

problem would become simple indeed, for the manifold arguments on every hand against the practicability of communism are so strong that the identification or linking of this Socialistic movement with it would be sufficient to remove it from serious discussion. Again, if we regard Socialism as a social and economic system by which the individual is unduly and unjustly subordinated to the society, we must yet class it with old phenomena, because in many primitive societies which were held in many of the older States, as Greece and Italy, the subordination of the individual to the State was great.

A systematic discontent and revolt against prevailing economic movements which are considered the wide range of phenomena, at the present day, may give Socialism a unique and appropriate place in the history of modern times, but it cannot be considered a new thing as social discontent was strong in old societies; in fact, the spirit of social rivalry may be said to have existed from the beginning. We have only to follow the history of the declining periods of the Greek and Roman republics; we have only to trace the economic stages which attended the fall of feudalism or Catholicism throughout Europe, to show that these periods were marked by their far-reaching power of reform. Thus we find that the dissatisfaction with the present stage and longing for an ideal in Society are old phenomena.

As Socialism has been a question of the past, so is it a question for the future. Yet, while it remains to be seen what may be the final results of its far-reaching influence, we may even now feel some of the workings of this movement. Already it claims to have brought forward a type of industrial organism which can best continue and promote the ethical and social progress of mankind. It has permanently widened the ethical con-

ception of political economy. The moral interest has been made supreme over all industrial and commercial activity. At all times, in season and out of season, the entire technical and economic mechanism is subordinate to human well-being. Socialism does not appeal to the lower instincts of man, but rather it inculcates an altruism attainable by the development of human nature.

Again, by this movement the cause of the poor is brought widely before the public. This is the burning question of the Socialistic movement. It is the burning question of the civilized race—"What are we to do with our poor?" This question is impressed on every thought and on every action of the world. When is the industry of the country to be productive of good for the poor as well as for the rich? When is this strife for equality to cease? Never will this struggle cease until, through Socialism, we have the present system of industry carried on with a view to equitable distribution.

Society is not, then, an aggregation of disassociated beings, but a living whole.

"A subtle chain of countless rings  
The next unto the farthest brings."

Nor is Socialism a movement caused by a few narrow-minded people who have no other aim, no other motive than merely to cause a sensation—a nine days' wonder. Socialism, rather, is a movement that is thrilling the hearts of all the people; that is spreading from land to land and that is having such an influence in bettering the present depraved condition of society. In the language of the poet we may well say regarding Socialism and its accompanying reform—

"There's a good time coming, boys,  
A good time coming;  
Worth, not Birth, shall rule mankind,  
And be acknowledged stronger;  
The proper impulse has been given,  
Wait a little longer."