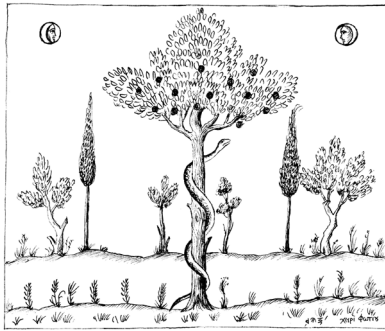


AGAINST SOCIALISM





St. Raphael of Brooklyn

The Works
of Saint Raphael of Brooklyn

Volume 1: In Defense of Saint Cyprian

Volume 2: On the Steadfastness of the
Orthodox Church

Volume 3: Union with Rome?

Volume 4: Against Socialism



St. Raphael of Brooklyn

Against Socialism

Christian Teaching Versus Human Teachings
Concerning Liberty, Equality, & Fraternity

Saint Raphael (Hawaweeny)
Bishop of Brooklyn



Uncut Mountain Press

AGAINST SOCIALISM
Christian Teaching Versus Human Teachings
Concerning Liberty, Equality, & Fraternity

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Saint Raphael (Hawaweeny) of Brooklyn, 1860–1915.

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Representation of the *Declaration of the Rights of Man and of the Citizen*, 1789

“Not hidden from any rational mind [is] that these teachings are nothing but dreams and delusions, or, as scholars and writers call them, ‘utopias’ that are impossible.”

— From the Introduction

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St. Raphael of Brooklyn



INTRODUCTION

JANUARY 15, 1907¹

Few, nowadays, are those who closely examine the correct teachings of Christianity without being amazed by what they see: the well-established truths and fixed dogmas, which are closely and firmly connected to each other without any confusion, contradiction, or conflict, and with the judgments of a sound mind. Such a person would be further amazed when he contemplates the moral foundations of Christianity that have been nourishing all those adhering to the Christian Faith for about two thousand years, spreading in their hearts, and in all the hearts of the people on earth. This is the true spirit of liberty, equality, and fraternity.

For it is known that the true Christian Faith does not discern between the lord and the slave and between the rich and the poor, in terms of belief and disbelief, or virtues and vices, or reward and punishment, from God, the just judge. It rewards the slave and poor for their faith or virtues and it punishes the lord and the rich for their disbelief or vices. Furthermore, it does not allow the lord or rich to oppress the slave or the poor, nor the slave or the poor to rise in revolt against the lord or rich. Rather, it spreads

1 Hawaweeny, St. Raphael, "The Christian vs Human Teachings on the principles of Liberty, Equality and Fraternity," *The Word* 2, no. 3 (1907): pp. 24–28.



Statue of Liberty
Liberty Island, New York Harbor



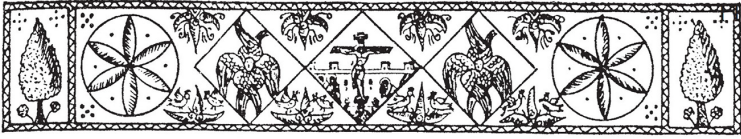
LIBERTY

FEBRUARY 1, 1907⁴

Linguistically, liberty is the state of being free and liberated, as opposed to being under slavery. There are two types of liberty: freedom from the slavery of coercion and freedom from the slavery of necessity. The first type refers to freedom from any external force that controls the will. For example, a prisoner is deprived of freedom from coercion, but if he manages to escape, he gains that freedom. The second type refers to freedom from any internal force that controls the will, which is the ability to choose either to will something or not to will something.

The meaning of liberty is therefore negative rather than positive because it indicates freedom of the will from any external or internal constraints. Hence, liberty is neither good nor evil in itself; it is neither beneficial nor harmful. However, it can be good or evil, beneficial or harmful, depending on how it is used. For example, if freedom is given to a foolish, stupid, or insane person, it becomes a tool for evil and harm in their hands. But if it is given to a rational, and educated person or a wise and skilled craftsman, they

4 Hawaweeny, St. Raphael, "Liberty," *The Word* 3, no. 3 (1907): pp. 45–50.



EQUALITY

PART I⁷

FEBRUARY 15, 1907

Linguistically, equality means settlement and adjustment between two or more things or persons. For thinkers, it means the agreement of two concepts in all the respects in which one agrees with the other, such as speech and writing. For them, equality occurs in issues, which means that two issues are equal in meaning, as when you say: “Not every human being is a writer,” which is equivalent to saying: “Some human beings are not writers.” For speakers and wise men (i.e., philosophers), it is unity in quantity, whether in number or amount. As for the socialists and the like, equality is the evenness of all human beings in terms of money, property, and the enjoyment of all worldly goods.

Although this meaning of equality, according to the terminology of socialists, appears to be in accordance with justice and fairness, it is in fact corrupt and contrary to natural and moral laws, as you will see.

For this reason, most socialist leaders of our time have lost their former admiration for the principle of equality. If

7 Hawaweeny, St. Raphael, “The Principle of Equality (Part 1),” *The Word* 4, no. 3 (1907), pp. 64–67.



FRATERNITY

Part I¹⁰

APRIL 1, 1907

Fraternity originally refers to siblings who are united by the same parentage, and figuratively refers to brothers who are united by friendship or shared interests. The latter is what is meant by the fraternity of socialists and those who follow their doctrine.

Fraternity in this sense can be found among a large or small group of individuals united by a common interest, but it is impossible to generalize it to all human beings equally, just as it is impossible to act according to the principle of equality.

The French scholar Monsieur Charles de Benoist, in his book on the civil sophistries of this age, says: “If the principle of equality cannot be called utopia, the principle of fraternity can be called utopia, and indeed a beautiful utopia, but nothing more than a utopia. For writing the word fraternity in the constitution of civil laws is like writing the word abracadabra.”¹¹

10 Hawaweeny, St. Raphael, “The Principle of Fraternity (Part 1),” *The Word* 7, no. 3 (1907), pp. 125–129.

11 Charles de Benoist, “Sophismes politiques de ce temps” [Political Sophistries of This Age], *Revue politique et littéraire*, 1892.

and I are equals. But if you do not want to agree with my thoughts, words, and actions in accordance with the principles of liberty, equality, and fraternity, then you are not a true brother to me, and for this reason, I instruct the executioner to discipline you by separating your head from your body. Even so, I love you very much, O Frenchmen. Fraternity or death! O nations and peoples! Fraternity or death.”

This, dear reader, is the meaning of fraternity that is not based on true religion. This is natural, for only a foolish mind can imagine that there is a secret power in the word “fraternity” such that, as soon as we call upon it, people of different religions and sects become brothers. If this were the case, religion would be unnecessary, but the truth is that there is no power, secret or otherwise, in the word “brotherhood”. Therefore, it is impossible to find true fraternity among humans other than religious fraternity.

Since the only religion that teaches the obligation to love all humans without exception, even enemies and those of different races and sects, is Christianity, it follows that true fraternity is Christian fraternity.

Part II¹³

APRIL 15, 1907

In our present age, many Christians imagine or claim that the fraternity advocated by socialists and their ilk, if not Christian fraternity itself, is very similar to it. They even

¹³ Hawaweeny, St. Raphael, “The Principle of Fraternity (Part 2),” *The Word* 8, no. 3 (1907), pp. 144–147.