

crowds, classes, and parties, what is the outcome? What do we stand for? What practical contribution can we offer to the world's welfare? "Turning to the Canadian delegates, she answered these questions by alluding to the sympathy that the National Council of Canada had created between the women of the different provinces and the way in which it had made them recognize their true relationship to their country and the world. From this Lady Aberdeen went on to say:—"Our International Council must indeed be of necessity the strongest peace society that can exist, for if the homes of the different countries of the world are brought in touch with one another and understand and believe in one another, there can be no more war. In the health movement which our national councils of reports show us is going on in all countries of the world is one that has within itself potentialities far beyond the immediate objects it aims at. What are these medical and scientific congresses, these international conferences on tuberculosis, infant mortality, school hygiene, temperance, and the like doing? Are they not bringing the world's thinkers and workers into line for the preservation of life, for the furtherance of a high and vigorous type of life based on knowledge, principle, and self-control, for international action in the interests of the world's health? This is work which concerns all women in all countries, and in which every society has an interest. . . . But . . . the keynote of our success and influence must always be the fact that we lay stress in being more than doing. In the spirit of our work more than the work itself, in the motive underlying our union, rather than in our actual federation."

Peace and Arbitration, Woman Suffrage (favored by a majority of the delegates in attendance), the "White Slave Traffic," so-called, Public Health, Education, Immigration, cheapened International Postage, were among the principal subjects of discussion taken up on successive days.

The next quinquennial council was appointed to be held at Rome, in 1914, with executive meetings in Sweden in 1911 and in the Netherlands in 1913. Lady Aberdeen was re-elected President.

WOMEN WORKERS: Legal Regulation of Hours and Conditions. See (in this vol.) LABOR PROTECTION: HOURS OF LABOR.

WOOD, General Leonard: Military Governor of Cuba. See (in this vol.) CUBA: A. D. 1901-1902.

WOODWARD, Dr. Robert S.: President of the Carnegie Institution of Washington. See (in this vol.) SCIENCE AND INVENTION: CARNEGIE INSTITUTION.

WORKMEN. See (in this vol.) LABOR ORGANIZATION.

WORKMEN'S COMPENSATION ACT, British. See (in this vol.) LABOR PROTECTION.

WORLD MOVEMENTS: Fichte's Prophecy of a World Commonwealth.—The Progress of a Century toward its Fulfillment.—Fichte says: "It is the vocation of our race to unite itself into one single body, all the parts of which shall be thoroughly known to each other, and all possessed of similar culture, Nature, and even the passions and vices of men

have, from the beginning, tended towards this end, a great part of the way towards it is already passed, and we may surely calculate that this end, which is the condition of all further progress, will in time be attained. . . . Until the existing culture of every age shall have been diffused over the whole inhabited globe, and our race become capable of the most unlimited inter-communication with itself, one nation or one continent must pause on the great common path of progress, and wait for the advance of the others, and each may bring as an offering to the universal commonwealth, for the sake of which alone it exists, its ages of apparent immobility, or retrogression. When that first point shall have been attained, when every useful discovery made at one end of the earth shall be at once made known and communicated to all the rest, then, without further interruption, without halt or regress, with united strength and equal step, humanity shall move onward to a higher culture, of which we can at present form no conception."

"This was an end-of-the-eighteenth-century utterance, and events have followed it as if it were a resistless fiat compelling its own fulfillment, rather than the dictum of a philosopher. The nations have striven fiercely to carry forward the work which the great Seer pointed to as the essential condition of the higher progress. Inspired by varied aims, and carried forward by diverse means, the end has been ever the same. The missionary with his religious mandate, the devil-may-care adventurer seeking excitement, the restless military caste craving advancement, the trader thirsting for gain, all promote the 'Divine plan.'"

"The pride of independent nationality must gradually give way to the pride of being members of the great confederations. The transition from Nationalism to internationalism will be brought about by a threefold pressure, and will be rendered easy by the system we have evolved with our great Colonies. There will be the pressure of the higher organization on the lower, the larger upon the less; there will be racial pressure, as yellow and black begin to feel their power; and there will be commercial pressure. This irresistible pressure will be all the more easily disguised as a benevolent despotism by the practical recognition of the brotherhood of man."

"With regard to commercial pressure. A glance ahead will show that the Western nations, in forcing their trade on yellow and black races, are educating the latter into formidable competitors. Like the Japs they will better the instruction, and, with their more favourable economic conditions, will flood the Western world with commodities at prices it cannot compete with. To avoid being dragged down to their lower level of subsistence the great world powers will be compelled to draw a ring-fence of tariffs round their possessions. In our case the British Empire contains nearly all climates and resources that will enable it to be entirely self-contained and self-supporting. The comparative free trade within the fence will starve isolated countries to come in."

"There is no reason why an Empire such as ours should not be much more truly happy and prosperous than it has yet been, if we organise it scientifically. The loss of our abnormal posi-