

and administrator. Secondly, there is the more individual creative activity, in the production of some new form of beauty for the glory of God and the joy of our fellows. Some opportunity for this should be within the reach of all, and from every home spring the artist, poet, craftsman or musician. Thirdly, there is the more directly intellectual activity, the exploration of the Universe, of the mind of God, and the report of our discoveries to our fellows. An emphasis on this side gives us the scientist and the philosopher. All these three sides of human activity need to be more closely linked together, so that the producer may have more æsthetic and intellectual interest in his work, the artist shall not become self-centred, nor the philosopher be allowed to lose himself in a world of abstractions.

Our first conclusion from our initial principle is, then, that every man engaged in "New Town Industry" must be able to find in his work a call to service. And further, his daily work must aid and not prevent the all-round development of the man. Industries that provide vocations are making men as well as things. We may here point out, incidentally, that one result of the methods proposed for New Town education will be that citizens will be led more naturally than at present to find their true vocations.

We reach a second conclusion from a consideration of the fact that every producer is a consumer also. A huge amount of the industrial unrest which surges around us is due to an outraging of the sense of elementary justice so strongly fixed in the heart of man. He must protest when he sees armies of sterling workers drawing a miserably inadequate weekly wage, and on the other hand social parasites receiving princely incomes. "Enrichment of life" demands that every one engaged in useful work should be assured the power of obtaining the things necessary for a full and healthy life. This demand we cannot satisfy fully