

[workhouse] five days.' So I go workshop five days. I see many womens there. One womens she say, 'I bad womens; you not come near me.' I say, 'What you mean? Not we all peoples?' 'Are we not all just people? This is the last word of democracy.

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THE ENGLISH STATESMEN OF THE PRESENT CRISIS.

Until the last half century the word "property" was a very inclusive term. It embraced so many things that men and nations were forever embroiled in quarrels over the acquisition and retention of property. Property rights have been so extended and exaggerated as to occupy nearly our whole field of vision, to the exclusion of rights much more important and wide reaching; and it is perfectly safe to say that the institution of property will never be properly safeguarded until its relation to the rights of man is properly determined.

A right is essentially a moral thing. It relates to the developed moral sense of man. Aside from this, the term "right" has no meaning whatever, and all the much vaunted legal rights have validity only in so far as they have moral sanction.

For many centuries men have by the sheer brute force of their governments made property of land, of men, and of the things men make and bring forth from land. These are the only three kinds of property possible.

Civilized society has outgrown property in men; it is raw, crude, and in a highly civilized state, economically unprofitable. It is possible only in a society the industrial order of which is primitive, or at least confined principally to the primary industries involved in tilling the soil.

We have left, then, but two forms of property to deal with: property in the gifts of nature, and property in the products of human toil. Property in land involves a constant, persistent and flagrant violation of property in the products of land; it involves getting without earning on the one hand, and earning without getting on the other. Because of the constant friction thus engendered we have our problem, which superficial people call the war between capital and labor.

Persons whose mental processes are so involved that they are unable to distinguish between two things so essentially different as property in the earth and the things made from it, are not sufficiently clear headed to formulate a practicable working theory for the reconstruction of society. If there is anything in which society is interested that requires clear heads, it certainly is the solu-

tion of this question. Confused thoughts will not do. Only that thought is valuable which is clear. Clearness of thought involves clearness of expression, which leads to definite action, which represents a net gain.

Society will hesitate to turn over its political affairs to any set of men who lack a definite, coherent, affirmative, progressive program, to say nothing of its industrial affairs. Platitudes will not do; generalities will not do; good intentions will not do—the road to perdition is paved with them all.

The men to whom society in future will entrust its affairs must not only know they are on the way; they must know where they are going. Testimony to this is borne by the fact that the leaders of the great movement in England now under way, have created such a program. For England's present purposes they are the greatest men that have ever floated to the top of English politics, and when historians get proper perspective, they will be so placed. It is a rare and happy combination of great men, great principles, and great opportunities.

The leaders of English Liberalism have been weighed in the balance and are not found wanting. The situation is splendid with promise for the future. Pericles once said that statesmanship consisted in understanding the situation, and in being able to explain it to others—a very excellent definition, which takes in every important leader in the Liberal party in England, and leaves out, with rare exceptions, every important American politician of all political labels.

HENRY H. HARDINGE.

EDITORIAL CORRESPONDENCE

AUSTRALIA.

Corowa, N. S. W., Australia,
December 17, 1909.

The last session of the third Federal Parliament ended last week. The principal measures passed related to finance, defense, a loan for naval purposes, a site for the Federal capital, and a High Commissioner to represent the Commonwealth in London.

The Federal Constitution provides that, for the first ten years after federation, at least three-fourths of the revenue from customs and excise duties must be paid by the Commonwealth to the States (vol. xii, p. 678). In August a conference of the State Premiers and the Prime Minister of the Commonwealth was held, at which the financial relations between the States and the Commonwealth formed the chief subject of discussion, and a proposal that in future the States should receive twenty-five shillings (about six dollars) per head of