

their tools. Neither the weakness nor the strength of human nature will ever permit this earth to harbor a flawless social order. The weaknesses of human nature will not permit it; however cunningly devised the institutions, the Old Adam will break through and wreak havoc. The utopian fallacy dies hard, that hidden in some undiscovered Atlantis or shrouded in the mists of the future there may be found an ideal social organization which man, naturally perfect, will be able to work without creak or friction. We are sometimes in danger of losing sight of the responsibility of the individual by shouldering all the blame on that intangible and ungrieving abstraction, society, absolving A by holding B and C at fault and B by A's and C's neglect.

Nor will the strength of human nature, the ceaseless striving for betterment, any more than its weaknesses, ever permit this faultily faultless perfection. In the future as in the past progress must be rooted in divine discontent. The goal ever fades into the distance; every step upward opens new horizons; achievement always lags behind conception. If ever the voice of the critic is hushed, it will mean that society has attained not perfection but stagnation. Because finality is impossible is no reason for folding the hands and acquiescing in the present ills, but it is a reason for disregarding the factitious criticism which would have us scrapheap civilization because with all our progress there yet remain many a blot to be removed and many a manful fight to be waged.

The weaknesses charged are real, but equally real are the efforts made to better conditions and the large measure of success achieved. Spending blame be considered as well as earning, and the blame be shared between man and their tools. Both the weakness and the strength of human nature make a flawless social order for ever impossible.

The Socialist Analysis.

The earlier socialists who looked out upon the world they found so evil were at no loss to explain how the evil arose. Through ignorance or knavery men had created customs or institutions which prevented the plans of Nature or Providence for man's happiness finding success. Training and education had perpetuated these institutions, the blinders of custom had prevented men from seeing how much better things might be managed, if they only wished. Private property must go the way of kingcraft and priestcraft as exploded superstitions. Under the regime of private property, production was poorly organized; there was no superior power to assign men to the