

the long run a majority of the people will be more likely to select the wisest men to make the laws, than any haphazard minority, whose qualification can be ascertained by no known standard of measurement.

There is, however, still another aspect to this question. Even if it were possible to select a minority of wise men to whom the franchise can be entrusted, is there any guarantee that they would exercise their wisdom in selecting the best law-makers? It must not be overlooked, that while unjust laws must always be injurious to the majority, they can enrich a minority at the expense of the majority. Universal history proves that wherever the franchise has been entrusted to a minority, it has been misused by them for their own aggrandisement at the expense of the people. The fact is, that every people has to choose between the rule of a possibly ignorant majority, or of a certainly corrupt minority. The greater safety always lies on the side of justice, and in this case clearly on the side of an equal electoral franchise for all.

It cannot, however, be denied that under present conditions, equal manhood suffrage carries with it an almost inevitable danger, which arises from the enormous disparity of fortunes. There are two dangerous classes in the community, paupers and millionaires, and both are equally dangerous to the continuance of freedom. The former because they have nothing to lose from any change, the latter because they have too much to lose from resisting a possible change. Jay Gould, who "bossed" the Erie railway system, when asked his political opinions, replied:—"I am a Democrat in a Democratic state, a Republican in a Republican state, but I am an Erie man always." Similarly he would have been an Erie man if the question had been between the continuance of the American Republic, or its displacement by a military despotism. This danger is all the greater because the worst forms of despotism have always been concealed, and will be concealed, under forms of popular election. Fortunately, however, the Democracy of to-day knows the antidote to this danger. Its forces are being directed against the continuance of the laws which create pauperism at the one end and millionaires at the other end of our social system. Upon the removal of these laws depends the orderly development of Democracy;

the establishment of a social state which shall give full and equal freedom to all its members.

A Hymn for the Dispossessed.

If labour-saving inventions and improvements could be carried to the very abolition of the necessity for labour—what would be the result? Would it not be that landowners could then get all the wealth that the land is capable of producing, and would have no need at all for labourers, who then must either starve or live as pensioners on the bounty of the landowners?

Thus so long as private property in land continues—so long as some men are treated as owners of the earth and others live on it only by their sufferance—human wisdom can devise no means by which the evils of our present condition can be avoided.

Nor yet could the wisdom of God! By the light of that right reason of which St. Thomas speaks we may see that even He, the Almighty, so long as His laws remain what they are, could do nothing to prevent poverty and starvation while property in land continues.

How could He? If He were to send down from the heavens above, or cause to gush up from the subterranean depths, food, clothing, all the things that satisfy man's material desires, to whom would all these things belong?

So far from benefiting man, would not this increase and extension of His bounty prove but a curse, permitting the privileged class more riotously to roll in wealth, and bringing the disinherited class to more widespread starvation or pauperism?—"The Condition of Labour." HENRY GEORGE.

O God within that Heaven
Without a price and free,
Let not this name of Freeman
Bemock our slavery;
The birds among the forests,
The fishes in the sea,
The insects in the sunbeams
Are all that now are free.

Oh save us, Lord of Heaven,
Save from these Lords of Land;
With clouds of lies they blind us,
In chains of law we stand;
We kneel and pray their purchase,
In the market place "demand."

They own earth's air and sunshine,
They own its heavenly rain,
They own the mines within it,
They own its floods of grain,
They own us millions on it;
We own—our shame and pain.

They sell us with their acres,
They buy us with their scrip,
To feed their hounds and fighters
Our bones of flesh they strip,
Brand us with name of Freeman
And then thrust out the lip.

O God, within that Heaven,
Without a price and free,
Let not this name of Freeman
Bemock our slavery;
The birds among the forests,
The fishes in the sea,
The insects in the sunbeams,
Are all that now are free.

Free! free! and free for ever,
No need to ask Thine aid;
It was Thy deadly honour
That has our race betrayed;
If we were wild beasts, creatures
Not in Thine image made,
We'd live or die in freedom,
Untrapped for this slave trade.

Strong arms of men for labour,
True hearts to load with trust,
Deft woman's hands for service,
And lovely limbs for lust,
Paid with a leprous garment,
Paid with a slavered crust—
Sure for the Godlike in us
A greater price were just!

O make earth as Thine Heaven,
Free as Thine Heaven is free,
Or make us hideous devils,
And evil utterly;
Nor leave enslaved Thine image,
To shock hell with the blasphemy.

SYDNEY JEPHCOTT.

Tintaldra, Upper Murray.

To the long quotation prefixed I must add a note explaining that this is made an opportunity for urging everyone to read the book from which the quotation comes. Let those who have not read "The Condition of Labour" get hold of it by first chance and read, and let those who have read it read it again! It puts the whole position in a form which one can neither misunderstand, controvert, nor forget.

If many were of my mind means would soon be found to print in pamphlet form and distribute broadcast at least half a million copies of the glorious third chapter of that work within a very brief time. It would educate and stir men's minds as lesser men's works can never do, whatsoever grasp of truth they may have.—S. J.

The Industrial Revolution.

G. H.

Widely varied as are the opinions one hears when social topics are introduced and discussed, one may yet fairly group one's acquaintances under three heads, according to the opinions they hold. First, those who are satisfied with things as they are, who denounce as "faddists" those who would endeavour to introduce changes; who say that the law of supply and demand is fixed as gravitation, and so on. Second, the pessimists, who are enlightened sufficiently to see in what an unhealthy state, socially, the world is, who see how bad things have been in times past, and who conclude that matters will never improve, despairing of success for any efforts towards improvement. The third class (and the most numerous let us hope) consists of those who recognise how far from perfect is the present condition of things, who examine the history of the past, and find much wrong there also; but who think that, as to the future, they can find—

" . . . in some part of their souls
A drop of comfort."

Judging from the lecture entitled "The Industrial Revolution," which Professor Harrison Moore delivered the other evening, we may assume that he is to be placed in the third group, though it would be difficult at present to decide what position he takes between the two well-marked limits of (1) those who believe that, just to introduce one sovereign remedy, would instantaneously usher in the millennium of

"Delight and liberty, the simple creed of childhood;"

"DON" & PHOENIX DARK TOBACCOES.