

common sense, but because they are outward expressions of a fundamental characteristic of human nature. The blossoming of individualities will be achieved through their service of the community and their loyalty to it. Herein lies the reconciliation of the complementary ideals that we label "individualistic" and "socialistic," and herein a chance to show the meaning of the Christian laws of life.

New Town Again, not only by the way of philosophical or religious convictions do we reach our standpoint, but also by the study of history. Books like Kropotkin's *Mutual Aid* have taught us to see how closely the progress of human kind is dependent upon an ever-increasing and ever more complex degree of conscious association of men and women, both in work and in thought. The "struggle for existence," admitted as a cause of evolutionary advance, will issue finally in the survival and dominance, not of those individuals or societies which can fight most fiercely, but of those which have learnt most fully the secret of harmonious, directed co-operation with their fellows. The background of thought out of which grew the extraordinary history of industrial development in England during the last century was, on the whole, of an almost opposite character. Freedom for each individual to apply all his energies to make his own position secure, comfortable, or wealthy was expected to result in general prosperity and happiness. Philosophic theory and individualistic religion fitted into the scheme. The social history of the nineteenth century consists largely of a demonstration of how false thinking and self-centred living worked out into forms of ugliness, disease and poverty. But from another point of view we can read the history of the same times as the record of a gradual self-cure, of the counter-advance of ideals of co-operation and mutual service. The full flood of this incoming tide of thought is now close upon us,