

which determine to a large extent the life of the coming generations. If we go back to the time of the Greeks we find the social life to be a life of citizenship, every individual interest is sacrificed to the sovereignty of the State and the principle of subjective freedom is not recognized. In Plato's Republic this idea is carried to its extreme limit. The individual finds his true ethical sphere in the State. The Communistic State, in which all private property, education, sciences, arts, and even the domestic life, are placed under the entire control of the State, is according to Plato, the only perfect social organization. But gradually this conception changed, personality became more and more significant, and men began to see that each individual must have a life of his own apart from that of the State, in other words, that the absorption of the individual in the state does not give room for the working out by each man of that full individuality, which is nature's gift to every human being. Christianity, with its strong emphasis on the individual, with its teaching, that each man must work out his own salvation and bear his own burden gave a new stimulus to the trend of thought, and throughout modern history we can trace the growth of the theory of individualism, the emancipation of the individual from the control of the state.

We may say that since the middle of the Eighteenth Century the theory of Socialization has been eminently individualistic, each individual having sole control over his industrial pursuits as long as they did not interfere with the rights of others. But the carrying out of this doctrine of laissez-faire to its extreme limits has given rise to many complications and difficulties, and the inventions of the latter part of the last century which have resulted in an industrial revolution, by collecting the working men in large factories, naturally turned the minds of the working people toward a social system in which the state should replace the capitalist. During the present century there has sprung up in opposition to individualism a theory which stands for altruism, for socialization, for the interests of society, in which the government shall so direct the industries as shall remove as far as is possible by legislation the unjust inequalities in social conditions. The two requisites of labor, land and capital, which under the existing economic system are the property of individuals shall be under the control of the society and managed by it for the public weal. Instead of the present system of competition there shall be productive association with a common capital and an equitable system of distribution. The means and di-