

being that work will not be pain and living a weariness. He must feel the thrill of life within his veins. He must recognize in himself a part of the great living world, an essential part, be it ever so small, of the grand moving creation. Then will he experience the joy of living; then will he be of full value to society. He will become great with a consciousness of power; he will know that he may link himself to the coming race without hampering it by physical incompleteness. He must be a healthy man in all that the term implies, having a pure body, and a purer mind to guide it.

But my normal man must be something more than a splendid animal. He must have not only health but wealth. By that I do not mean that there should be an equal or equitable division of material things. I do not mean that A's property should be divided and part given to B, for I have no belief in the vagaries and inconsistencies of socialistic philosophy. But what I do mean is this, that every man should have sufficient hold on material things to enable him to live in his own station without feeling the cruel pinch of degrading poverty. It is a mastery over things. A man is only half a man who has not money to buy bread. I use wealth as a generic term, not in its commoner meaning. The possessor of one dollar is the possessor of wealth. Property is not robbery; it is a necessity of our civilization. However earnestly one may argue that wealth is often wrongly acquired and basely used, this does not vitiate the fact that in some form perhaps not yet attained, wealth is necessary to welfare, and to be a part of welfare, it must be relegated to the position of servant, and used as a means to higher ends.

The desire for a mastery over things is a perfectly legitimate one, and not necessarily connected with the greed which places gold above life. The latter is a vitiation of a desire ennobling in itself.

Now if my citizen has a sound body and sufficient means to keep him from want, he will have in him the instinct for sociability. The individual has after struggle emerged from the mass. But his emergence has not been that he might stand alone. It has been rather "to mingle with others of his kind under the law of collective individuality without undergoing any loss of individual strength in the new combination." It is hard to sight the final goal so long as some individuals are belated in their exit from unsocial or anti-social conditions. Therefore our effective man must have opportunity for social intercourse. The craving for companionship is rational and should be gratified. The hermit is an abnormality, and at the opposite pole of the sphere of sociability, but equally abnormal is the convivial creature who disports himself in bestial haunts in companionship with his kind. Man is pre-eminently a social being, and it is a legitimate desire that leads him to seek his fellow men. All progress depends upon the social union of men, and if we regard progression as more desirable than retrogres-