

the man does not succumb in the process, if his devotion to his higher aim, of whatever nature it may be, is so exceptionally great as to carry him through, what has he gained and what has he not lost? He is purified through suffering, says the Christian. But in how many cases he metaphorically leaves his skin behind in the process, in how many cases he has lost an essential part of himself, those know who have had much intercourse with or have studied the lives of the exceptional men who have successfully struggled with adversity, and who have observed the sour-edness, the one-sidedness, the twistedness, so to say, of character thence resulting. No one can fail to admire and to honor the strength of purpose which enables a man to pursue a high aim in the midst of privations; but no one who looks at the matter without prejudice and in the light of broad human interests, can honestly say that the man is better as man for the privations through which he is come, even though he has accomplished his life-work in spite of them. Instances of this may be found in Chatterton, Beethoven, etc. Of course we leave out of account here the fact that under modern economic conditions it is not a case of being contented with a little which is at least there, but of a desperate and exhausting life struggle to obtain sufficient to sustain life at all. We do so, as we are addressing not so much the avowed opponents of Socialism as those who, while professing to sympathize in a manner with its aims, have lingering prejudices in favor of the ascetic or shall I say the "austere republican" theory of life, and who therefore view with disfavor the stress mod-