

or healthy except as these others enter it on the same term as ourselves.

What we must have is a profound reverence for manhood, expressing itself in an indomitable will to fellowship. It is not at all to the point to say that the privileged classes will not see the matter in the same light as we do, or that in the past they have not treated common folk on this plane of reverence and fellowship. That may be true; but it does not alter our obligation to them. Even if they treat us as enemies, we must treat them as friends and brothers. And that will be the real test of the moral quality of the revolution. If it be charged with such a temper as this, it possesses the abiding foundations of a mighty society. It will carry the sign of the Cross, it will be four-square with the plan of the Universe; it will bear the image and the superscription of God.

In first intention the social revolution is a means of economic emancipation. But we shall not allow ourselves to forget that liberty standing alone is never safe or full. With liberty there must go a deep social passion. For the single watchword *Freedom*, we must, as I have already said, substitute the double watchword—*Freedom and Fellowship*; and remember that the will to fellowship must be true to itself through everything—so true to itself that it will count no man an enemy to be defeated, but a brother to be won; and will go forth with an unconquerable patience to create a society in which there shall be no rancour or hate or self-seeking, no bitterness of partisanship or any other divisive thing, but a great and willing co-operation in the