

because rooted in imperishable qualities of human nature. It dikes and concentrates individual energy, making the connection between the activity and the material welfare of the worker and his family circle direct and compelling. It acts on one man through his ambition for pre-eminence and power, on another through his less vaulting hopes for fireside comfort and hobbies satisfied, on others, lacking full opportunity, capacity, or ambition, by their grip on bare existence. The sudden spurts of patriotic fervor or religious zeal may supplement but cannot replace this silent, eternal, persistent force.

What would be put in its place? Heightened zeal for the common weal? Perhaps for a rare minority, but for most men zeal for humanity spreads thin once the circle of family and friends is passed. The readiness of soldiers to die for their country, which Vandervelde hopefully cites, does not promise a willingness of workers to live for their country when not buoyed up by the blare of trumpet and the momentary lust of battle. Mutual supervision, the interest each has in the increase of the national dividend? Again too diffused a force, effective if at all, only against the most flagrant individual misdoings, not against the more gradual and more serious slackening and soldiering all along the line. The instinct of workmanship? Possibly, if every man could be detailed to work on his own hobbies, or if handieraft conditions returned; but in the socialists' huger steel mills and more highly specialized textile factories of the future what greater scope for the instinct of workmanship than to-day? "Ambition, the desire to occupy the highest places in the hierarchy of labor?" A powerful force, but it is rather naive to imagine that the highest places in the hierarchy of labor will necessarily go to the hardest workers, rather than, when all business becomes politics, to the most adroit politician, the hangers on of the huge national machine of the socialistic boss.

More broadly, emulation, "the desire to excel and earn the recognition of their fellow-men?" It is urged with much force that men strive for money success because in a competitive society money success is the evidence and seal of ability and prowess, the readiest means to the end of recognition; under socialism they will continue to strive for the same end, the recognition of their fellows, even though the present intermediate standards of money achievement are discarded. Undoubtedly this spirit of rivalry underlies much of the activity of the western world, though it should not be stressed to the exclusion of the primary need for subsistence, the desire for comforts and luxuries, the thirst for the power and leverage pecuniary success can give.