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Socialism.

The great idea which has always been the leading one for Socialists, is the realization of a state where the individual, as an individual, would have no rights or private interests. The idea of personality is destroyed, and all become simply

citizens, with no other aim than the general good of the state and the attainment of a higher life of reason. Thus the end which is aimed at has usually been a laudable one, and influenced to some extent by a christian element.

In modern times, Socialism has been proposed by philanthropists for the destruction of all selfishness, for an equal division of labor and for making the condition of the mass of the people better than it is at present. In ancient Greece, Plato set forth in aristocratic socialism in connection with his ideal state, where the ideal of personality gave way to that of the state, and where ambition and selfishness would not exist. There is a perpetual external restraint on the liberty of the subject and a destruction of his will, since no temptation is permitted to strengthen it. All means for our own development is destroyed, because without property and liberty it is not possible to rise above selfishness and the gratification of the passions. So we find Aristotle saying: "The true way is that men should have property and use it for universal ends."

In extreme Socialism, there is no mention made of the idea of private rights, which, in the notion of justice, is the first thing presented to us. Since each man has an absolute person, he has also certain rights which depend on the laws and customs of society. Chief among these rights is the institution of private or individual property. Upon this institution, the economical arrangements of society have always rested, so that it may be called the fundamental and primary institution. Private property as an institution, must be accompanied by inequalities. If all the wealth in a

Note well Reading Matter at foot of Pages.