

the capitalists must employ them, if production and civilized existence are to continue. How do you justify the organizations which have brought about a war between these two inseparable and indispensable classes?"

"On the ground that they haven't brought about the war. They have changed the conditions of it, from an industrial-despotism tempered by riot and insurrection, to a comparatively equal conflict. They have made the numerical superiority of the workers count peacefully in a dispute, as it ought to. And they have called the attention of the world to the fact that there is a war, an irrepressible conflict."

"Well, Billy, what would you call the cause of the war between capital and labor?"

"Why, I should call it just simply ignorance. Employers and employes fight each other because they haven't yet found out whom else to fight."

"Then why haven't your unions found the enemy?"

"Give us time," said Billy. "Have you noticed the labor vote in all the great cities this past year? We union men don't all think, but we all know who among us does think, and where to look for counsel and leadership when we want them. And before you know it the employers' unions and the labor unions will discover what is really doing the mischiefs we have been blaming on each other. They will get sight of the common enemy. Then our guns are all mounted and loaded ready to train on him."

"Do you know 'his' name?" was my final inquiry.

"Sure I do. It is Privilege, Mr. Legal Privilege, short shrift to him!" I took off my hat to Billy.

E. P. ROUNSEVELL.

TO THE DISINHERITED.

For The Public.

Ye who toll for idlers' gain,  
Ye who seek for work in vain,  
Know ye not the reason plain  
For your poverty?  
Drudge and save each waking hour,  
Clouds of penury still lower.  
Ye are robbed by that dread power,  
Land Monopoly.

Duped by every tricky knave,  
Valued less than chattel slave,  
Fleeced from cradle to the grave  
Ye must ever be,  
'Till ye learn that man-made law  
Gives ye helpless to the maw—  
Whets the tooth and arms the claw—  
Of this tyranny.

See how Want your brethren drives;  
See your overburdened wives;

See your children's stunted lives—  
Strike for Liberty!  
Pledge each other heart and hand;  
Boldly press your just demand—  
Right of access to the land;  
This shall make ye free.

J. K. RUDYARD.

BOOKS

THE SOCIALIZATION OF HUMANITY.

The Socialization of Humanity: An Analysis and Synthesis of the Phenomena of Nature, Life, Mind and Society Through the Law of Repetition. A System of Monistic Philosophy. By Charles Kendall Franklin. Chicago: Charles H. Kerr & Company. Price, \$2.00.

In an ambitious work of 480 pages, Charles Kendall Franklin undertakes "to trace physical, organic and social phenomena to their sources in order to discover their laws." As this last necessitates "reviewing all of the great concepts of the race, matter, motion, life, mind and society," we can do little more here than indicate the trend of the author's thought, while calling attention to two or three contentions which impress us as fundamentally erroneous.

Mr. Franklin seems to find the source of all phenomena in what he calls "the law of repetition," an "order" which "in nature is inherent." Observing that "the most universal phenomena in nature is change," that "everything is in flux," he draws forth from this seeming chaos "the truth that no matter what it is that changes, its process is but a repetition of similar processes throughout the universe, and different only because under different conditions."

Here Mr. Franklin really touches the source of all phenomena—the eternal principle of life (in which are all potentialities), manifesting itself in the transitory phenomena of which our senses are conscious.

But if he had recognized in his "law of repetition" a life principle which is the source of all natural law, his book, as it is now written, would have ended with the second chapter. Seeing, however, nothing more in that chaos of change, so orderly though its processes are, than what we shall have to call "accidental regularity," he actually proceeds to look for the origin of life in the phenomena which this accidental "law of repetition" produces.

"The ocean," he writes, "was the retort in which life was formed;" as if all the phenomena of motion culminating in this wonder that we call life had been till then devoid of life and the life principle. And as life is a product instead of the projector of matter, so, of course, does our author find that mind is a product

of matter. Mr. Franklin regards this as strong ground, for, as he says in one place, "we know what matter is." Yet he would find it about as difficult to demonstrate the existence of matter, as he thinks it to demonstrate the preexistence of idea. Force is demonstrable, for the human senses are directly conscious of force; but to demonstrate force operating in such manner as to demonstrate natural law, is to demonstrate idea or thought within or back of the force; and if the normal tendency of the force be beneficent, it is to demonstrate beneficent idea.

From his materialistic hypotheses, Mr. Franklin proceeds to a consideration of the social organism. That there is such a thing as a social organism resulting primarily from the complexities of specialization and trade, which produce what may be called its economic functions, we suppose no one will deny. But that society is an organism as the individual man is, in any other than an analogical or correspondential sense, we suppose that few believe. But Mr. Franklin is not dealing in analogies. He apparently means that society is developing organically from the inorganic, just as he supposes the individual to have so developed, and that the individual units of society will eventually come to be the repositories of a social sense belonging to society rather than to themselves, whereupon society will be "a social-conscious social organism."

This is the root notion of the socialist theory of "class consciousness," a perversion of the facts of individual selfishness; and Mr. Franklin's book is in reality a treatise in support of the scientific or Marxian cult of socialism, which dominates the organized socialist movement.

It is to be observed that at this end of his inquiry idealistic speculation is as attractive to the author as at the other end he found it repulsive. Although he begins by ignoring the tremendous significance of an "order in nature," which has resulted in the development, from chemical activities, of intellectual and moral beings (because that would have savored of idealistic weakness), he closes with prophecies for the future of the social organism that would appall the most optimistic idealist. His confidence at this stage of his investigation, in the intelligent and beneficent tendencies of the law and order of nature, is extraordinary when it is remembered that they depend upon a certain accidental regularity of repetition in processes whose originating and perpetuating force is neither intellectual nor beneficent.

We wish it understood, however, that in criticizing the philosophy of this



HE STAYS FIXED.

Like some tall cliff that rears its awful form,  
Springs from the vale and midway leaves the storm.  
Though clouds and darkness 'round its breast are spread  
Eternal sunshine settles on its head.—Goldsmith.

book we are not criticising either the author or his performance. In genuineness, clearness, and force, Mr.

Franklin's work is in no danger from comparison with the best on any side of the subject he discusses.

The Public

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