

travelling three or thirty miles to and from work daily. If we continue to have towns and cities as places of residence they will be garden towns and cities, with wide streets, plenty of open spaces, and palatial buildings. They will be as different as possible from the present congeries of stone and brick boxes, with slate lids, which passes for a city. And the insides of the houses will be as much improved as the outsides. Instead of the present collections of gimcrack and veneer furniture, of dusty bulrushes and peacocks' feathers stuck in vases on the mantelpiece, china dogs, wax apples in glass cases, with antimacassars on the seats, and plush-covered brackets and framed calendars on the walls, the interiors of the future will be roomy and comfortable, and genuine art, both in furniture and decorations, will be the rule, since there will no longer be any motive to produce shoddy or jerry work, and the people will have the wherewithal to buy genuine products. Our capitalistic system has enormously increased the output of mere commodities ; but much of our production is rubbish, made to sell at a profit rather than to use and enjoy. For the rest, our capitalistic system has produced that joke the millionaire. That is all. The workman is pretty much where he was. The difference even between 15s and 50s of a weekly wage is a bagatelle in comparison with the increase of our wealth-producing power. The workman got a subsistence wage a century ago, and if his wage is doubled, and its purchasing power has also greatly increased since then, it is but a subsistence wage still. Yet the increase in productive power is anything from two to twenty fold or more. In Professor Leone Levi's "Work and Pay" we read that "Seventy years ago, with the old-fashioned handloom, one weaver could produce six yards, narrow width, per day. With the steam-power loom to-day at Accrington a weaver attending to four looms can produce 160 yards every day—that is, the amount of labour is 1-27th now of what it was 70 years ago." This is more or less typical of the improvement in production which has been going on all round ; but what all this has chiefly meant has been the creation of fortunes for the possessors of the machinery. Clearly the moral, then, is let the whole people get possession of the machinery. The conquest of the means of labour, which are the means of life—that is, in brief, the specific method by which the Hope of the Ages, the most important thing in the world, is to be realised.

The community in its organised capacity has simply to carry on the process it has already begun—extending its sphere of control and administration steadily, gradually, without confiscation, without violence done to vested interests, without dislocation of industry, commerce, or social life. The Revolution is even now in progress.

The pharisees were told that the Kingdom of God cometh not with observation ; but the coming of the Co-operative Commonwealth may be observed by many tokens, and to the latter-day inquirer we may indeed say "Lo here and lo there" for the beginnings of it.