COMMUNAL LIFE.

We are oftentimes met with a smile of incredulity and scorn when we speak of the pleasant life we look for in the future, when free federated communities replace the cumbersome machinery of modern Society, and when national, class, and individual rivalries have been ended by the fall of the system which originated and fostered them. Those who in their own families practise Communism unaccommodiously; who find life infinitely more full of enjoyment when passed in close communion with their kindred; who know the advantages of association with sympathetic folk; even these look with dread upon the prospect, distant as it is, of communal life. To them it appears inevitable that it must be bald, uninteresting, monotonously utilitarian, and that it will degenerate into a dead level of existence; they cannot help desiring to maintain some link with the past, and to now maintain even a negative attitude. A picture rises in their minds of "model dwellings" and "Peabody buildings" multiplied a thousand-fold, of jerry-built b档tises towering toward the sky, and covered with shabby and sordid gray, the libraries they imagine under the semblance of some "free" one to which they are admitted on sufferance, and made to feel it; the common rooms are thought of as resembling railway waiting-rooms at a third-class station; and the feeding arrangements equal to those of a back-street cookshop. After evolving such a terrific and appalling prospect from the depths of their inner consciousness, they stand and cry out in horror that it is not to be, that we have not the wisdom to see.

What will be done during the period of transition we cannot foresee; nor are we, of course, able to speak of more than what can be done when Socialism is fairly established, but at that we can make a picture. It is the close of the summer, and the fall is close at hand. The Government has been doing its best, it is true, to prepare the people for the coming of the new, but the poor have not been taught the essentials of the new, and even the work of the reformers has been generally delayed by the disheartened politicians, who are embarrassed by the special needs of the loyal. The police are said to have little to do. There is a pall upon the whole town, a pall of fear, a pall of law, a pall of comfort, a pall of sentiment.

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It is of paramount importance to society that it afford facilities to all its members to exert their full faculties in its service, and, in order thereto, that the mental and physical needs of all be sufficiently supplied. Society should be, and will be when monopoly is ended, a cooperation of individuals for mutual aid and benefit, associated for the purpose of producing and distributing all things necessary to their existence or conducive to their comfort. It may be trusted not to indulge in the enormous waste of labour, potential and actual, that goes on to-day. Where production is for consumption, not profit, goods being made for use and not simply to bear profit or be used as counters in the universal gambling we know as competition, valuable time and energy will not be flung to the winds recklessly as they are in myriad instances to-day. Nor will the production of more than is required for immediate consumption produce the disastrous consequences that now