

his needs, which are usually presumed in such works to be equal. The first of these groups of men are the Socialists proper; the second may be classed as Communists. These two groups cannot, however, be clearly distinguished from each other in practice, and since Socialism is the more common of the two ideas, we often find people described as Socialists who are really Communists.

Now we do not hold a brief either for the present order of things nor yet for the ideal commonwealths of the Socialists and Communists. The defects of the present economic system of distribution—and very regrettable they are—actually exist, and can easily be seen, while the probable defects of the proposed Socialistic organization of society—its numerous officials, the utter impossibility of estimating justly the real value of everyone's work, the lack of incentive to effort—cannot be clearly realized in advance, though the State's failure to treat its public servants justly and discriminatingly is a widely observed phenomenon of our modern life. Would the Socialists be any more able than the existing State to appreciate at their proper value all the citizens and do actual and entire justice to them all? This question cannot be answered offhand; but there is certainly a very large element of doubt.

Many Kinds of Socialism.

Since Socialism is something that exists only in men's minds, and since there is no actual case of a Socialistic community on a large scale, Socialism means many very different things to different people. Everyone is entitled to form his own conception of it and to print his version of the ideal State if he will. Various main ideas are, however, to be found in almost all such schemes; for instance, the idea that the wage-earner does not get enough of the value which he creates, and that it is desirable that his share should be increased at the expense of others who profit by his work—the landlord, the capitalist, and the entrepreneur. Indeed Socialists of the