

themselves in our political economy. It was Mazzini the most spiritually minded of the prophets of the early 19th century who recognized and propounded the theory that political democracy was inseparable from economic democracy, and that the distinctive error of the French revolution was the failure to realize this truth.

It is the verdict of history that a nation cannot be greater than the communities which compose it and also that the nation's problems are in no small degree solved when communities solve their problems. A nation is but the segregation of masses of units according to certain well established predilections, whether they be temperamental, ethnological or geographical. It therefore follows as a corollary that communities being composed of human units that if each unit solves its difficulties and performs its whole duty to itself and to its neighbour according to the precepts enunciated and demonstrated by the Nazarene that there will be no community problems needing readjustment and consequently no world problems demanding solution. There will be nothing which will get so out of date as to require reconstruction.

That the principles of brotherhood have not been applied to the solution of the economic problems which are the inevitable aftermath of the war is evident from the constant ferment in the social and industrial realms, and if we admit the argument of those who believe in social evolution, socialism or the destruction of the power and influence of capital in every form is the next stage of civilization. We ask is it possible that the social and economic democracy of the 20th century which is the result of brains, initiative, sacrifice and the spirit of