this clergyman would explain which of those beliefs he rejects, or if he rejects all of them.

(7) I believe that Jesus Christ knew the meaning of the Lord's prayer which He taught us to pray; that it is irreverent and wicked to give to the petitions therein contained a meaning different from that conveyed by the natural use of words; that this prayer was not intended to be used without faith; that He did not direct us to pray for the Father's Kingdom to come or His will to be done ten thousand years hence, but rather that we should pray and work and believe for the good things in that prayer to be fulfilled now; that it is wicked to say these things cannot come to pass.

I wish this clergyman would say specifically how much of the foregoing paragraph he rejects as unworthy of belief, or if he rejects it all.

(8) I believe that the present system of ownership of land is heathenish and devilish in its origin; that it is not subject to the law of God; that it is the primal cause of the present European war and of the troubles in Mexico; that it must be contrary to the will of a God of Love; that those who believe in maintaining this cause of war have no right to pray to a God of Love for war to cease; that the peoples of the various countries should get rid of the conditions which cause war; that it is an insult to God to endorse these conditions; that if we regard iniquity in our hearts the Lord will not hear our prayer.

Will this clergyman let me know if he disbelieves in any or all of the above declarations?

(9) I believe that it is the duty of the clergy and also of the laity to accept the truths taught by Jesus Christ; that the clergy should not enter Christian pulpits while they harbor a disbelief in Christ's teachings; that it is mainly owing to this disbelief that the people are not attracted to the great plan of Christian salvation.

Does this clergyman disbelieve in that? If so, why?

(10) I believe that any kind of theft is stealing; that it is a violation of the eighth commandment to rob individuals or a corporation of money or

other property, to rob any government treasury, as in cases of graft, or to rob the community of its land or other property. All of these constitute stealing.

Why should any clergyman disagree with these beliefs?

(11) I believe that human law cannot consecrate a crime; that to enact any State law or constitution which provides for robbing God's children of the land which their Creator made for them is to commit a crime against God and humanity

Let my clerical friend "get down to brass tacks" and tell me why he disbelieves in that.

(12) I believe that God created this earth for the use of His children; that they are the rightful owners; that those who possess the land should pay the children for the use of it, in strict agreement with natural and divine law.

How much of that does my friend disbelieve?

I have some other beliefs which may later be noted if a more complete confession of faith be deemed desirable. In general I believe we should fight all obstacles to the redemption of mankind, whether found in the pulpit, the law books, or elsewhere.

## ECHOES FROM THE NATIONAL CAPITAL

*(For the Review)*

By **BENJ. F. LINDAS**

THE SON OF HENRY GEORGE

One sunny afternoon, a short while since, I called to see Henry George, Jr., at his pretty home on Euclid street. He was on the front porch and a book was beside him on the railing. He was at that time very ill and unable to get about without assistance. But his eyes were bright, his voice firm, and his brain clear and active. For half an hour he talked to me with that lightness of touch and delicate humor that made him such a lovable personality. And he talked of the things that occupied all his thoughts; of the great cause for which his father had lived and died. He talked of the great souls, with whom he had come in contact; of Tom Johnson; of the splendid young men who used to gather at Mr. Johnson's home; of Joseph Fels—and he laughed as he told me how Joe Fels would make many men contribute to the movement even when they did not believe in it. He told of his own travels, of how he stumped England to help the liberals of the "Tight Little Isle," and then before I left him he retold the story of how his father had suddenly stopped him one day as they were crossing a street, and said: "I