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NOTES ON NEWS.

Within two or three days of each other, Lord Salisbury has received two deputations, one asking him to consider the state of the London poor, and one to consider that of the Irish landlords. At first sight this would seem like a practical joke played upon the Most Noble by people with a sense of grim humour. However, that does not seem to have been the case, and both deputations put forward their cases with great gravity—even that sent by the Irish landlords.

The contrast between the reception of the two was, however, remarkable. The parliamentary sovereign of Britain let the first deputation see, to its mind, the condition of the poor had nothing to do with him, whereas there was an air of cordial and affectionate sympathy in his address to the delegates of the landlords which must have warmed their hearts and made them think it the next best thing to a Bill passed by both houses to make the whole public responsible to them for the full to their falling off in rents. In fact, his enthusiasm for the useless class quite carried him away, and made him optimistic as to the future of rents. His object was to let them understand he was as anxious to this country to a degree as to the possibility of the "Society" which he represented finding work for those willing to work, whom competition has thrust out of the labour market.

It must be said that he was right in his pessimism, and wrong in his optimism. It would be preposterous for the head of a bourgeois government to pretend to be able even to consider any scheme for benefitting the classes on whose class—the class whose servants are—lives; and scarcely less preposterous for any set of persons to ask him to consider it; unless, indeed, they were Socialists wanting to show him up for what he is. Yet on the other hand he cannot do much for his dear landlords, seeking rent where there is no rent. Even they in the long-run must come on the Socialists for "compensation"; only the "compensation" will not mean giving them back again the ownership of the natural resources of the country which has been so ruinous to us all, and which is beginning to slip through their fingers, but assuring to them a position in which they will be able to exercise their capacities and earn themselves a non-precarious livelihood.

Meantime it is instructive to note the irresistible instinct which forces Lord Salisbury to exhibit himself in his real position, the head of a committee governing the country for the warfare of the propertied classes. To Lord Salisbury, as to all who are not either consciously or unconsciously Socialists, it is only the members of these latter classes who are men and women with feelings to be considered and real lives to live: all others are only parts of the great machines, to be thought of only as a general thinks about his army: food for profit instead of food for power: beings without property, of whom no account need be taken but as occasion calls on you to manipulate their votes.

The debate in the German Reichstag on the new anti-Socialist Bill, produced a remarkable exposure, from our friends Singer and Bebel, of the secret police system of Bismarck. It is good that not only the German public but the public of England also should know what the cost of suppression is and must be; and a part of it is, and necessarily be the keeping up a system of espionage and provocation to deeds of violence which is absolutely sickening to think of, is a disgrace to human nature—even absolutist human nature.

One thing is clear, that in spite of Herr Putsckammer's rage and indignant denials, the statements of the Socialist deputies are believed by one man, as a common mind, as trash. But even your own papers seem to have a taste for dirt, and if they go on as they have begun they will doubtless before long rival the "Great Chancellor" in his disgrace.

He has been speaking once more to listening Europe, and people can make pretty much what they please of his speech as the hopes of peace and war; but whatever he wanted various sets of people to think he meant by it, one thing is certain and may console those who are afraid of a coming war, and that is that war is the last thing he wants, and that he will go any lengths to avoid it. The German army is too useful an instrument for the repression of the German people to be wasted in foreign wars if they can be avoided.

I can imagine some of our friends grinning rather bitterly at the title of an article in the current number of the Nineteenth Century, "How to live on £700 a year," and thinking that they would like to try the experiment. I should be explained that the title ought to run, "How to live in the upper ranks of the shabbily-genteel on £700 a year." This is a different problem, and a sufficiently tough one to those who are compelled to live in this group of ours. The receipt for it is much as follows: give away nothing; let your hospitality be merely conventional; avoid the great expenditure of the sake of gentility; never buy a book; look very sharp after your servants; in short, repress every instinct towards kindness and generosity, and you may cut out a good size in the ranks of gentility, and be in fact a fine specimen of the genus "snob."

W. M.

Mr. J. R. Cox, M.P., was furnished on Thursday, February 2nd, by the editor of London Daily News with a new suit of jail clothes, and he offered no objection to attiring himself in them. Mr. Cox had expressed disapproval of the resistance offered by Mr. O'Brien and others to the jail authorities, and so it was expected that he would not indulge in "the heroic resistance that has, one is compelled to say, just a taste of the snob about it. He was engaged in chopping wood with the ordinary prisoners in the jail-yard the same day, and in all ways conforming to the treatment accorded the "ordinary criminals" made by law.

Very cheering also was the blunt, bold way in which the sailor Mayor of Waterford spoke out before Lord Ripon and Mr. Morley at Dublin. "Rebels we are born," said he, "rebels we remain, and if we must, against the internal despotism of Dublin Castle!" Here, at least, is one who can say what he means without hiding it in the frappery of affected reverence for the tender ears of Mrs. Grundy.

Was the verdict of the Edinburgh jury in the trial of crofters last week different from the one before rendered by reason of less than the most political of all juries and the most political of all parties? or was it the natural "pawkiness" of Scotchmen, intensified by being tradesmen, that made this jury see so clearly that sheep were property while deer were not? Or the craven legality of the bourgeois mind that blindly followed the mere law?

They may also have been influenced by the natural class-feeling that would regard sheep as worthy of protection as matter for trading and appertaining to their own class, while deer are objects of "sport" and appendages of aristocratic privilege.

Of course, they forgot that it was for the sake of sheep that the Highlands have been cleared and so much land laid waste. But then one hardly expects a bourgeois jury to give weight to such a consideration.

How proud the law-abiding Englishman must be this week! After careful and long deliberation, the whole council of the Vatican has decided that the Bank of England is the one secure place in the world for the deposit of Peter's pence, and so the gigantic monopoly which controls the whole machinery of exchange in this country is to have another large sum to make interest on.

Ever since the Star began to lurk light upon the hidden places of the London vestry, there has been a mighty squaking in the dark recesses where corruption reigned supreme. A great deal of good is done by such exposures—for the time—but after a while, even if the glare of publicity is not allowed to die out, new ways of evading dis-
THE NEW ETHIC.

(Continued from p. 16)

Let us now take the theologico-metaphysical hypothesis that the telos, end, or purpose of the self, the individual, or the personality, is to be found in the personal world of the soul. Divinity and the religious ascription of personal worth to the soul are a mystical connection. It is recognized here that the form of the personality is inadequate to its content. Morality, duty, religion, are the expression of this inadequacy of form to content. But the theologian by the systematic metaphysician seeks to attain the adequacy per saltum. The saltum proves a saltum mortale, since it removes it altogether from the sphere of the real world. He creates an ideal world in which that element within him which proclaims himself inadequate to himself, and with his entire personality, shall reach its completion and perfection. But goeth the theory of the metaphysician and that of the theologian, white feathers in the eye and the theologian is really maintained. It is felt that there is a permanent contradiction involved in the individual when viewed abstractly, or as a thing existing by itself. The personal soul, the soul itself, is the body. By the attempted suppression of one of its terms, Speculatively, the natural personality is absorbed as its end and object in a supernatural being. Practically, the natural personality is retained as its effect. The contradiction is not only not resolved, but the term which was thought to be suppressed is not suppressed, but stands more firmly than ever. The personality is on those grounds, so the "air invulnerable, a soliloquy, a ridiculous mockery." The attention of the individual is now more finely than ever riveted on self. The attempt of Mysticism to transcend Individualism at a stroke has recoiled upon itself and his God, through form and professedly distinct, are really one and the same. This is so as regards the actual world is obvious, since it is admitted by the theologian that all the "loves" of which he speaks, is, and is only an idol of the spiritual world revealed to his own soul. The renunciation of the theologian or mystic is therefore a double-sided egotism. His personality continued, under higher conditions, and on a higher plane. The hypothesis of the Individualism is an Individualism screwed up, so to speak, a degree higher than that of the ordinary worldly theory. To the worldly selfishness of the one it opposes an other-worldly selfishness. From the point of view of the natural or real world, the divine nature in which the perfect natural individual fancied he was realizing his higher perfection has shown itself but as the reflex of his own nature with its natural tendenies, in some cases, yet not in others exaggerated.

We have as yet dealt with the two current fundamental ethical theories, so to speak, statically. It now remains to show their origin, meaning, and tendencies. The human evolutionary hypothesis is the principal view of the moral relation obtaining is, as we said before, conditioned by the social forms of which it is the outcome. The empirical Utilitarian and the social Darwinian hypothesis is the speculative formulation of the principle obtaining under the competitive capitalististic system, which reached its earliest development in the Anglo-Saxon race, but the basis of which (viz., property), as a condition of the soul, is as old as the world. The theory and practice of the individualism is an Individualism screwed up, so to speak, a degree higher than that of the ordinary worldly theory. To the worldly selfishness of the one it opposes an other-worldly selfishness. From the point of view of the natural or real world, the divine nature in which the perfect natural individual fancied he was realizing his higher perfection has shown itself but as the reflex of his own nature with its natural tendencies, in some cases, yet not in others exaggerated.

The theologico-metaphysical theory, though not so obviously the outcome of social conditions having this same basis, is none the less really so. But to understand the fact that we must consider the original nature, object, and meaning of the ethical consciousness; its meaning, that is, in those earliest forms of society wherein the modifications were so different to what they are in the world today. We have first of all to remember, then, that morality affirmed itself in the ancient world or society as the solidarity of the individual with his kin, his ges, his tribe, his "people." Illustrative of this point is the "law of the land." The moral relation of the individual to the group was thus wholly dictated by the group. This stands in sharp contrast to the individual's present day. There was then no opposing interest between individual and community, the interest of the individual was absolutely identified with that of the race. But it was not as yet a religious or a spiritual phenomenon of the society to which he belonged; his personal telos was identified with that of the social whole into which he entered. But at the same time that he had no interests independent of his own, and that his ends were not a matter of choice, his being, as he is, was inalienable. Sociology and therefore ethics existed on the basis of kinship, and of kinship alone. Within the charmed circle was a bond, without it all was vain. The primitive society of kinship stood apart from which the constituent units, the individuals composing it, had no significance. The individual, the personality, therefore, unconsciously recognized his telos in the society to which he belonged; his personal telos was identified with that of the social whole into which he entered.

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