

able means for attainment of them. This is the minimum technical preparation necessary for efficiently operating the most delicate, but powerful, democratic machinery yet constructed."

In the world's history, the industrial epoch on which we are now well entered, has raised the most complex questions as to social and political relationships the human race has so far had to face. Unfortunately there are kaisers in industry just as there have proven to be in politics. The inevitable result in both cases has been war—in the one case for social and industrial freedom, and in the other for political freedom. Only enlightenment can create the co-operative, constructive spirit. But the enlightenment must be such as discriminates the large from the small, the principle from the detail, wisdom from mere knowledge. When, at last, we acquire wisdom as well as knowledge, we shall see that our industries exist for the benefit of all the people and not of the capitalist mainly; we shall see that the individual welfare can best be taken care of by caring for all; we shall see that capitalist and workmen are as inter-related as the parts of the human body; that neither is servant of the other, but that each is both servant and master; that we cannot injure the one without injuring the other; that we have here one of the highest problems the human mind has set itself to solve; that the best combined wisdom of all will be required to work out the best progressive solution of this greatest of industrial problems; that no solution of a problem of this nature will be final except in principle; that this is only one of those adjustments of human relations which must be continuous with the evolution of human society. When men have arrived at this broader view, they will become reasonable. We are safe in saying that centuries may be required in working out the solution to the industrial problem, since this is merely a problem in social evolution. Social evolution is the continuous adjustment of social relations to meet changing conditions. As long as these change, we must have the problem with us. It is easy to adjust the parts of a machine. But when each part is itself infinitely complex—is in fact a human being, whose adjustment in industrial relations must be self-adjustment—it is self-evident that any real mitigation of industrial ills must be founded on the gradual growth of intelligence and ethical feeling.