

Communism and Socialism are often used as convertible terms, and they are closely associated in the terrors of the rich. But they ought to be appropriated to distinct things. Communism denotes community of goods, an aspiration which we conceive to be essentially religious, and which has appeared in connection with each outburst of religion—the advent of Christianity, the revival which produced the religious orders, the Reformation, English Puritanism and various enthusiasms of later times. Socialism denotes not community of goods but the fairer distribution of them, to be accomplished by entrusting absolute power to some new authority which is to be created in the interest of industry. The motive power of Communism is love; the motive power of Socialism is the sense of justice, which not unfrequently presents itself in forms easily distinguishable from love. There is yet a third movement, unorganized, without special prophets, and without a name, which is all the time quietly but steadily pursuing its course. We mean that produced by a sense of the duty of property, which is of later origin and less universal than is commonly supposed. The saying “Property has its duties as well as its rights,” uttered by Secretary Drummond in reference to the Irish question, seemed new and memorable at the time. Now, every man in the wealthier class who has a heart and brain feels, to some extent at least, that his property is a trust; that he would be happier if the difference between his condition and that of his less fortunate fellow-men could be diminished; that he ought, as far as possible, to consider what his property as wages for which some work is to be done; and that it is wretched and degrading to live in idleness and uselessness by the sweat of other men’s brows. That there are men in the wealthier class, notably among the gilded youth of New York, who are without heart or brain, is too true; but it is also true that, in the United States, wealth is to a large, and, as we believe, increasing extent, held subject to a voluntary consecration to good objects which is daily producing noble fruits. The authority to which the Socialist would commit the power of re-distribu-