

Commenting on the preceding tables the LIBERATOR says: "The above percentages show that in the areas operating under the rating on the unimproved values, the proportion of improvements is larger than in the sections rating on the improvements."

It should be remembered, however, that part of the relative difference in respect of the proportion of improvements to unimproved value may be due to the effect of the rating of land values diminishing the selling (or the assessable value) in the districts where it operates. Allowing for this, it still seems clear that the rating of land values and exemption of improvements has stimulated improvement, particularly in boroughs and town districts where the rates are naturally heavier.

PROPERTY IN MEXICO

The writer, Mr. J. P. Chamberlain, writing in the September number of the POLITICAL SCIENCE QUARTERLY, points out that the chief object of the Mexican revolution was a reform in the land system of the country, and in particular of the growing tendency for the land and natural resources generally "to fall into the hands of a few favoured individuals, in many cases absentee foreigners." Article 27 of the new Constitution is particularly directed to the solution of two difficulties: (1) the ownership of lands and concessions by foreigners, chiefly American and British, either directly or as stockholders in Mexican corporations, or foreign corporations authorised to hold property in Mexico; and (2) the great properties held by the Roman Catholic Church, despite the prohibition of the 1857 Constitution.

Article 27 of the new Constitution begins by stating that the property of all lands and waters within the national territory belongs originally to the nation (not the State, as held in the U.S.), which "has and holds" the right to transfer dominion to individuals. But property in certain minerals—*e.g.*, coal, petroleum and natural gas—and in water, cannot be transferred to individuals, while the Federal Congress, as representative of the nation, may limit extensively the use of real property. As regards coal, petroleum, gas, &c., confiscation seems to be intended. At the same time Article 14 forbids retroactive legislation and Article 27 expropriation "except for public utility and on payment." All concessions granted since 1876 which have resulted in monopolisation are to be subject to revision.

Ownership already vested in foreigners is not disturbed by Article 27, but no future rights of ownership in land or waters, and no concessions for the exploitation of mines, waters, and mineral combustibles, can be acquired by foreigners. The nation, through Congress, grants a foreigner such a right in return for an undertaking on his part to consider himself as a Mexican as regards such property, and not to invoke the protection of his own Government in respect thereto. If such intervention is asked, the right to the property is forfeit. Religious associations may not hold or administer real estate. In general the Constitution looks with disfavour on landholding by any corporations.

"Land for the Peons" was the great war-cry of the Revolution; and "the formation of a landholding class of small farmers interested in the stability of the national institution has been freely proclaimed as the only safeguard for the Republic." The peon, like the Russian moujik, is a community dweller, and the provisions in the Constitution for assisting him are sharply though helpfully criticised by Mr. Chamberlain, who recommends the Californian model.—*Reprinted from "Common Sense," December 1st.*

THROUGH THE RUSSIAN PROVINCES THE PEASANTS, PEACE AND LAND

[With glad acknowledgments to the MANCHESTER GUARDIAN and with warm appreciation, we reprint the following extracts from the illuminating articles by Mr. M. Philips Price appearing in that journal on 27th and 29th November and 4th and 8th December. We wish space had allowed us to republish the whole story some part of which, especially that appearing in other issues of the MANCHESTER GUARDIAN, we have had to omit. We contrast its sympathetic outlook and its intimate knowledge of the origins and springs of the Revolution with the vilification of all the revolutionary sections without discrimination (the partly veiled but more frequently open support of monarchy and the landed interest) which has been the daily contribution of our imperialist and Whig Press for the past nine months. Mr. Price explodes the false assumption that the Revolution was instigated in any degree by a demand for the more vigorous prosecution of the War. It was and is a peasant revolt in the face of oppression and land hunger, and an uprising of the people against unlimited tyranny which had exacted the most frightful sacrifices, recently estimated at 15,000,000 casualties and 5,000,000 dead. The massacre of 500,000 nomads—not at the Front but in the interior—their punishment for a "rebellion" which had opposed one of the greatest land-grabs of modern times, tells its own tale. Apart from that, the chief interest and instruction will be found in the expression of the idea "LAND AND LIBERTY," the Tolstoyan doctrine which in theory and practice now holds the Russian peoples together in spirit and determination. Mr. Price writes before the Maximalists had "usurped" power, a usurpation which has merely exercised a privilege belonging to anybody and everybody in the chaos of revolution, but he predicts and explains what was inevitable. We have only edited the articles by supplying the cross-headings.—A. W. M.]

Writing from Orenburg on 1st October, Mr. Price says:—

When last week I reached this place, the former capital of the Central Asian Cossacks, the Korniloff rebellion had just been put down. Everywhere I found an atmosphere of suspicion which I did not notice six months ago among the local revolutionaries towards the Cossacks. After leaving Samara it was clear that I had passed out of the area where the revolutionary masses were united in the workers, peasants, and soldiers. I had reached in this gateway into Asia a region where the Revolution was complicated by other factors, cutting across it and apparently hindering its development.

Cossack Land Holdings

On the day after my arrival I interviewed the Ataman of the Orenburg Cossacks, and the first question I asked him was: What was the attitude of his Cossacks towards the programme of the Russian revolutionary democracy? "We Cossacks," he replied, "are above all things democratic, for we were free when the Russian peasant was a serf. Our ancestors fled out here to escape the Tsar's tyranny, and the Tsar rewarded us with land in return for our services against the Tartars. Our whole institutions are democratic. I, for instance, am elected by the Cossacks of my 'krug' (the Cossack term for a military area) on an adult suffrage and secret ballot. None of us may own land. Each stanitza (Cossack term for a village) has an

area of land allotted to it by the 'krug' and this is divided equally among the families of the stanitza. Every 25 years the land is redistributed, as is the custom also among the communes of the Russian peasant. Co-operation has made great strides among us. In the last ten years 106 societies have started in the Orenburg district alone."

Peasant Migration

"Then why," I asked, "is there a feeling that you are not in sympathy with the land programme of the Revolution, seeing that in practice you carry out its ideas?" The Ataman smiled. "Our lands were bought by the blood of our ancestors; they have been Cossack for centuries. By occupying them we saved Russia from invasion from the East. But Russian peasants are continually wanting to migrate into our territories, and now the Socialist revolutionary party tells them that they are equal with us and have a right to the same amount of land as ourselves. We have nothing against those peasants who have lived among us for decades. In the stanitzas we even admit them on equal terms, but we must have the right to keep fresh immigrants from invading our ancestral territories. What our fathers won we shall not give up."

The Average Land Allotment

"What is the average land allotment received by a Cossack from his 'krug'?" I asked. "The Orenburg Cossacks," he replied, "get about 20 dessiatines* each, the Don and Kuban Cossacks less, the Siberian and Semiretch Cossacks about 20 dessiatines, and the Transbaikals 35." I then remembered that in the adjoining Samara province the average land allotment of the peasant before the Revolution was three dessiatines, and even now, after dividing the landlords' land, it will still not be more than seven. I could see, therefore, why peasants from European Russia have been migrating into these regions on the confines of Asia (400,000 have come to the Orenburg province since 1897) and why the Ataman insisted so strongly on the rights of his Cossacks.

Buying Cossack Support for Tsardom

Numbering only seven millions, the Cossacks have in these strips still great reserves of land, and their average allotment per man is much higher than that of the Russian peasant. The Tsar's Government used this privileged position to secure the support of the Cossacks against the Russian people. But their free nature revolted against this moral servitude, and they became at last ardent revolutionaries and republicans. Now, however, when the Revolution sets itself to solve the land question and aims to establish the principle of equal rights for all Russian subjects to the land the traditions of a privileged caste begin to appear again, and as the first occupiers of large Asiatic territories the Cossacks now claim rights of local autonomy to protect their land interests. Thus the revolutionary idea of equality for all and privilege for none meets the Cossack idea of family traditions and territorial rights of ancestors.

Growth of a Cossack Landless Class

On the other hand, it must not be thought that the Cossacks are everywhere a united mass. There is evidence of the beginnings of a split in their ranks which may some

day become a decisive factor in favour of the Revolution. Thousands of Cossacks from the Don and Kuban, where the land allotments are not large and the population ever increasing, have gone to work in mine and factory or as labourers on farms. The Cossacks of Western Siberia also have come under the influence of the great agricultural and mining development of these regions, and are being gradually drawn closer to the Russian peasant and workman. Thus in many parts of the Cossack territories, where modern industries are beginning to spread, a Cossack bourgeois and proletariat class is gradually being formed. Meanwhile the revolutionary democracy has a territorial problem no less difficult to solve than the Ukraine and Finland. The fundamental cause of unrest among the Cossacks is the land, and the Cossack land question is an inheritance of the race migrations between Europe and Asia in the early days of Russian history.

Siberian Land for the Siberians

The colonists of the black-earth lands of Tomsk and Tobolsk and the foothills of the Altai have an enormous reserve of land fit for colonisation still at their doors. Up to now this land has been at the disposal of Petrograd. But the revolutionary organisations which have sprung up all over Siberia in the last six months have now assembled at Tomsk and are engaged in drawing up a scheme of land autonomy in relation to the unoccupied lands of North Asiatic Russia. I understand that the Siberian Council of Peasants' Deputies, together with the Siberian co-operators' alliance, are the most influential of all the revolutionary organisations. The Council of Workers' Deputies is strong in some of the towns, and in Krasnoyarsk is controlled by the Maximalists, but the predominant element everywhere is the peasant and the co-operator, not the urban worker. Therefore watchwords about the "dictatorship of the proletariat" are less popular than watchwords like "Siberian land for the Siberians." The embryo Siberian Parliament, now sitting at Tomsk, has drawn up a scheme for future land colonisation. The reserve lands are to be placed under the control of a Siberian Land Commission, which is to decide how many immigrants from European Russia shall be allowed to come in after the war, and how much is to be reserved for the future needs of the native population. The Siberians have in the past suffered so much from Petrograd officials and the Tsar's Ministers, who have given away their lands to favourites, that they intend in the future to be masters of their own house. I have reason to think also that the West Siberian Cossacks are disposed to enter into the Siberian autonomy scheme.

The Massacre of the Nomad Kirghiz

Beyond the Siberian black-earth zone come the steppes of Turgai, Akmolinsk, and Semiretch, where live the Nomad Kirghiz and many hundred thousands of recently arrived Russian peasants. The late Tsar's Government adopted the policy of settling this dry steppe region, especially that near the Chinese frontier, with colonists from the Ukraine. Apart from the strategic "interests" here involved, landlords and Ministers obtained profitable areas of land where they could settle their more unruly peasants and get good rents. But this involved ousting the Nomad Kirghiz from some of their best grazing lands. This, in fact, was done, and the 2,000,000 Kirghiz of these regions were by 1916 reduced to something like half of the territories they possessed ten years ago. When on the

* A dessiatine is equivalent to 2.7 acres.

top of this the Tsar's Government demanded military service in the rear from the Moslems of Asia the camel's back broke. The nomad population of Central Asia rose in rebellion in the summer of 1916 and civil war resulted. About 500,000 Kirghiz were massacred, and something like a million fled into the confines of China at the beginning of this year. While Western Europe has heard about Armenian massacres, the massacre of Central Asian Moslems by the Tsar's agents has been studiously hidden.

A Russo-Tartar Land Parliament

In the Turgai steppe, to the east of this town (Orenburg) the Revolution has already succeeded in making peace between the Russian colonists and the Kirghiz. The expropriation of the latter has never been carried on to such a degree here as in the regions adjoining the Chinese frontier. When the Revolution came, therefore, the two races living side by side on the steppes elected their revolutionary committees and began to work together. I was present last week at a meeting of the Land Committee of the Turgai province. I found that about three-quarters of the Committee were Kirghiz and the rest Russian peasants. Both races sat side by side on terms of equality, spoke each other's language, and had so far forgotten old land quarrels that they were actually engaged in working out a common land programme which will protect their joint interests against future colonists from European Russia. Thus there was actually being formed here a joint Russo-Tartar Parliament demanding autonomy in land matters for the north part of the Central Asian steppes. I understand that when the Siberian autonomy scheme is further developed the Turgai territories will probably join in.

A Cossack Assembly

Last week I had the opportunity of being present at the gathering of the Orenburg Cossacks—the first that has been held for 150 years. On the day of assembly in the square outside the staff headquarters a squadron of horsemen were drawn up. Their long lances glittered in a steel line over their heads, their round forage caps were pressed down on one side, and a long lock of hair protruded in the style always adopted by the Orenburg Cossacks. The deputies from the stanitzas (Cossack villages) began to arrive. Officers with blue-striped trousers and orderlies in attendance on them rode up on shaggy Asiatic ponies. Heels clicked and salutes were exchanged, a thing rarely seen in the Russian Regular Army to-day. Inside I saw a stately gathering, but the whole atmosphere was a striking contrast to the revolutionary meetings of these days. There was no comradeship, no warm enthusiasm of those working and suffering in a common cause.

In theory the assembly had been elected democratically on the basis of universal suffrage and secret ballot. Every 5,000 Cossacks in the stanitzas of the Orenburg "krug" had elected one delegate. Each Cossack from the ranks had equal rights with his officer. But the interesting question was whether the spirit of equality in the assembly hall was or was not in reality influenced by the spirit of subordination from the parade ground.

Cossack Headmen and Revolution

The initiative for the first two days of the assembly came entirely from the Generals, Colonels, and officials

sitting on the front benches, and the whole proceedings were in strong opposition to the spirit of the times.

Some interesting speeches were made on the second day by certain officials from the Cossack land organisations. The Cossack lands were sacred, they said. Let not the so-called revolutionary democracy defile these lands with their unclean hands. The Cossacks fought for their lands and will die for them. But let these lands be democratically held. Let there be no private exploitation of land. The Cossacks have suffered in the past from the Tsars, who took away pieces of their lands to give to favourites. The Cossacks can support the Russian revolutionary democracy in general principles of land tenure, but they are against their indiscriminate application without taking into consideration traditions, historical rights, and local peculiarities of the different territories of Russia. These views obtained strong support throughout the whole assembly.

A Cry from the Ranks

The third day was perhaps the most interesting of all, for it was only then that the silent mass at the back of the hall began to become articulate. We heard at last the voice of the labouring Cossacks and of those from the regiments at the Front, which up to now had been drowned by the trumpet calls of the Generals on the front benches. The spokesman for the Cossacks in the South-Western Army was a handsome lad of 25. He came dressed in the simple uniform of a Cossack horseman. Timidly he rose on the tribune and haltingly began to speak. Unlike the Russian revolutionary soldier, he was unused to expressing his thoughts in words. But an impulse seemed to urge him to bring out an idea that lay within him. He struggled with the words, seemed to fail, began again, and pushed through. "Let not the Cossacks separate themselves from their brothers the Russian soldiers," he said, "for we are united in spirit with them. Our soldier comrades are weak, but their hearts are sound. If they do wrong things; if they fail sometimes, remember the slavery they have lived in. Blame the Tsar's Government for that, and not the Revolutionary Councils. Let us help our brother soldiers and not embitter them against us. Let us work with the Councils which are trying to teach them self-respect. Only a union between Cossack and soldiers will save the Russian Army. We Cossacks from the South-Western Army look on the Russian soldier as a brother failing sometimes through his weakness but in spirit one with us, struggling upwards to the light."

A dead silence came over the hall as the speaker finished. The Generals in the front row were too astounded to utter a sound. But before they had time to recover themselves the representative of the Cossack section of the Council of Workers' and Soldiers' Delegates, which contains Cossack workers and labourers from the factories and mines on the Don, rose on the platform and addressed the "krug." "We are all agreed," he said, "that there should be in Russia a strong Government authority. But some people want to establish that authority by creating confidence and hope in the minds of the masses, and there are those who think they can establish it by the blood and iron of the old regime. We Cossack workers warn you officers against that course. If you try to destroy the Councils you will poison the source whence courage and hope flow to the Russian masses. Start on this mad game if you will, but in that case you leave us behind you."

Popular Education

Writing from Yaroslav on 24th October, Mr. Price says:—
The whole country is now divided up into "cultural" areas—Moscow, the northern provinces, the Don basin, the central provinces, the Volga, Siberia, Central Asia, the Caucasus, and the Ukraine. In every provincial town the political societies that centre round the C.W.S.D. have libraries from which books on politics, history, literature, and economics are lent out to the smaller centres in the surrounding rural districts. There is an immense sale for pamphlets, and the demand is such that it cannot be supplied on account of the paper shortage. The recently elected town councils and zemstvos are organising lectures everywhere to educate the people in the duty of citizenship and the meaning of the Constituent Assembly. I could see, moreover, that a new type of intelligentsia is being created. The old intelligentsia, such as the professors at the universities, the students, doctors, and advocates, have now joined the Army of Cadet landlords and bankers. But the new type has sprung more recently from the native mass, and is seen in the young men from the villages who by hard struggle have received a primary education, and then by service in the Army have travelled and seen the world. To them a helping hand has been lent by the school teachers, co-operators, and agronomes. It is this type that is now controlling the provincial democratic bodies and is struggling against terrific odds to spread light where darkness was before.

Legally Elected Local Authorities

I found that the Revolutionary Councils of Workers', Soldiers', and Peasants' Deputies in the provinces, though still influential, are to a large extent now being replaced by other bodies. Among the most important of these are the professional alliances or trade unions. There are some two million workers in Russia who are now organised in these unions. But besides the trade unions there have been set up now in every locality municipalities and rural zemstvos, elected on an adult suffrage. Much of the work formerly done by the councils has now passed into the hands of these legally elected local authorities. But it need not be thought that the opinions expressed by the councils to-day do not reflect the opinions of these new public bodies. On the question of peace and the programme of the Revolution the central executive of the C.W.S.D. in Petrograd expresses the sentiments of thousands of rural zemstvos scattered all over Russia, while on internal economic policy the trade unions are more advanced than the Council. Everything would seem to point to a gradual deepening and broadening of the Revolution throughout the country, and the strengthening of the ideas set forth by the councils among the masses.

The Village Committee

Writing from Samara, Mr. Price says:—
The Province of Samara may be taken as typical of South-eastern Russia and the Lower Volga. Throughout this region the production and export of corn to the northern and western manufacturing areas is the main industry. The ideas of the Revolution have taken deep root here among the peasantry, and great strides have been made in the solution of the land question. Throughout the summer in every village a committee of public safety was formed. At the instigation of peasant soldiers from the neighbouring town the older villagers summoned

rural communes and elected representatives to the revolutionary committees. The voting was open, as was likely to be the case in primitive gatherings. This little executive for the commune or group of communes, known as "volost," became *ipso facto* the revolutionary political party in the district and was called the Council of Peasant Deputies. In course of time these district parties and committees formed into bodies serving larger areas, called "uyesds," and these again into those serving provinces. The provincial executive committees elected a commissioner, who was confirmed by the Provisional Government in Petrograd and became the figure-head of revolution in the provinces.

The New Democracy

The urgent need for dealing with the problems facing the Revolution then forced the peasants and the peasant-soldiers to go further. The land and the food question had to be tackled, and so there grew up automatically in each district a local Land and Produce Committee, the former to control the division and sowing of the land, and the latter the distribution of food and necessaries. Here again the members of the revolutionary committees were elected from the local Council of Peasant Deputies, which thus became the political organisation inspiring their work.

In the last two months, however, the Revolutionary Committees have begun to give place to bodies elected upon a legal system of adult suffrage and secret ballot, drawn up by the Provisional Government. In this way the district zemstvos are now coming into existence. These in turn elect the provincial zemstvos and are replacing the old zemstvos, which, like the Duma, were elected under the Tsar's regime on a gerrymandered franchise, giving all preponderance to the propertied and official classes. These democratic zemstvos are now taking under their control the local militia and the Land and Produce Committees. Again, the local Council of Peasant Deputies is the political party inspiring the new authority.

The Burning Question

I find that everywhere in these Lower Volga provinces the burning question is the land. The policy of the Council of Peasant Deputies is directed solely with a view to solving this question, and within its ranks can be observed various political tendencies which express the opinions among the peasantry of those regions. In it is included 99 per cent. of the politically conscious peasantry, all the soldiers of the garrisons of the neighbouring towns (themselves the sons of peasants), and a few intellectuals. In the absence of urban factory workers it is clear that Marxian ideas are not widespread in the C.P.D. The chief interest of the members is in the expropriation of the landlords and dividing the land. Therefore the Socialist Revolutionary party is predominant in the C.P.D. The policy of the latter differs from that of the Marxist Social Democrats in the question of land division.

Marxian versus Tolstoyan Ideas

The Marxists stand for State nationalisation, the capitalisation of the agricultural industry, and the proletarianisation of the peasantry. The Socialist Revolutionary Party, on the other hand, see the rich possibilities for social experiment in the Russian peasant, just freed from mediaeval serfdom and untainted with Western industrialism. They hope to utilise his native instinct for creating communal institutions, to modernise the latter, and so to lead up

to a system in which the land is socialised by the local communes. The peasant, they say, must not be the wage-slave even of the State, as the Social Democrats want, nor a proprietor, as the Cadets want, but a member of a social unit with a right to work an area of land and to reap the products of his labour upon it. To the social unit should belong the land, but to the peasant the products of the land. In order to meet the modern necessity for working industries on a large scale the Socialist Revolutionaries would make use of the agricultural co-operative movement.

No More Private Property in Land

But if the Socialist Revolutionaries who inspire the S.P.D. in the villages and the Social Democrats who inspire the C.W.S.D. in the towns differ on land distribution and the future of the agricultural industry, they are nevertheless united in their determination once and for all to abolish landlordism and the rights of private property. "The land comes from God, and can belong to no one," is an old Russian saying, and it correctly expresses the spirit of the peasant. The revolutionary democracy therefore in town and country presents a solid front to the Cadets, who talk about the sacredness of property and try to represent the Russian peasant as developing into a type like the British farmer or the French small proprietor. With this great mass of revolutionary opinion solid against private ownership it is certain that whatever else may happen the Russian landlord will become a thing of the past.

Compensation, the Land Banks, and Mortgages

The question, however, remains whether the landlords ought to be compensated for their land. The Socialist Revolutionaries say that they should not be. They point to the fact that the Russian landlords are not, as in Western Europe, also capitalists who are continually applying capital to the land, and whose rent consists of interest on their own improvements as well as exploitation profits from the needs of the people. In the case of the Russian landlord his rent consists solely of the latter, for he has never, except in the case of the sugar companies, improved or developed it. But simple expropriation without compensation may lead to a disastrous financial crisis, because many landlords have mortgaged their lands to banks. The Land Bank, specially formed by the Tsar's Government to bolster up the landlords, has in many cases advanced money on land for much more than the latter was worth. Therefore the ruin of several banks is probable unless some compensation is afforded. It is interesting to note that at the last conference of the Socialist Revolutionary party at Samara a resolution was passed that the banks should be compensated for their losses by an extra super-tax upon large incomes. This view also received support in the All-Russia Conference of the Social Democrats recently held in Petrograd.

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BOOK REVIEW

THE LAND OR REVOLUTION

Mr. Outhwaite has written a book which well reveals the spirit of the time. His subject is the land question or the social problem—call it what you will, for it is one—and his background is the war and the vision of the nations tottering into bankruptcy, civil strife, and ruin. "The old order is doomed, its disruption is rightly seen to be inevitable, the tax-gatherer will be its executioner, an empty treasury provide its grave.

War, Famine, High Taxation, Revolution, such is the historical progression. War we have, famine confronts the world, the end of borrowing is at hand, and taxation without precedent must follow. Only revolution is in doubt. It comes towards our gates with the overthrow of Czardom. In the East the conclusion has been reached, the full course has been run. Will the constitutional systems of the West be sundered by the forces generated by war?"

It is a question fraught with deep interest not only to landlords, financiers and bondholders, but also for the great masses who are now by their blood and labour carrying on the war and whom the powers that be wish to pay for it out of their hard-earned scanty wages in the years to come. For here is the secret of revolution, the conflict between the working mass and the parasitic few, brought to a sudden and desperate issue by famine and the attempt of the privileged to continue extorting rent and dividends out of the famine-stricken.

But let us look a little deeper, Revolution has a deeper root than this. It is due to the obstinacy of the ruling minority, the Bourbonism that will yield none of its privileges, although it be those privileges that have reduced the masses to starvation; and in part it is due to ignorance on the part of the despoiled as to how by peaceful economic means they might satisfy their needs. Let us hope that Mr. Outhwaite's book will enlighten both classes, and so fulfil its author's purpose of forestalling the revolution of gun and bayonet by a peaceable change which will revolutionise the economic position of the toilers.

We must pass, however, from this thought to pay a tribute to the brilliancy and vigour with which Mr. Outhwaite has developed the argument for the taxation of land values. The main objections are clearly dealt with, and the chapters on Socialism and Capital should be particularly useful. Those who, like Mr. J. M. Robertson, think that the large farm is the best means of production and that it is better to be a farm servant than a small-holder will read with especial interest the chapter in which Danish agriculture is dealt with; and others who are interested in "baby weeks" and similar mild excitement would do well to read in the chapter on "clearing the slums" what are the real difficulties which sweep away in thousands those little lives about which we all profess to be anxious. The chapter on "The Status of Woman," declared by one reviewer to be irrelevant, will appeal to all who have the insight to see what are the possibilities of a society freed from the tyranny of want and greed. We almost