

against another, astronomy as against physics, or biology as against sociology. And a very serious mistake is made in imagining that laws belonging to one science apply equally to another. This is especially so of biology, organic science, and sociology, social science. While man, as an individual, belongs with the other forms of life; man, the social being, has made a departure from the other forms along independent lines. In one case evolution is a spiral that rises back of the lowly worm and sweeps upward in ever widening curves until it embraces the universe; in the other case, it begins in savagery, moves upward through barbarism and civilization to enlightenment.

The names of Darwin and Spencer must be bracketed with that of Marx. If science is mainly interpretation, let it be remembered that the same year Darwin's "Origin of Species" appeared, 1859, Marx, in his "Contribution to the Critique of Political Economy," first fully formulated his theory of historical materialism, and employed it to trace the development of a number of economic theories. And historical materialism not only interprets the intricate phenomena of social evolution, but also accounts for the intellectual super-structure, explain-

ing, for instance, the rise of the Darwinian school. For this reason modern Socialism is called scientific. It does not detract from the glory of any of these three giants of thought to group them together, as Ferri has done.

Just as the biologist declares that nothing happens by accident, that every phenomenon answers to the test of cause and effect, that the manifestation we call free will is dependent upon everything else, so the Socialist declares that nothing happens by chance in society, that all is part of a more or less well ascertained process making for a better social order. Just as the biologist refuses to ignore the struggle for existence, but declares this to be a very important fact in biology, so the Socialist refuses to overlook the struggle of class in society, but declares this to be its most important fact. Just as the biologist traces the descent of man, shows how intimately he is related to his next of kin in the animal province, and declares that man partakes of what there is in his ancestors down to the primordial cell, so the Socialist traces the evolution of society, showing that institutions are largely the reflex of material needs, and that one social system makes way for another.

Motives, Materialistic and Otherwise

BY using phrases such as "Ye shall know the truth and the truth shall make ye free," or "Ye must be (mentally) born again," or "There must be a mental revolution before we can have the material revolution," Socialists imply that they recognize intellectual factors as well as material ones. And when we say that, in face of the apparent slowness of progress, still our Socialist knowledge gives us a certain gaiety of outlook, we again proclaim like the various mind culture and self-suggestion schools, the value of healthy mental attitudes. Marx himself, in his Co-operation chapter, points out how mere social contact of the workers begets such an emulation and stimulation of the animal spirits that the efficiency of each laborer is heightened. Also, dealing with reduction of hours in the English cotton mills to show how important is the moral element, Marx quotes the workers' report to a factory inspector, wherein they emphasize how the prospect of getting away sooner at night filled them all with one active and cheerful spirit, thus adding to their efficiency.

Still it is plain that what logicians call the "final cause" or object of the foregoing is some personal tangible advantage or a productive increase and so the material factor is dominant. Dr. Royal S. Copeland warns us that "We hear much about the power of mind over the body. We ought to hear more about the influence of the body over mind. . . . In every case of mental distress or disturbance, the physical basis should be sought, found and removed." He also tells us to eat to live, not live to eat, and therefore to eat regularly but moderately.

To make the latter recommendation universally possible, implies the Socialist revolution, a material change that the doctor is doubtless not favorable to seeing that, as a U. S. A. senator, he recently advocated, as a cure for the farming collapse, the eating of an extra slice of bread; which would be as useless as it would be immoderate! With regard to the eating question, Clarence Meily's book throws some light on the relationship between Puritanism and mince pie; but it was through reading an article in a farm journal that caused the undersigned

to see the bearing of mince pie on horse-training. The author of the article—an expert ex-horse trainer—seriously stated that he would not tolerate around his stables any assistant who made a practice of eating late suppers with mince pie added, because the resulting digestive disturbances would create fits of ill temper in the epicure during which he, in five minutes, would do more harm to his horse charges, than could be counteracted by calm and rational treatment of them in five month's time!

"A hungry man's an angry man," and that famous recipe for marital bliss "feed the brute!" are familiar sayings; but it would indeed be strange if the "myriad-minded man" had not equally observed the importance of food factors; and so we do find that Shakespeare has often treated thereon and nowhere more specifically than in his tragedy "Coriolanus." As regards that ancient Roman nobleman, this play is a tragedy, because he carried just a wee bit too far that Nietzschean "master morality" stuff, which is only admirable when possessed and yet used with discretion and righteousness. Quite in keeping with Com. Harrington's recent statement that when the masses do revolt the blame (or onus) of battle rests not on them but on their masters, it was Coriolanus' extremely contemptuous treatment of the Roman Plebs—the victims too of grossly brutalizing environmental conditions—that shortened his career. At any rate, in an attempt to account for a previously unsuccessful effort to appease the haughty Roman, an old man friend of his hazards the following explanation of the failure, which illustrates how thoroughly Shakespeare had seen the influence on body and mind of the elementary material factor:

He was not taken well; he had not din'd;
The veins unfill'd, our blood is cold, and then
We put upon the morning, are unapt
To give or to forgive; but when we have stuff'd
These pipes and these conveyances of our blood
With wine and feeding, we have suppler souls
Than in our priest-like fasts: therefore I'll watch him
Till he be dicted to my request,
And then I'll set upon him.

Are Bible students aware that they have scriptural "authority" for that non-freewill doctrine that used to be called Necessitarianism but is now

usually termed Determinism? Do they also know the "Good Book" affirms the parallel fact that the basic character of the individual is unalterable? But be it noted, Determinism does not exclude responsibility, in a certain sense of the word, on the part of the individual. That the late infidel Prof. Haeckel should affirm that after a 2,000-year struggle, the determinists have emerged completely victorious, might carry little weight with some. But when we find Prof. G. E. Moore, of the aristocratic University of Cambridge, England, in his book on "Ethics" (Home University Library) ending his Free Will chapter with this evasive, non-committal sentence—"therefore, this chapter must conclude with a doubt," the Bible student may rely upon it that Haeckel and others are pretty well right!

As Buckle, Minto, etc., have remarked, poets have a mysterious prophetic faculty which often enables them to anticipate later philosophical and material discoveries; and the various prophets and teachers of the Bible were also their nation's poets and dreamers. Therefore, we find them more or less specifically making several determinist statements which may be found in both the Testaments. Here, for example, is one declaration of non-free will principles: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. x, 23). The next proclaims the unalterability of basic human character: "That which is (mentally or morally) crooked cannot be made straight; and that which is wanting (personal excellencies or virtues) cannot be numbered." (Eccles. i, 15).

The general mass thoughts and actions of humanity, Marx accounted for by his "Materialistic Explanation of History," which has also been called Economic Determinism. But this latter phrase is also more fittingly used to describe another influence of more purely personal nature. It is the influence in the individual of the way they get their livelihood and which makes them defend and preserve it irrespective of its good or bad effect on them or on society. By referring to Acts xvi, 19; 20, 21; and Acts xix, 24 and following, this should at once be made clear.

Now, if the religionist, who is so much interested in good thoughts and actions, has accepted the determinist position that it is the interacting together of a person's natal qualities—the heredity—with his environment, that inevitably produces at some particular moment the resultant effects; it should also be clear that the stronger the heredity the less perfect need the environment be:—as illustrated by the common remark "you can't keep a good man down!" But, if, as is generally the case, the personality is weak, and so has much difficulty in arising victorious, then the only hope lies in a revolutionary improvement of environment: "Lead us not into temptation" indicates their Lord's awareness of this fact; for, though basic character is unalterable, it is certainly not undevelopable.

Now, of all environments, science and reason teach us that the Socialist one is the best, just as experience has clearly shown us the capitalist one to be painfully defective. The religionist should therefore, before everything, give Socialism a thorough chance to effect its good results in the way of establishing a veritable heaven upon earth; for, in the noteworthy instance of the U. S. A. Protestant Bishop, W. M. Brown, it was his determination to do so, that enabled him to bravely face heresy trials, insults and poverty—a remarkable example, from a wise and good man!

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