

tralian soil," speaks of "Churches and even the Mediæval Church, one and catholic, religious houses and mendicant orders, nonconforming bodies, a presbyterian system, universities, old and new, the village community, which Germanists have revealed to us, the manor in its growth and decay, the township, the new England town, the counties and hundreds, the chartered boroughs, the guild in all its manifold varieties, the Inns of Court, the merchant adventurers, the militant 'Companies' of English condottieri who, returning home, help to make the word 'Company' popular among us, the trading companies, the companies that become colonies, the companies that make war, the friendly societies, the Trade Unions, the clubs, the group that meets at Lloyd's Coffee House, the group that becomes the Stock Exchange, and so on, even to the one-man company, the Standard Oil Trust, and the South Australian statutes for communistic villages." Of such complex and many-coloured stuff is our social life woven, and it must be a very unsophisticated doctrinaire indeed who can obliterate this wonderful exuberance of social form, and shape the terms of political obligation to the non-existent situation of an abstract individual in an abstract State. It may do very well for a cloister; but it does not answer in the actual business of living. The problems of political and social obligation are not to be solved in this airy way. The task of political philosophy is to discover the ways and means,