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EDITORIAL

HAVE we any ideas that are independent of experience? This was the great question with which Philosophy had wrestled until the breaking of the Day of Science. Indeed the dawn had touched the cheeks of the sky some time ere the figure of Philosophy lay dead upon the ground, a heap of broken bones. True it is that there still exist a few individuals who regard themselves as philosophers. But they have no philosophy of their own. They have disinterred some of the once buried bones and tried to fit them in to a new frame. Others realizing the impossibility of philosophic originality display the ancestral relics as a kind of charm, accompanied by a weird incantation which invites us to return to Kant or even to Plato.



THE great question was to have been an Armageddon on whose field Philosophy was to have won its eternal triumph and the frailty of poor limited experience for ever exposed. Alas! for the fantastic speculators it was *experience* that promoted the question and not the still small voice of the “innate” spark. It was *experience* that prompted the philosophers to put the great interrogation in the forefront of the battle. They had intended that it should play the rôle and meet the fate of Uriah. Instead of being slain, however,

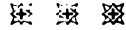
it slew. It was to have been made to yield up its reality so that the David of Philosophy could play his crafty and adulterous tricks upon the Bathsheba of the people. But instead it turned upon the royal house of metaphysics and with the strong arms of sober solving science it gripped the mind-born children of thoughtless thought and crushed them to pieces.



THE earliest philosophers were the Greeks. Socrates, Zeno, Plato, and Aristotle, were all classical exponents of Greek Philosophy. Greek society, particularly Athens, had entered into that phase of social evolution which is characterized by the rule of private property. Already therefore there had developed to a considerable degree the antagonisms between individual and social interests which are inevitable in such a rule.

The growing contradiction between the aims of men and the results achieved, between the desires of men to attain to the True, the Beautiful, and the Good, and the failures of many of them to realize anything more than misery, manifested itself to the philosophers as a struggle raging within the breast of the individual between the spiritual nature and the animal nature of man. These philosophers, of course, belonged to the leisure class. In that condition they could develop their fine souls in fine bodies. Those who created *the goods* could never hope to attain to the Good. Goodness has always been the prerogative of those who possessed the goods, a kind of consumer's rent, if Mr. Marshall will allow us the use of the category. It will be at once seen that in Athenian Society, as it is in our own time, here was a *difference of experience*. The experience of the leisure class was different and somewhat more pleasant to the experience of the producing class. The former experience was of course based upon the latter. But the fact that the "wise ones" were out of touch with the social process of labour, coupled with the individualistic appearance presented by a condition of things in which was carried on production privately by individuals externally independent of each other, this prevented the philosophers from seeing through the social origin of their ideas; from seeing that this mysterious force that towered above the individual and disposed of what he proposed was nothing but the social character of individual labour-power asserting itself. Man can never be master of his fate where production is carried on privately, for exchange, and where as Engels truly says, "the product controls the producer." The philosophers under these conditions were led to regard their ideas as emanating from some supersensuous power that dwelt within them or that they themselves were gods. For them man was half animal, half angel. Within him was this spiritual nature urging him on to the Good. On

the other hand, was this animal nature dragging him down to the Bad. Between the two worlds he oscillated. This dualism, this antithesis in philosophy, was but a reflex of a society that had become economically dualized into freeman and slave, creditor and debtor, exploiter and exploited, with its opposition of the individual to the social interests.



THIS dualist metaphysical method of thought, characteristic of philosophy has undergone many transformations according to the evolution of production. Throughout the Middle Ages the Platonic

**The
Rise of
Bourgeois
Philosophy.**

Artistotelian philosophy had been made to serve the interests of her who not only held the keys of heaven and hell but more important still, the key to two-thirds of the earth in Europe. This was the rather substantial Rock of Ages upon which the Church built, and any class or organization that sought to prevail against her economic supremacy took on a religious form of revolt. With the rise of the bourgeoisie in England, France and Germany, there arose new philosophers and philosophies adapted to meet the needs of the developing mode of production. In the 18th century, England had travelled far in advance of France and still farther than Germany. In England, therefore, we find philosophy coming earliest to the fore. Bacon, Hobbes, Locke, Hume and Berkeley all contributed toward the philosophic needs of their times. Bacon had laid down the fundamental principle that all human understanding arises from the world of sensations. In that principle one can already scent the morning air of materialism. Thomas Hobbes followed with his *Leviathan* in 1651, in which he attempted to furnish the proofs of the Baconian principle. Historical conditions prevented him from doing this, but it was his great merit to have established a clear distinction between the natural and social environment. In 1690 Locke presented his constructive *Essay Concerning Human Understanding*. He succeeded in furnishing the first philosophical proofs of the principle laid down by Bacon, that all human ideas are due to the function of the senses. This growing materialism in philosophy corresponds to the rise of the capitalist class. This materialism in English philosophy never became so pronounced as the French materialism, and it never completely shook off its theistic covering. The feudalist State and Church was got rid of, to a large extent, in England, on religious grounds, that is, of course, so far as ideology was concerned. Berkeley's philosophy was a contribution to the side of theistic idealism. By the time the compromise of 1869 was reached the bourgeoisie in England had begun to feel the danger of pressing materialistic philosophy too far, and agreed with the nobility with whom they had compromised that "religion must be preserved for

the people." In France, however, the historical situation demanded for the French bourgeoisie an outspoken materialist philosophy, which, in the voice of "Reason," would call forth from the working class the highest pitch of revolutionary activity to be directed against the French nobility.



IN Germany, and it is the philosophical development of this country that we want to specially consider, the warring condition that followed for two hundred years after the Reformation was in a large measure responsible for the slow and hesitating step of the German bourgeoisie. In the 18th century it was as yet too weak to make a fight of it against the existing feudal state and church. This weakness is reflected in the German philosophy of that century, the great exponent of which was Emmanuel Kant. Kant was born in Konigsberg in 1724. Kant believed he had found the open sesame to the hitherto unsolved problems of philosophy. He commenced his investigations in a most heretical manner. He stripped the temple walls of the old metaphysical pictures and tore from the old shrines the sacred images of centuries. He flung the fantastic down the temple steps with a force that shook the throne of "the monarchs by the grace of God," and that set the alarm bell ringing in the sactum of the Public Censor. It seemed that Kant was to outdo the English, and even French, philosophies in the foundation of philosophical materialism. "Is metaphysics practicable as a science?" he asked. And his answer was in the negative. He laid it down that knowledge about the world was only to be attained through experience, that the interrelation of mind with sense perceptions is the indispensable premise of all science. Frederick II protested against this rough handling of the metaphysical mainstays of monarchy. But Kant assured him, *a la* Asquith, to "but wait and see" how a philosopher could conjure from the hat of Pure Reason those things that found favour in the eyes of men clothed with authority. In the preface to the second edition of his work (1787) he pointed out that he had "to abolish reason in order to make room for belief." This was necessary so that he might "confer an inestimable benefit on morality and religion by showing that the objections urged against them may be silenced for ever by the Socratic method, that is to say, by proving the ignorance of the objector. For, as the world has never been, and no doubt will never be, without a system of metaphysics of one kind or another, it is the highest and weightiest concern of philosophy to render it powerless for harm by closing up the sources of error." It is just here that we see the class-character of Kant's philosophy. Theology *must* be believed. Very true. And for that there was a *reason*. The abolition of belief meant the abolition of authority. Kant thus stands out as a defender of class rule. The growth of

natural science out of the rising capitalist mode of production was becoming a source of great embarrassment to religion and rulers. Kant essayed to relieve the authorities of this embarrassment by putting religion upon a new foundation. How did he accomplish it? Kant had opened his philosophy with the assumption that intellect becomes a source of understanding only in connexion with natural phenomena. The barriers of experience must, therefore, witness to the barriers of our certain knowledge. All science, Kant pointed out was based upon ideas drawn from experience. The freedom of the will, the immortality of the soul, the existence of a god, receive no demonstration from experience. Metaphysics is not a science. So much for the "throwing out" part of the process. But now begins the legerdemain. Kant the conjuror steps forth and proceeds to demonstrate the undemonstrable, to ascertain the unascertainable, to know the unknowable. Our knowledge of the world is simply a knowledge of appearances. What we experience is

**The
Kantian
Dualism.**

phenomena. On the other hand "where there are appearances there must be something which appears." Here our understanding breaks down. Our intellect is limited to the appearance of the thing. It cannot penetrate "the thing in itself." This we can never know according to Kant, and yet we can know that we can never know it. Kant could not take the logic that set up the barrier over the barrier. If he wanted "to abolish reason in order to make room for belief," he had to dispense with reason in the process. If we can never perceive the true nature "the thing in itself," or *noumena*, by our faculty of cognition, yet we must not despair of ascertaining the eternal verities. As human beings we are fitted with an infallible means of discovering eternal truths independent of experience. The source of these ideas, separate from, and independent of experience, is the human consciousness—"the thing in itself." Out of this "thing in itself" there leaps forth the concepts of God, Freedom and Immortality, which are simply another rendering of the Platonic concepts of the Good, the beautiful and the True. Although we can never know these truths by experience, their existence *must* be accepted because they are engrained in the very nature of our being, innate in our consciousness. "This then," says Ernest Untermann, "was the mighty outcome of two thousand years of philosophy—that religions were considered safe and the states defended by them secure *because* it could *not* be proven by experience that a god existed, and that the human soul was immortal; that the mass of the people could never ascertain the truth of these things by their own unaided faculties but must *believe* them upon the word of authorities."



MATHEMATICS Kant considered to be a brilliant example of truths arrived at independent of experience. The truth that $2 \times 2 = 4$

appeared to him to be an unconditional and universal truth founded in that "thing in itself," the human consciousness.

**Mathematics
according
to Kant.**

True, the answer to the question "what are twice two?" comes promptly and without hesitation. But the consciousness is not quite so quick in responding to the question what are twice nine hundred and eighty seven. Is it not *experience* that enables us to answer the first and easier question more quickly than the second and less elementary one? The child is not born with answers to even the simplest mathematical questions but has to learn them by *experience* more or less toilsome. It is worthy of notice that Dr. Alfred Wallace tried vainly to resurrect this Kantian fallacy when he attempted to find in mathematics a cellar in which he might stow away some metaphysic alcohol, brewed in "the spirit world." He sought to prove that the mathematical powers of a senior wrangler, a being so little in demand and also so rare, did not constitute a material factor in the struggle for life; therefore they could not have been developed by the struggle for life. The point was well taken by Professor Ritchie when he showed that the powers of a senior wrangler were accompanied invariably by a highly disciplined brain which certainly was a factor in and had been developed by the struggle for life. It is, of course, quite true that a Kant or a Wallace might use their intellectual powers for metaphysical elaboration just as one may use the muscles of his feet and toes for dancing or his fingers for playing the piano. But it is certain that neither the muscles of movement nor the faculty of thought were developed for these purposes, but for the preservation of the organism in the struggle for life. So far as mathematics are concerned it is clear that the small number of axioms from which the theorems are deduced, as for example, two and two make four, have been acquired by experience.



KANT found another universal and unconditional truth in the proposition that "all men are mortal." Everyone believes this he argued, but not from experience, for how can we know that those who are now alive will die so long as they are still living.

**Mortality
from
Experience.**

Metaphysics seeks to establish the unknown by the more unknown. Science, on the other hand, seeks to explain the unknown by the known, by reasoning from particular instances to general truths. And these particular instances all lie within experience. We can reason only about and within experience. We cannot reason beyond experience, not even if we stuff wadding in our ears, blindfold our eyes, shut ourselves up in an empty cell and proceed to cudgel our brains for a knowledge which cannot be known. The conclusion that "all men are mortal" is most certainly reached

from experience, from the known fact that all who have lived in the past have died, and that those who now live are of the same species as those have previously lived and died.



OUT of this wonderful "thing in itself" Kant produced his much belauded system of ethics, the cardinal principle of which bore the imposing title of "The Categorical Imperative." In the world of

**The
Kantian
Ethics.**

"appearances," of experience, there was to be found no sign of freedom, no voice but that which cried "Thou must!" In the world of "things in themselves," in the human personality, freedom held its seat, and cried "Thou shalt!" The "shalt" of Kant's consciousness implied the existence of a "can," of a free-will. The "Thou shalt" of the human consciousness was no new discovery. It bore upon it the wear and tear of long theological usage. It had found its way into the consciousness of Kant long, long before, he made his most marvellous discoveries! And the need for building upon a system of ethics, in which "freedom was the central jewel, was awakened in him by just this experience which he vainly endeavoured to transcend. Freedom was the great need of the rising bourgeoisie, freedom from the feudal fetters, a free proletariat divorced from the means of production, free competition, free exploitation. To achieve this end the welfare of the entire capitalist class had to be superior to that of the individual member. Hence Kant's lofty moral law that the neighbour should never be merely a means to an end, a simple tool of others. Alas for Kant's transcendent imperative, experience shattered his system to pieces. For the conditions of capitalist production not only find their starting point in the antithesis between the individual and the social interests, but the antithesis is by that very mode of production reproduced on a larger and larger scale. It is this contradiction which is reflected in the dualist philosophy of Emmanuel Kant. It is at the bottom of the contradiction between his *phenomena* and *noumena*, the "appearance" and the thing which appears. And in the degree that capitalism developed did the Kantian system disintegrate. The next step forward of philosophy, the last step, was made by Hegel, and it is to a consideration of his system that we will turn at another time

W. W. C.

The truly brave are soft of heart and eyes.—*Byron*.

Experience cannot be bought with other people's money.

There is nothing either good or bad, but thinking makes it so.—*Shakespeare*.

Every man has within himself something he holds sacred and divine.—*D. McClymont*.

"The New Middle Class"

A GREAT deal of interest centres round the questions as to who the middle class is, and what part it is destined to play in the coming struggle between Capital and Labour. An article by Dr. Anton Pannekoek which appeared in the *International Socialist Review* some months back gives a very good analysis of the subject, and may be said to represent in a large measure the views of the advanced section of the working-class movement. Briefly put, his arguments are as follows :

The middle class stands between the class of great capitalists on the one hand and the class of wage labourers on the other. It consists of people receiving medium incomes. Consequently it is not divided with equal clearness from both the other classes. The difference between the large capitalist and the small owner is merely one of DEGREE, the latter being more "modest" both in capital and income. As every capitalist suffering from the competition of larger firms denounces them, it is difficult to define the small capitalist.

The small capitalist is divided from the proletariat by difference in KIND. However small his capital is, it belongs to him, and in that sense he is independent. He owns means of production, and does not depend on the sale of his labour-power like the proletariat.

At one time, in productive industry, the small capitalist was the rule, now he is the exception. Changes in the method of production, necessitated by the world market, has centralized capital into fewer hands, and almost eliminated the small industry. A few of the small owners thus displaced join the narrowing circle of the great capitalists, the immense majority find themselves thrust into the outer darkness of wage-slavery.

The only middle class the present generation has known is the commercial middle class. The establishment of branch houses and mail business by the large firms has led to an immense thinning of the ranks of this class. We must recollect that laments over the decay of the middle class refer to the commercial small capitalists. The industrial middle class has long since vanished ; and in agriculture they have become subordinate to the great capitalists.

All this signifies a greater army of proletarians, an addition to the enemies, and a decrease of the defenders of the capitalist system. With this progressive development of capitalism its overthrow by the proletariat, besides being a necessity to the latter, becomes a possibility. This movement, the hope of the workers, becomes the fear of the capitalists. What is to be done ?

Like drowning persons, they clutch at straws. These straws are thrown out to them by the professorial class. The teachers of social science among them, anxious to propitiate the keepers of the purse, spread fables of the new social life arising in, and through capitalism. Owing to the blessings of capitalism, wealth is being democratized, the number of owners is increasing, and the working class is becoming more tame. A new middle class is arising.

To this new middle class belong the professors. As seen above, their function is to comfort the capitalists. They explain that the Marxian doctrine of the decay and disappearance of the middle-class is all moonshine. Income-tax figures prove that they are as numerous as ever. The independent middle class may be dying out, but another group is rising. These are the managers, foremen, overseers, and all sorts of officers of the industrial army. Add to these doctors, lawyers, authors, &c., members of the "professions," and the existence of the new middle class, which has taken the place of the old, cannot be denied.

Reassuring statements of this character have been hailed with joy by international capitalism. Such teaching only shows how capitalism dominates science. The joy of the capitalists and their followers is not due to any proof in all this of an improvement of the position of the workers, but rather to the supposed demonstration of the eternal nature of capitalist society. It is supposed to disprove the very alarming theories of Marxism. It fails in this, and also in its purpose of re-assuring the capitalists. It only leaves the latter in a fool's paradise with its ever-recurring disillusionment.

For Marxists, the disappearance of the old, and the rise of the new middle class, is a question of division of classes by the parts they play in production. The capitalist professors see only the size of income, for Marxists, the difference of relations in production is of most importance. The capitalist professors cannot deny that the old independent middle class is being effaced, their jubilation at the rise of the new middle class is the proof. They fail to see that the new class differs fundamentally from the old. The latter consisted of independent self-supporting industrial units, of small OWNERS, the new middle class consists, on the contrary, of wage workers—PROLETARIANS. The old middle class lived by their ownership of means of production, the new class live by the sale of their labour-power. Only a matter of degree divides the latter from the lowest paid wage-slave, and in modern industry the chemist and the engineer are "sucked dry" in much the same way as the labourer.

So much for the foolish prattle of the professors on the subject of the new middle class. The old independent middle class was an active barrier against any revolutionary upheaval of the working

class, their ownership of means of production prejudiced them in favour of the maintenance of private property relations, they had class interests. The new middle class have not this bond of fellowship with capital. To them, it is largely a matter of indifference whether they serve the private owner, the municipal bodies, or the State. Their dreams of independent ownership have faded and they have settled down to occupying the position of subordinates. Social ownership would only relieve them from the caprice of the individual capitalist.

This change, in the relation of the middle class to the great capitalists, has often been extolled on the grounds of its having removed the uncertainty and worry attendant upon the small owners, the great businesses giving them a larger income without the former care. All this may be true, but against it has to be placed the compulsion to obey masters who may at any time arbitrarily discharge them. With the loss of their independence has vanished also their value as a bulwark against the advancing proletariat. The small owners however harassed were interested as owners, in the maintenance of the present system. The new salaried class, however comfortably off, have not this interest. This disposes of the attempt by apologetic professors to prove that the new middle class occupy the same relation in the class struggle as did the old middle class. Its actual function as a class will now be touched upon.

The new class has this in common with the proletariat, it depends on the sale of its labour-power to live. It is also modern and progressive, and it grows more numerous and important. It is not a reactionary class since it looks forward, not backward. This does not mean that they are to be classed with the proletarians as a revolutionary force, although actually, in the economic sense, that is their position. The peculiar position they occupy under capitalism makes of them a special class. They know little of poverty in the proletarian sense, and therefore are not compelled, like the proletarians proper, to attack the capitalist system.

The numerous grades into which the new middle class are divided economically, the incomes of some bringing them near to the capitalist ranks, of others landing them nearer the proletariat, splits up their interests and makes co-operation more difficult for them than for the capitalists or the ordinary wage-workers. Their functions, again, divides them and prevents that association so necessary for organizing class interests. Individual advance rather than class progress urges them on, to get into a higher grade is their one object. The mutual envy and individual struggle thus aroused prevents the development of solidarity among them. This individual struggle makes cowards of them, they do not feel that power which comes through organization. They have, also, more to fear from the displeasure of the masters, since dismissal is a serious matter for them.

The worker is always near the abyss, so unemployment has not the same terrors for him. The salaried official, on the contrary, has an agreeable time while employed, but a new position is very difficult to find.

The economic function of the new middle class, as managers, &c., compel them to badger the workers in the interests of their capitalist employers. In maintaining their own position, therefore, they become antagonists of the wage-earners, thus making common action between them, against the capitalists, almost impossible. Nourished on the unscientific doctrines of the apologetic professors of capitalist society, having high opinions of their position and importance, they feel themselves to be above "the masses." It never occurs to them that the ideals of the masses may be scientifically correct, and that the "science" of the professors may be false. This superficial outlook renders the understanding of proletarian science difficult for them to grasp. It exaggerates the economic differences existing between them and the proletarians, and obscures the fact of their exploitation by the capitalist class.

Taken altogether, many things prevents the new middle class from taking an active and intelligent interest in the working-class ideal of a new society. They form an intermediate class whose action in the coming struggle, for the emancipation of Labour and society, cannot be determined with any degree of certainty. At times they may stand with the workers, more especially against any movement obviously of a reactionary character. More often, for reasons already stated, their support will be divided among the other two classes, during the progress of the class struggle. But the power which will overthrow capitalism can never come from anywhere outside the great mass of proletarians.

DR. ANTON PANNEKOCK,

in the *International Socialist Review*.

An Educated Democracy Wanted.

EMPIRES prior to our own have usually fallen as a result of greed and luxury; only an educated democracy could have saved them. Only an educated democracy will save us. But it will have to be an education shaped to our own ends according to our circumstances and needs. It is not necessary that we should go either to Oxford or Cambridge for it.—"*Co-operative News*."

Who Rules?

A wife! ah, gentle deities, can he
 That has a wife e'er feel adversity?
 Would men but follow what the sex advise,
 All things would prosper, all the world grow wise.

—POPE, *January and May*.

NOTHING is more remarkable for its persistency than a popular delusion. Born of error and bred by ignorance, it sneaks into life unnoticed and takes centuries in the killing. One rarely knows its parentage or date of birth, yet the foundling refuses to die. It resembles those animals of which zoologists tell us that, if chopped into mincemeat, each particle starts afresh and becomes a new creature. When we think we slay we make very much alive; as we try to destroy we re-create. Truth is fragile, shortlived, unobtrusive, easily obscured, cold, naked, unpalatable; but a lie is tough, perennial, bold, inextinguishable, fervent, well vested, and sweet to the taste. Suppress it here it will rise there. Its elasticity preserves it under all circumstances. Its vitality scoffs at time and death.

But of all forms of falsehood commend us to popular delusions. Mr. H. Smith and his friends may dine thirteen together twice a week, may rehearse and practise any number of farcial efforts to exercise these, and will only be laughed at for their pains. Or they may, perchance, scotch a weak delusion now and then, but they will never annihilate it.

Nevertheless, though we fail in the endeavour, there is one we would attack. It has come down to us through the ages from the mists of antiquity, venerated and universally believed. With savage and civilized, orthodox and heterodox, wise and simple, it is a world-wide creed in regard to the sexes that it is the man who rules. Woman is the inferior, the subordinate, the one to obey. Man is her lord and master, to whose behests she must submit. We should be sorry to produce rebellion in any well-regulated home, or to stir the meekest of wives to revolt, but from a habit of looking popular frauds in the face and challenging them to a searching inspection, we ask, Who Rules? Who sways the rod of empire in the Court, the Camp, the Home, and Society? Man or Woman?

Now, we cheerfully admit that man is a very noble animal. He is sagacious, muscular, generous, ambitious, courageous, and, when spurred, is capable of a great effort. But he is deficient in sensibility, in tact, penetration, and patience, and is idle by nature. He dissembles badly. He does not know how to wait. He regards the

surface of things chiefly. He is guided by appetite, passion, self-interest, although an excellent reasoner. But long ages of more or less disguised slavery have sharpened woman's wits. She is subtle, quick, observant, a good dissembler, patient, profoundly penetrative. She scents a motive as readily as a dog scents a hare. She is sensitive to every mood and tense of thought and feeling in others. She is a born diplomatist. Her failings are those of a subordinate class—jealousy and vindictiveness. But she has abundantly learnt the two great lessons which qualify for heroism and command—to endure and to obey. There is no self-sacrifice of which she is not capable when urged by love, no torture too powerful, no patience too great for her passive and indomitable resistance. And when beauty is added to ability and determination, she is perfectly irresistible.

Thus men by their own selfishness in the past have unwittingly fashioned a creature to rule over them. In subjecting woman they taught her how to subject themselves, but by subtler and more delicate methods. By long processes of selection for their own gratification they have rendered her soft, graceful, and of winning charms of form and manner. The greater their perception and power of appreciation, the greater is her dominion over them. The noblest and most heroic amongst them are those who have been most notably subdued. Who is there in the records of history and mythology who ever achieved distinction and was not conquered by her? Samson, David and Solomon, Hercules and Achilles, Cæsar and Antony, Alexander and Pericles, Napoleon and Nelson, and numberless other heroes and statesmen, with all the host of painters and poets and men of mind. Even the gods humbled themselves before her.

If these things were done in the green days of womanhood, what shall be done when she will have attained her fullness of power, in the flush and summer glory of her intellectual development? We are but at the beginning of a new era in her history, the era of her mental and social emancipation. It is not long since she was denied a liberal education, when learning was opprobrious and "science" withheld. The ignorance of thousands of women of good position almost equalled that of their sisters in Eastern harems, where they are still debarred from all sources of mental improvement. Women made puddings while their husbands made politics, and were not expected to lift their eyes beyond household cares and duties. When they read and wrote by stealth, they feared to display their greater knowledge, for few men could tolerate this sort of superiority in a wife. But now our girls walk jubilantly through the whole curriculum of studies. The strongest fortresses of knowledge, deemed almost impregnable to men, fall before them. They have become Graduates of Universities, Doctors of Music and Medicine, Professors of Natural Science, and even First Wranglers. In art and literature they have achieved noteworthy distinction and every

day witnesses an increasing number in the ranks of the intellectual, Peeresses rush into print, and Society leaders sigh for the laurel wreath. Within another decade the educational supremacy of men will be lost, if it is not already so, for it is admitted by competent judges that our girls are more conscientious students and better workers than our boys. The prospect is most encouraging to the race. Improved mothers will produce improved daughters, and every generation see an accelerated advancement.

Many of the men have still the hardihood or stupidity to deny that woman really rules. But this is because all sagacious women handle the reins so lightly that the husbands never know they hold them at all. They resemble Queen Caroline, who ruled England and George the Second for ten years without the King being aware of it. In obstinate cases, however, the wife must let her hand be felt. And never yet was there a marital mouth so hard but what some kind of bit could be found to subdue it. It will be wise, therefore, of the men to capitulate at once, and no longer insist upon male superiority and male privileges. Their rule is nearly over. And if, in the see-saw of human events, they should in the future be placed in a subordinate position, we must accord them more generous treatment than they have given us. We must not retaliate. On the contrary, we should resist all attempts to degrade them, and let equality be our motto then as now. Any other policy might act on them as theirs has affected us, and so reduce us again to subjection.

LADY COOK, *née* TENNESSEE CLAFLIN.

REVIEW

THE EVOLUTION OF MIND. *By Joseph McCabe.*

5s. net. Adam & Charles Black, London.

In Spencerian language, "sentient thinking entities" are gradually becoming reconciled to the evolutionary outlook upon the Universe. A large number of people however, still accept Evolution with limitations. That is, Evolution ends with themselves. This view is obviously disastrous and disheartening, but even this attitude is hopeful compared with those who believe in the development of man from the abyss of the ages and then shrink from viewing the intellectual intricacies of humanity from the same point of view of gradual development. They would have us believe that existing psychic forces are not due to Evolution, that Psychology may be an evolutionary product, but is so no longer and that we cannot hope for further enlightenment in that direction. Psychology was characterized in

its earliest periods with introspective investigation. We have had an age dominated by *innate ideas*, *categorical imperatives* and *super-rational sanctions*, an age of *Absolute Ideas*, *Mind Entities*, coupled with what one may term *the catastrophic cataclysmic insertion of the Mind into Humanity*, held by certain philosophers and one scientific man who constitute the Cuiers of Psychology. A new school of Psychology is developing. Its analysis of mental phenomena has already caused psychic perturbations, of a pronounced character and far-reaching influence in certain circles.

Amongst the contributors to the New School are Fitch, Ward, Franklin, Ross, McCabe. The latter has recently given us a very powerful and illuminating book on *The Evolution of the Mind*. Mr. Joseph McCabe is already responsible for valuable contributions, fearless expositions of Nature's Truths, from an evolutionary aspect. This latest publication only emphasizes that he is still in the forefront of modern thinkers and a disciple of the new psychology. The book is lucidly written, contains a wealth of argumentive evidence concisely expressed to appeal to and be appreciated by the average reader, and at the same time is certainly a book for the student. It stimulates the mental condition and broadens one's outlook, whether one does or does not accept his conclusions.

In his introductory remarks he points out that the ideal of science is the unification of all phenomena, but Mind had appeared to be intractable. At the present juncture, due largely to the contributions of Englemann, Binet, Loeb, Jennings, Le Dantec and others, we are faced with the fact that, "the countless shades of human mentalities pass almost insensibly into one another," hence the Mind must be approached from a new standpoint. The nature and scope of the problem is then pointed out. "If the mind can be brought into cosmic unity by tracing its gradual emergence from the Etheric Matrix,—if evidence suggests that it, no less than matter is an evolutionary product of the dim abyss, which modern physics is disclosing to us, a very important point will be established." Then follows a brief interesting statement of the evolution of matter and energy from the "abyssmal womb of Ether," and the inquiry is stimulated to find out if "an intricate structure has somehow grown conscious of the structure of the vast system to which it belongs." In order to substantiate the theory, efforts are made to get at the lowest form of mind. Here an obstacle is encountered. Biology has the assistance of fossil forms in the field of research; to Psychology that aid is denied.

There are no fossils of the mind, in lieu of those, the present low forms constitute the data which are sufficient to discredit the rigid distinction between plant and animal and point out the psychic shadings which admit of no such guillotine treatment. The degrees of sensitiveness are due to the plant being sessile whilst the animal is locomotive. A severe blow is struck at those who affirm that *ex nihilo nihil fit** and maintain the mind always has been in existence. It is, in contradistinction, shown that Nature

and Science by grouping elements produce a *tertium quid* † thus emphasizing the principle of Creative Synthesis also propounded by Ward in the domain of Sociology.

If this principle were sound we should be forced to say that social forms exist somehow in our non-social ancestors. "A complex nervous system is pre-eminently one of those new combinations which may be expected to give rise to very distinctive properties." The fact that the brain "the accompanying reality" of the mind does not exist below the worms is the argument advanced to prove the inutility of investigating "the lower levels of life," where nervous actions do not indicate will but are due to "an environment of ever-changing pulses of mechanical, thermal and chemical stimulation." Professor Bosé assures us that sensitiveness to stimuli is found to exist in the organic and inorganic spheres. The physico-chemical and not the psychic is the key to the activities of the lower forms. In the earliest forms of life chemical attraction is dominant. Response to, and discrimination of stimuli is possible if chemistry be the basis of life. The photographic plate reproduces things which the eye cannot. Professor Loeb's chemical experiments are called in to prove the chemical basis of action in the lower forms to the exclusion of any psychic force as popularly understood. The idea is put forward that the brain appeared in the groups of water animals. Those organisms possessing the most sensitive head-cells being most likely to survive. Loeb's investigations are again utilized to show that certain animals may learn by experience, but this does not necessarily imply that they possess intelligence, their actions are simply automatic, neuro-muscular activities. In dealing with the development of Fish, the writer seeks to discover, whether a new agency or reality besides either intervenes in the Earth's story, whether when we have plain evidence of consciousness it does not point to some "non-neural substance," whether the neuro-muscular machinery is sufficient to account for the phenomena of activity. A section follows in which it is shown that stimuli cause chemical changes in the nerve, which release the negative atoms all along the line, until the muscle is reached and stimulated. Further indebtedness to Loeb is acknowledged, who considers the Brain simply as the central bureau receiving and sending on the stimuli received by the sensitive areas. It is admitted there may be a glimmer of consciousness at this stage but the evolution and existence of the intricate neuro-muscular system which enables the organism to adjust itself to the environment, is an adequate explanation. The sensitive cells develop into groups and strings, some become nerves, others develop contractility and become muscles whilst others evolve into centres like the brain, thus specializing the stimuli. Changes in the physical conditions of the Earth are advanced to sustain the argument. The Age of Amphibian and Reptile is dubbed an "Age of Brawn," with little brain development.

‡ A third something; a new third thing.

Although memory, the retention of impressions of stimuli, is present, that it is a conscious process there are no grounds for asserting. In dealing with instinct and intelligence, he says "Instinct is a function of nervous structure, and that nervous structure is just as apt a subject of Evolution as the limb or heart." The departure from instinctive action does not imply consciousness. Instinct is by no means "absolute and invariable." Unconscious processes are nerve processes, contiguous to those in the lit field of conscious phenomena, and constantly passing their results into that field." There exists an area of thought, a broad margin which divides instinct from intelligence, "The desert from the sown," to quote Omar. It has yet to be decided whether neural processes have an accompanying consciousness. There is no evidence of it before the Permean stage and the solution depends upon the progress of cerebral anatomy.

As far as Mammals are concerned birds are a side line, but traced back far enough they mingle their nervous structures in earlier forms. Mr. McCabe denies unconsciousness to the bird. The growth of the mammal brain was the inevitable outcome of the changes in the "vegetal and thermal conditions" of the earth, and a comparison is made between the different classes of organisms with regard to the weight of the brain in relation to the body. It is affirmed, the different degrees of consciousness are wholly due to the difference in the nervous processes. "The world of organic life to the beginning of the Tertiary period was dominantly, if not entirely, a story of natural selection and adaptative neuro-muscular mechanisms." It is maintained that the human faculties came abruptly. This book is to show that the process was gradual and that extrinsic factors have had a great influence in the development of the mind. To-day the social problems are a misdirection of intelligence. Intelligence is only an advantage in relation to the environment. Intelligence often signifies the differences in environment, and but for the sustaining influence of Society an era of intellectual decadence would probably take place. The physical changes from the lower animals through the Apes to man have influenced the growth of the brain and laid the basis of the nervous structure for the mind process. The power of the race is becoming more psychic, due in a measure to the cross-fertilizations of cultures during the Past and Present, and to the vast inter-communications and mighty minglings of the peoples of the earth, which indicates a time when the homogeneity of genius will be possible, and the state of ignorance will be bliss indeed. Then, in accordance with the Universal Law the culmination of mind will be followed by the collapse, and humanity and all its attributes will be absorbed into the elements from which they "have so slowly and subtly been compacted."

MEREDITH F. TITTERINGTON.

Lamarck and Darwin

ERNEST HAECKEL, the first and most efficacious champion of Darwinism in Germany, spoke Friday, February 12, 1909, at the Darwin Celebration at the People's House in Jena. Besides being a speech on the Darwin Centenary, it was a farewell address to public life, Haeckel having already resigned his professorship and thought of ending his public activity. The words of this most prominent teacher and popularizer of Darwinism deserve our attention, even if we do not in all points agree with him. Haeckel spoke as follows :

The Celebration which brings us here to-day is assembling others in other parts of the scientific world. In all parts of our globe, scientific societies, natural scientists and friends of enlightenment are gathered to celebrate the one hundredth birthday of Charles Darwin. No other great spirit, during the second half of last century, has contributed to the enlightenment of humanity as much as Charles Darwin. When, in the year, 1859, he published his epoch-making work : *The Origin of Species*, he had already passed his fiftieth birthday. So fruitful were the twenty years of his thought and investigation that in a short time their influence asserted itself.

The basic thought of the theory of natural development of all forms of life was by no means new. Already fifty years before Jean Lamarck had presented it in a clear and wonderful form. But this courageous attempt was ahead of its time, and his contemporary natural scientists had soon forgotten it. Only during the last thirty years has Lamarck's work received deserved recognition. Lately, even an extra school of Lamarckism has been formed, which desires to crowd Darwinism into the background. Therefore, to-day our view must be focused, above all, on these great leaders. Wherein does the great reform work of Lamarck and Darwin consist, and in what does it differ ?

The principal service which the Lamarck-Darwinian theory renders is the final *solving of the great question of creation*. How did the animals and plants, which inhabit our earth, come into the world ? Whence did man himself, the most perfect of organic beings, come from ? As long as man has existed attempts have been made to solve this question. First, the thesis of creation through a god was put forth, who had designed a special plan of creation and executed it in an appropriate manner. Sometimes this god appears in the form of a poet, sometimes in the form of a mechanical engineer, who works with great skill and finally blows into his machines the life-giving substance. That peculiar myth of creation has also found

its way into science, especially through Linneaus, who put forth the thesis that there are as many species of animals and plants as have been created by God. Even in antiquity it had been attempted to explain the earth by natural development. But these germs were suppressed through the diffusion of dualism, which was preached on one side by Plato, and on the other by Christianity. This dualism maintained itself to the beginning of the nineteenth century.

Lamarck was the first who fought this conception; he created the transformation theory. As the most important factors in this transformation process, he named adaptation and heredity. Lamarck did not except man from this process. He recognized the natural unity of the great vertebrates and first presented the four classes: fishes, amphibians, birds and mammals. At that time already Lamarck said that through transformation man has become the highest mammal. This foundation pillar of our modern theory of evolution shattered the old myth of creation. But it was fought so energetically by accepted authorities that it was pretty nearly forgotten. When fifty years later Darwin took it up anew, although proceeding from other viewpoints, the whole theory of descent appeared as new, and was called in short "Darwinism."

The apparent opposites between the failure of Lamarck and the great success of Darwin explain themselves through the brilliant progress which natural science has made, and also through the numerous discoveries on the field of physiology. Besides, Darwinism filled in the wide spaces which Lamarck had left open.

Darwin advanced the theory of selection, and solved the great riddle of the mechanical formation and adaptability of the organisms. He explained that nature regulates itself without a creator. It was his labours that presented a clear and harmonious world-picture. He gave the natural causes for the wonderful phenomena of daily life, and he proved the omnipotence of natural laws in contradistinction to the old mystic conception of a personal creator. What was long known in astronomy and geology he proved in natural science.

Lamarck and Darwin were self-educated men; by observing nature directly they arrived at their conclusions. Lamarck ascertained first the difference between the vertebrates and invertebrates. At the investigations of thousands of plants and animals he found that everywhere there existed internal relationship. He compared also the skeletons of old animals, and arrived at the conclusion that they must be ancestors of present-day organisms. But he was unable to force recognition of his teachings.

Darwin proceeded differently. On his journey of exploration through South America, Darwin could, in strange regions, carry on

extensive journeys of study. After his return from this world trip, his work, *The Origin of Species*, appeared. Lamarck had tried the solution by the deductive processes; Darwin used the inductive. Darwin for years studied transformation which men brought about with domestic animals and with plants. Thus by artificial means he learned natural selection. He was the first physiologist who put to himself the question: How have the remarkable changes in the numerous breeds of horses and pigeons been brought about? He recognized that organic life extended over more than a hundred million years, and he compared the excavated forms with the diminutive forms of to-day. He found certain similarities and therefore concluded that these ancient animals were akin to the types of to-day. Although Darwin never desired to be a philosopher, he was more of a philosopher than all those who call themselves so. He desired to keep to the empirical method and recognize only what he could prove by thousands of examples.

The most significant problem for him was the origin of man. Lamarck had already tried to answer this question by the transmission theory of descent from animal to man. Lamarck describes the remarkable path of this process of transformation. He also explains the reasoning powers, this highest activity of psychic phenomena. Darwin developed this further, but he feared the general prejudice against animal descent, although he first only hinted at it. This intimation appeared to the German translator so hazardous that he left it out entirely. But after Beuchner and Voigt had come forward in Germany, Darwin's work on the descent of man and sexual selection appeared in 1871.

The great general importance of this anthropological work lies in the presentation of the origin of present forms from other forms. The soul is to Darwin not a supernatural thing which lives in the body and then leaves the same, but the sum total of brain activity. To avoid misunderstanding concerning the hated ape descent I would declare: It is absolutely certain that even the most man-like apes were not ancestors of men.

The principal point that concerned Darwin was undoubtedly the *unity of the mammal species*. All mammals have so many remarkable characteristic qualities in their bodily formations that no one any more doubts their common descent. None less than Goethe had already recognized that. Long has been the dispute as to how far Goethe should be regarded as a forerunner of Darwin. But this much is certain: That the form theory, as laid down by Goethe 120 years ago, is to be regarded as the immediate forerunner of Lamarck's and of Darwin's theory. Goethe likewise includes man in his development.

That clear monistic world conception is the basis on which Goethe's most beautiful creations rest. It is the atheistic religion as taught centuries ago by Giordano Bruno in Italy and Spinoza in Holland, and which to-day, through the empirical method, has been confirmed.

Lamarck, Darwin and Goethe have in common deep and profound thoughts, the great and harmonious law of evolution which reigns throughout nature, and which includes man, was apparent to each of them. Through the recognition of this teaching we learn to understand what is spirit. We are freed from the errors and prejudices of the traditional dualistic world conception. Copernicus destroyed the error that the earth was the centre of the universe. Darwin destroyed the dogma that man is the pre-destined centre of life upon earth.

After the stormy applause subsided Haeckel again took the floor to tell his own rôle in the battle for the acceptance of Darwinism. His parting words were: "A day before yesterday, when I delivered my last academic lecture, so much affection and gratitude on the part of my pupils was bestowed upon me that I can only say my modest services are by far over-estimated. I am only one of the epigones who has followed in the footsteps of our great heroes, Goethe, Lamarck and Darwin, and in the half century of my activity as a natural scientist I have presented to my students that which I recognized as true. I know that, as a human being, I am liable to errors, but when to-day I look back over this long period of a fastidious and combative life, I can close with a certain satisfaction. The fundamental thoughts of our leaders are, by the latest investigations, raised to such soundness that they, I believe, can never be destroyed.—From the German, for *The Weekly People*.

The Social Instinct in Man

IS it true that the wicked alone are unsuccessful, that poverty-land is filled only by those who are morally depraved, and that our rulers, our lords spiritual and temporal, our commons, our municipal councillors, our "smart" society, our professional and well-to-do middle classes only are righteous? The question needs only to be stated; it carries its own refutation.

Setting aside law-made crime, I *know* that justice, right, truth, honour, and honesty are as much a part of the poor—the despised and rejected—as of any of the classes above named; and I believe

more. I have a belief that it is, to a great extent, *because* they are not self-seekers, but because they have more care and sympathy for others than is consistent with an individualistic age, that they have not been successful in life. Altruism is a handicap and self-seeking an advantage in the individual struggle.

Under our present unorganized "civilization," with its rent and interest and dividends, with its land, capital and labour shibboleth, the "have-nots" must necessarily be many and the "haves" few. Vast riches and poverty go hand in hand; the one means the other. In an age of the glorification of the self-made man, when he and his methods are held up by preachers and teachers for our copy, when self-advancement even at the expense of others is made a cardinal virtue, it is the man who by his nature cannot learn the art who descends in the social scale.

Where many *must* fail, it is the egoist who rises—at least relatively—and the altruist who descends. A high development of the finer social instincts handicaps one in the struggle and makes for poverty. The slum-dwellers are essentially (congenitally) moral as the successful. They are the beaten in the struggle, for one reason, because of the weakness of their self-regarding instinct.

It is always lawful to learn from the enemy, and we shall allow Ernest Haeckel to instruct us.

"Modern science," he says, in his famous *Riddle* "shows that the feeling of duty rests not on an illusory 'categorical imperative' but on the solid ground of *social instinct* as we find in the case of all social animals. It regards as the highest aim of all morality the re-establishment of a sound harmony between egotism and altruism, between self-love and the love of our neighbour."

And again with more point :

"Man belongs to the social vertebrates, and has therefore, like all social animals, two sets of duties—firstly to himself, and secondly to the society to which he belongs. The former are the behests of self-love or egoism, the latter of love for one's fellows, or altruism. The two sets of precepts are equally just, equally natural, and equally indispensable. If a man desires to have the advantage of living in an organized community, he has to consult not only his own fortune, but also that of the society, and of the 'neighbours' who form that society. *He must realize that its prosperity is his own prosperity, and that it cannot suffer without his own injury.*"

And here is the second of "three important theses" :

"*The social duties* which are imposed by the social structure of associated individuals and by means of which it secures its preser-

vation, are merely higher evolutionary stages of the social instincts, *which we find in all higher animals (as 'habits which have become hereditary')*."

Surely Saul also is among the prophets. The order of "duties" in the second quotation is inverted by Haeckel, both in respect of their importance and, as I believe, their development. The social duties and the faculty of social oughtness or conscience was (at least very probably) "evolved" before individual conscience and is a more strongly-marked specific character of humanity than the latter. This may be the explanation of the deference individuals pay to custom or fashion in social affairs. They prefer, in the words of a modern statesman, who as a youth was guilty so, to be wicked rather than singular. However irrational a social observance may be, the units follow it rather than incur the charge of singularity or eccentricity.

Darwin's own position is given in his *Descent of Man*, chapter iv. In this chapter he discusses the nature and origin of the social instincts, including the moral sense, and argues that any animal whatever, endowed with well-marked social instincts, would, in the course of its evolution, acquire a moral sense or conscience which would intensify step by step with growth of intelligence.

And so he proceeds to consider man as a social animal. Man has inherited social instincts from his distant past. They have been preserved and strengthened in the course of the struggle, not of individual against individual, but of group against group, so that the group or tribal conscience was earliest developed.

What hurt the community hurt the individual. The community must be preserved against external foes if the individual is to live and the tribe to continue to exist. Fidelity to comrades is thus developed by natural selection; for the tribe in which the spirit of comradeship, the sympathy of the individual with his fellows, is strongest, will survive against other tribes, and the action of the same law will strengthen this instinct in successive generations. For the struggle for existence of communities does not cease. It has to contend against the inhospitality of nature, against disease, storm, drought, flood, cold; against the wild beast of the forest; against other communities; and always the tribe having the greatest number of individuals in whom the tribal conscience is most highly developed, will have the best chance, other things being equal, of survival.

The praise of his fellows, his horror of their scorn, would influence the individual to unselfish action, and in this way lead to the development of the individual conscience.

In its beginning the tribal conscience was an instinct. An act of infidelity to his group would in the earliest manifestation produce a feeling of uneasiness, of dissatisfaction, of something being wrong, a pain; an act of fidelity the opposite emotion. It would not be a feeling to which expression could be given in words. The one course produces content, the other discontent. Added to this we should have the objective force of the approbation or disapprobation of the tribe. A sacrifice of the individual to the interests of the tribe receives the approbation of the tribal units; a self-regarding action tending to injure the tribe, their condemnation.

It closely follows on, and from this, that the self-approbation, which an individual experiences when he injures himself for the sake of his fellows, becomes a conscious approbation—he has done the right thing, or at least he has followed the right impulse, and the satisfaction he feels is a conscious one. On the other hand, he consciously feels blameworthy, he condemns himself, and is ashamed of his own conduct when his action is self-regarding, benefiting himself and injuring his tribe.

The feeling of Right and Wrong is an inherited instinct engendered during the development of man while he was yet a "lower" animal, and developed and fixed in human nature, by the struggle for existence. Hence it is that now social sympathy is an essential characteristic of man. "A man who possessed no trace of such instincts would be an unnatural monster." He would be a reversion to ancient type, and would be treated as one mentally deficient.

Thus, the social instincts are of a more permanent and of a more deeply-seated character than the self-regarding, and that is what was meant when I said earlier that, humanity as it is, is ready here and now for the highest Socialism we can conceive.

— *Darwinism and Socialism,*

by LAURENCE SMALL.