

nobody is near ; he looks to heaven ; the stars have veiled their faces ; a leap on to the parapet followed by a plunge into the icy stream and this was the end of the Tramp's Christmas Eve.

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The Socialism of To-day.—III.*

LET us now turn to the present system. It is best summed up in the words of the author of "The Social Horizon": "The drudgery of commerce needs no individuality." The relation of Capital to Labour does not admit of individuality. The profits of Capital increase without regard to the rights of Labour. There is, broadly speaking, but one freedom, that of the Capitalist. No matter how great the over-production, the surplus is sent to waste rather than that the market price should materially lessen. An abnormal surplus of supply produces stoppage of work. In its struggle to live in these times of enforced idleness and indirectly to reform the market for the employee, Labour almost exhausts itself. Capital plays the fox to the goat. Occasionally, too, an apologist will remark that Labour fares better now than ever it did. That, of course, is not true. The golden age of Labour was long ago. The best "hands," we are told, are those most like automatic attachments to the machines. "Merrie England" gives a graphic description of the process of deterioration.

In Mr. Kidd's "Social Evolution," the picture is given a still more gloomy overcast. The argument turns largely upon the inheritability of acquired characteristics. "But if," says Mr. Kidd, "as the writer believes, the views of the Weisman party are, in the main, correct ; if there can be no progress except by the accumulation of congenital variations above the average, to the exclusion of others below it ; if, without the constant stress of selection which this involves, the tendency of every higher form of life is actually retrograde : there is the whole human race caught in the toils of that struggle and rivalry of life which has been in progress from the beginning. Then, also, must all the phenomena of human life, industrial, political, social and religious, be considered as aspects of this cosmic process, capable of being studied and understood by Science, only in their relations thereto." But one cannot help thinking that even if we should have to grant that "the rivalry of existence must continue immutable and inevitable to the end," the immutability is only in the tendency. A stand against the inevitable tendency will never produce the ideal state of peace it is true "when the antagonism of the individual and the social organism" shall become extinguished. Yet it is a position of static neutrality which will, to borrow an expression of Mr. Kidd's, humanize its conditions. This all, however, supposes the worst side of this great controversy. And, upon the other side, appears no less a champion than Herbert Spencer himself. "These evidences," he says (Weismanism once more), "furnished by independent observers, unite in showing, firstly : that all the multiplying cells of the developing embryo are alike ; and, secondly, that the soma-cells of the adult severally retain, in a latent form, all the powers of the original embryo-cell." "If these facts do not disprove absolutely Prof. Weisman's hypothesis, we may wonderingly ask what facts would disprove it?" Aftid, again, he says : "All that evidence collected by Mr. Darwin and others, and regarded by them as proof of the inheritance of acquired characters, which was cavalierly set aside on the strength of this alleged process of panmixia is reinstated. . . . And if Weismanism be untrue, the conclusions Mr. Kidd draws must be, in a large measure, erroneous, and may prove mischievous." Much more likely than Prof. Weisman's contention, if we are to go by evidence, is the contention that "the effects of use and disuse are transmitted by inheritance." So true does this appear that we observe continually that nature conduces to the transmission of even new mental characteristics by the transmission of new and acquired physical characteristics. Dispositions plainly modifiable by effort and plainly inherited predispose the offspring to the mental attitudes of the progenitors. In fact, to be brief, the preponderance of both scientific and casual evidence is to the conclusion that it is possible, by well-directed effort, to make the struggle for life less and less acute.

The history of Socialism in general is marked by great

*To be concluded in our next issue.

names and by great literary works, as well as by popular revolutions. Richard Owen, in the early part of this century, saw the effect of moral education and a "wise appreciation of natural laws." He was the first crusader in England of the modern movement. Proudhon, the author of the celebrated saying that "property is theft," was the critical philosopher of the new movement and finally gave utterance to the significant statement that "mutual goodwill and neighbourly affection will have to replace the permanent warfare between man and man." This reminds us of Christian Socialism. The literature leading up to modern socialism comprises some of the most famous works in history ; Plato's Republic, More's Utopia, Bacon's New Atlantis, the Campanello, the Basiliade prior to 1789, and Icoria to 1848. The old grades of society were abolished by the French revolution of 1789, leaving men, as they thought, equal and free. But this, we see, was a mistake on their part.

In English manors, in early times, even the poorest and most servile took part in the manorial court and in the parish court or vestry. Of these Prof. Thorold Rogers says: "These institutions, of which some shadows still survive, preserved, I cannot doubt, those ideas of political and civil liberty from which much has already been developed. . . . The local combination was, no doubt, the original of Parliament." In these, and in the compactness of the towns, was developed the desire for union, which gave birth to Guilds. For centuries these organizations withstood every effort of master employers to lower the condition of the workingman. Though long since abolished, except in name, the Guilds bequeathed their ancient spirit and helping-power to the trade union, an organization not very long since under the ban of the law. So well did these ancient Guilds protect the workmen that in the fifteenth century "the real wages of the peasant were nearly double those which he now receives and the artisan was better off than he now is, both directly as far as wages go, and indirectly as far as the incidents of his calling were considered." (Rogers.)

HAMPDEN BURNHAM.

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Parisian Affairs.

EVERY person apparently desired to see the remains of Dumas fils interred as rapidly as possible. He declined all religious ceremony by his will, so for the vast majority he lost caste—they turned away from the obsequies. The deceased had no religion save adoration for the theatre, and there he would brook, like the Turk, no rival near his throne. All the same, it was a painful spectacle to see a great man so interred ; not even a speech, a secular adieu. Conveyed from his town house and deposited in the public temporary vault till his sepulchre be definitely prepared. Only his widow and two daughters knelt and prayed a few minutes beside the vault. It seemed bizarre. Then his grave clothes ; a wide pair of pantaloons, a blouse, a black neck handkerchief ; his feet to be left bare as well as his face. But Dumas, during the last twenty years of his life, professed to be a Christian in his writings, that was, perhaps, only one of his many *boutades*, and illogical conduct, though he claimed to be a master logician. And to think that such a man, having tasted all the successes, all the vanities of life, had only one supreme wish when dying, to be buried in a loose pair of breeches and a workman's smock !

Perhaps the most interesting incident of the funeral was that when the cortège wound its way past the statue to his father, on the Place Malesherbes, many a spectator mentally compared the biographies of father and son. But the latter will never have a statue in Paris, nor will even a blind alley be called after him. He poured out the vials of his wrath upon the Communists and Parisians, after Massacre week in May, 1871. This explains why the municipal council declined sending a delegation to the funeral. It is said, they will not place the usual slab on the façade of the house where he was born. The pamphlet he wrote on the occasion was unmeasured in its language, and upon a defeated and misguided party, already well punished by Macmahon. Thirty thousand were estimated to have been mown down. And there was no necessity for Dumas rushing in where angels feared to tread. He never occupied himself with politics. He would have given a few fingers of