

of science have pointed out this road, and simple it is to follow. It leads to a voluntary Brotherhood of Man, to a realisation that each is his "brother's keeper."

Evolution shows that in large groups of federated families with common aims, the generous impulses lead to success; and that, whereas the sympathetic unit working alone is the weakest creature in creation and is crucified, a combination of such units is the very material for a successful group. In such a group, there is necessarily the financial independence of woman, and necessarily also no unwilling maternity. Race improvement re-commences and purity is perfected. Greater economy, greater privacy, richer social life, will entice even the egoist to enter such groups; and when there, his altruistic qualities alone will give him satisfaction.

When families thus federate, the water supply and the gas works, the tram and the telephone, will be municipalised; the railways, the post and the telegraph will be nationalised; trusts, syndicates and combines will obviously be administered by the state for the public weal; and land will become the inalienable birthright of the entire people; the whole of these reforms brought about not by spoliation, nor by aggressive legislation, but voluntarily by an awakened conscience.

It is not the poor alone desire the change. The "divine discontent" is surging everywhere. Misery and suicide are common amongst millionaires; and even the rich are struck with the contrast between the beautiful order of a factory and the chaos of the distribution of its products—the wondrous methods by which the golden grain is harvested, and the anarchy with which it is used.

Everyone sees that while men hate to be driven like cattle, they love to follow a noble lead; they revolt against espionage, but are

ennobled by trust and rise to its demands. The true incentive to action is not the cat-o'-nine-tails, but the appreciation of one's fellows. See how under the incentive of his comrades' applause on the football field, an indolent, greedy, selfish lout, will live sparsely, spend his leisure in exercise, and even study, that he may excel in the game. And when good work is the sole road to honour, the incentive of appreciation will produce good work, but when useful work is a social stigma, when to loll in a superb carriage, decorated with silver-laced menials, entitles one to the highest honour, how shall useful achievement be appreciated? We flaunt in the face of the workers the white banners of inutility—the starched collars and cuffs, the immaculate shirt-fronts—and talk of the "dignity of labour." Such cant is sickening. The work of the artisan is not at present a mark of honour. Would it not be considered a disgrace for a society woman to be seen cleaning her own doorstep? Society would sooner condone a crime.

But when there is no private ownership, and work is the only road to honour, it will not be so. Joy will then be the inheritance of all men. "The meek shall inherit the earth,"—that is, the patient, unassuming worker shall have the reward of his toil. Men, whilst "gaining the whole world," shall "save their own souls." For every noble instinct, every generous feeling, every emotion of love and sympathy constitute the soul of man, and are evolutionary forces for persistence in a life of unity. Man's love of the beautiful, of painting and poetry, of music and of sculpture, of Art in all its forms, will have full play. The book of the infinite wonders of Nature will be his reading, he will achieve in the domain of Knowledge, and never sigh for other worlds to conquer, for the World of Nature has no bounds.

