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EDITORIAL

UNITY OF THE HUMAN MIND.

By DANIEL DE LEON

AMONG the performances of the Camorra that the trial of the Camorristas in Italy is unearthing and giving wide publicity to is this:

Some time ago a Camorrist went to a chemist's shop and ordered 300 pills which he paid for in advance and promised to call for later. He then went to a jeweller close by and selected a gold watch worth 250 francs, or \$50. He gave the jeweller a 1,000 franc (\$200) note to change, but the jeweller had not enough money to change it.

"Never mind." said the intending buyer. "Come round with me to the chemist near by, who is a friend of mine, and he will pay you."

The two went to the chemist and the Camorrist said to him: "Will you please give this man 250 and I will call later for the remaining fifty."

The chemist consented and the Camorrist took the watch and went away, leaving behind the jeweller, who was astonished to get 250 pills instead of francs.

There was a time when the stories told about the "cleverness" of English pickpockets were a source of pride to the Briton. The peculiar "cleverness" of the American pickpocket subsequently caused the Britons to admit that they had their peers on this side of the waters. Side by side with the "cleverness" of the British and the American sharpers, the "Attic wit" of their French congeners held its own in undisputed pre-eminence. And now comes the trial of the Camorristas, and, with its revelations, is certain to shake the confidence in the supremacy of British-American-French sharpers' brilliancy, and give an impetus to the Italian claim that the Italian can be just as brilliant as the best, if not more so.

At the risk of hurting the jingoic susceptibilities of British, American, French, Italian and all other jingoes of all other colors of national servitude which class rule keeps the workers divided into, the Socialist will give the palm of brilliancy in

knavery to none; he will deny the palm of such brilliancy to all; he will reserve the palm, well earned, for that international social system which—whether the country be republican or monarchic, Protestant or Roman Catholic, or mixed—hot-houses brilliancy in the channels of knavery, seeing that it dams up all other channels for a living of the masses.

In the language of the talented American ethnologist Lewis H. Morgan: “The human mind, specifically the same in all individuals in all tribes and nations of mankind, and limited in the range of its powers, works and must work, in the same uniform channels, and within narrow limits of variation. Its results in disconnected regions of space, and in widely separated ages of time, articulate in a logically connected chain of common experiences.”¹

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¹ [Ancient Society.]