

bodily conditions. It is easier to think meanly of the "body" when the "body" is all right than when it is not. And this very fact gives us, as we shall know directly, the key to the Socialist position on the subject. There are, however, not a few persons who in all sincerity hold the view that in the overcoming of the body—in the minimization of all bodily satisfaction—is to be found the portal to the higher life of man, and who act up to their professions. Now it should be observed that to all who earnestly and sincerely accept the current ethical basis, the body still remains an end, although they profess to ignore it. It is an end to them as much as to the epicure and the libertine, although in another way.

Now the difference between this orthodox and the Socialist way of viewing human life is, that the Socialist, while not pretending to ignore the body, yet wishes that it should cease to be the main end of human life. At present that satisfaction of personal bodily wants fills the mental horizon of the immense majority of human beings, the only alternative being with those would-be virtuous individuals whose mental horizon is filled, to a large extent at least, with the idea of the suppression of these same bodily wants. That the first of these conditions is unfavorable to the development of a higher life, be it moral, intellectual, or artistic, few would dispute. That the second is scarcely less so is equally obvious on a little reflection. For in the first place the continued struggle against natural wants, to live on next to nothing, to bear the greatest privations, in itself draws off vast stores of moral energy which is wasted on mere suppression. But if the victory is gained, if