

than the same ten men working individually. What is true of men in this matter is just as true of animals. The tendency to work collectively, even in the most minor degree, gave its possessors an advantage in the struggle for existence. Like all other advantages, physical and mental, this was carefully encouraged and developed by nature. The individuals possessing it survived, and produced offspring after their kind, while those lacking it perished. Thus did another aspect of nature, the moral aspect, manifest itself. Bearing in mind that the same laws operate on all the planes of nature, the student will now understand that the struggle for existence which produced physical and mental improvement produced moral improvement as well. Under the influence of this latter product the struggle for existence changed its character in course of time. Low down in the organic scale the struggle for existence operates as between individual and individual; higher up it operates as between group and group. At the bottom of the scale universal cannibalism prevails, but the more clearly defined is any species the stronger is its social instinct. At the bottom of the scale we find pure individualism, whilst near the top, as, for instance, among ants, beavers and bees, we find pure communism prevailing. The intermediate stages are worth nothing. Lions and tigers do not rob one another of captured prey. When a young lion or tiger captures, say, an antelope, the older and stronger ones, which could readily take it away from him, will not do so. One does not expect to find much to admire in the ferocious carnivora, but it is worth noting that, whilst they war on all the rest of nature, they spare one another. Enough has been said to indicate that when the individuals comprising a species, or some of them, learn to co-operate they find themselves better able than they had previously been to compete with outside nature, and survive in consequence. Natural selection now acts as between species and species.

Some opponents of Socialism urge that when this stage is reached the weaklings of the co-operating species will have an equal chance of surviving with the strong and healthy, and that, in consequence, progress will be no longer made. Those gentlemen forget that, side by side with physical progress, mental and moral progress are taking place, and that when the stage in question is arrived at the physically unfit will be found strong enough mentally and morally to refuse to transmit their infirmities to posterity by means of procreation. If, as will undoubtedly happen, some are mentally and morally weak as well, then Society may be trusted to control them as it now controls most of its imbeciles. It should not be more difficult for a malformed human being to refrain from transmitting his misfortunes to posterity than it is for a hungry tiger to refrain from robbing his younger brother.

APPLYING THE TEST

The foregoing is a simple statement of natural conditions and their results. We will now endeavor to discover which social arrangement conforms most closely to those conditions, and would, therefore, be most likely to be productive of similar beneficent results. The existing arrangement is so well known that it needs little describing. It means individual ownership of land