

deep and strong prejudice which he and his colleagues bore against the one-sided competitive companies, knowing how bitterly the masses of the people were down-trodden by the few rich, it is obvious how the name "Socialism" came to be recognized as a name, suitable and distinctive, for the world-historic movement of the nineteenth century.

The general tendency is to regard Socialism as an interference with property, undertaken and supervised by a society on behalf of the poor; it is regarded as a radical, social reform, which disturbs the present grappling system of private property, as regulated by free competition. However, Socialism is not essentially violent and lawless. As it is sometimes used, it means nothing more nor less than a modern form of the revolutionary spirit with a "suggestion of dynamite and anarchy." This view of Socialism confounds the essence of the movement with an accidental feature, more or less common to all great innovations. Every new thing of any moment, whether good or evil, has its revolutionary stage in which it disturbs or upsets the accepted beliefs and institutions. The Protestant Reformation, great and good as were the results, was for a century and a half the occasion of national and international trouble and bloodshed. The American slave could not be granted his freedom without a civil war. The movement as is the case in all movements, varies according to the time and circumstance in which it appears, and the character, opinions and institutions of the people who adopt it.

Notwithstanding the various ideas of the movement of Socialism, there still remains the kernel of principle, common to all. There is still the economic nature, clear and precise. The central aim is to raise the low struggling mass of humanity. This movement implies and carries with it a change in political, ethical, tech-

nical and artistic arrangement of Society, which would constitute a revolution greater than was the change from the ancient to the mediæval world. Socialism is the economic complement to democracy, and without this economic change, political life has neither meaning nor value. It is a privilege and a duty of the strong and talented to use their superior force and richer endowment in the service of their less fortunate fellowmen, without distinction of class or creed. Truly, if the hearts and souls of men are one, this bitterness of "his and mine" must cease.

It is maintained by the class who call themselves "Socialists" that, under *their* system and under no other can the highest excellence and beauty be realized in industrial production and art. Now, excellency and beauty are alike sacrificed to cheapness, which is the result, the necessity, of successful competition. Now, individual happiness is sacrificed and a free and harmonious development of individual capacity is possible only for a privileged few. But Socialism is opening and has opened opportunities for each and every one. There is no opposition between Socialism and individuality if they are rightly understood. Each is the complement of the other, and only in Socialism can the individual have hope of free development and free realization in himself.

This Socialistic movement is not yet complete. Like the first grey streaks of the morning which herald the beautiful day, we have certain phases of this movement in the present age which tell us that we have the beginning of a world-wide development, which in time will become overpowering in its influence. We might ask the question, "Is Socialism an ancient or a modern phenomenon?" If it be considered as a form of communism, then it is simply a revival of one of the oldest phenomena in history. Now, if such were the case, the