

## QUACK CURE-ALLS FOR THE BODY POLITIC

The best lesson that any people can learn is that there is no patent cure-all which will make the body politic perfect, and that any man who is able glibly to answer every question as to how to deal with the evils of the body politic is at best a foolish visionary and at worst an evil-minded quack. Neither doctrinaire socialism, nor unrestricted individualism, nor any other ism, will bring about the millennium. In the last analysis the welfare of a nation depends on its having throughout a healthy development. A healthy social system must of necessity represent the sum of very many moral, intellectual, and economic forces, and each such force must depend in its turn partly upon the whole system; and all these many forces are needed to develop a high grade of character in the individual men and women who make up the nation. No individual man could be kept healthy by living in accordance with a plan which took cognizance only of one set of muscles or one organ; his health must depend upon his general bodily vigor, that is, upon the general care which affects the many different organs according to their separate needs. Society is, of course, infinitely more complex than the human body. The influences that tell upon it are countless; they are closely interwoven, interdependent, and each is acted upon by many others. It is pathetically absurd, when such are the conditions, to believe that some one simple panacea for all evils can be found. Slowly, with infinite difficulty, with bitter disappointments, with stumblings and haltings, we are working our way upward and onward. In this progress something can be done by continually striving to improve the social system, now here, now there. Something more can be done by the resolute effort for a many-sided higher life. This life must largely come to each individual from within, by his own effort, but toward the attainment of it each of us can help many others. Such a life must represent the struggle for a higher and broader humanity, to be shown not merely in the dealings of each of us within the realm of the State, but even more by the

dealings of each of us in the more intimate realm of the family; for the life of the State rests and must ever rest upon the life of the family and the neighborhood.

THEODORE ROOSEVELT.