

a mechanism of murder which no one seems to know how to stop. It is useless to attempt to remedy by charity this unequal distribution—that is one of the gravest evils of our time. The mendicant spirit is destructive of all that is noble and elevating in man.

With peace the possibility of universal plenty is ours. Human productiveness is so wonderful that in some directions it has increased in the century a hundred-thousand-fold, in many directions a thousand-fold, and on an average, with man's present knowledge, his productiveness might be at least ten-fold. Hence there should be ten-fold the comfort or ten-fold the leisure for all, if there were no flaw in the mode of distribution. And here is the problem that faces us in the opening of the century. How shall this most disastrous inequality of distribution be equalised?

Labour ranges itself against Capital, class against class, everywhere the spirit of war is abroad. Some think Single-tax the remedy, some Progressive Taxation, some Municipal Ownership, some Collectivism generally. On all sides, men ponder and study, and slowly the mode of cure is being agreed upon. The cry of the Universal Brotherhood pictured by Christ under the simile of the Kingdom of Heaven, rings out in clarion, but consonant, tones as the answer to this riddle of the Sphinx.

Most hopeful of all, there are signs that, notwithstanding the present clashing of interests on every side, the spirit of antagonism is ceasing to sway men's minds. The conflict between Religion and Science is over. The two travelled in opposite directions, the distance between them grew greater and greater, but they, as it were, travelled on a sphere. Now they have encircled it and met. Darwinism is seen to include not merely the struggle for one's own existence, but also the struggle for the existence of others. Thus it is seen that Darwinism leads direct to Christ. It answers the question, "Who are my mother and my brethren?" as unmistakably as does Christ. The narrow class and family exclusiveness can no more stand before Darwinism than before Christianity.

Nor is tolerance the accepted condition of religious belief alone; but in other directions the spirit of blame is dying. We realise each to be the product of his heredity and environment. The hatred of the successful capitalist is softening. He, like the squalid outcast, is the product of this age of competitive greed. He has drawn a prize, the other a blank. Dare we blame the prize-drawer? Would we not rejoice if his fortune were ours? It is difficult to keep dry in a sinking ship, difficult to keep clean in a tarpot. And so when Mammon is God, it is heresy generally punishable with death to him who will not join in the worship.

Terrible indeed is the result of the atavistic step from the Communistic life, in which man evolved, to the present system of isolated families, in which the predatory qualities alone are profitable. It has been stated that mankind may be divided into three classes—the pessimist, the communist and the fool.

Nothing, to the pessimist, could look more hopeless than the mass of evils in the world. And indeed the evils are appalling, even when, by the light of science, their true function is seen—when, that is to say, we perceive that the evils resulting from brutal selfishness are agents in the development of a "divine discontent," and are so burning their lessons into the memory of Man that never again, during the millions of years that the human race may last, is it at all likely that the error will be repeated.

But viewed from any standpoint, the evils are indeed portentous. Look at the militarism of Europe, now rapidly infecting America. Think of its waste—costing something like the sum necessary to keep a hundred million people. Think of the celibate barrack-life, the brutal characteristics it engenders, the dire immorality growing out of it. Think of the other evils produced by this militarism, which, now and then, leak out and horrify mankind, as in the case of the Milan murders, the Armenian atrocities, the Finland wrongs, the Dreyfus scandal. Consider also the effect of sweating in its various forms. Think of woman's lot generally, the dire mercenary marriages, the social evil with its countless