

thought over the outcome. For now the working population is required to be movable and interchangeable in much the same impersonal manner as the raw or half-wrought materials of industry. From which it follows that the modern workman cannot with advantage own a home, and provide other necessities in such a way as to prevent abnormal waste, and yield him requisite satisfaction. He is discouraged from investing his savings; and the bank, trust-company or stock and bond investment offers no adequate substitute for what is tangibly and usefully under the owner's hand, and persistently requires maintenance and improvement. The "natural right" of property no longer means so much to the working-class as it once did. Hence the extravagance and striking wastefulness of both Canadian and United States workmen.

The growth of what is called the trade union spirit is a concomitant of industry organized after the manner of a machine process. Great Britain is the land of its birth; just as Great Britain is the country where the modern machine industry took its rise. Trade-unionism has as a pervading characteristic the denial of the received natural-rights dogmas. It denies individual freedom of contract to the workman, as well as free discretion to the employer to carry on his business as may suit his own ends. Trade-unionism is to be taken as a somewhat mitigated expression of what the mechanical standards of industry inculcates. Up to the present, from its inception, it has shown no halting-place in its tentative but ever-widening crusade of iconoclasm against the archaic, received body of natural rights. The harsh discipline

of the exigencies of livelihood under the modern machine régime has driven home to the workmen a new point of view. The revision of the scheme of society aimed at by trade-unionism is to be worked out not in the form of natural liberty, individual property rights, individual discretion, but in terms of standardized livelihood and mechanical necessity. It is formulated in terms of industrial, technological standard units. Trade-unionism does not fit into the natural-rights scheme of right and honest living; and therein lies its cultural significance. The classes who move in trade-unions are, it may be darkly and blindly, but nevertheless surely, endeavouring under the compulsion of the machine process to construct a new scheme of institutions based on the compulsion and under the direction of the machine process.

When distrust of business principles rises to such a degree as to become intolerant of all pecuniary institutions and leads to a demand for the abrogation of property rights it is called "socialism." This is widespread among advanced industrial races. No other cultural phenomenon is so threatening to the received economic structure of society. The sense of economic solidarity of the socialists runs on lines of industrial coherence and mechanical restraint; differentiating it from the received and inherited conventional characteristics of right and wrong. Current socialism is an animus of dissent from received tradition. Socialists differ widely among themselves as to the mode of procedure; but are at one in the belief that the institutional forms of the past are unfit for the work of the future.

The socialistic disaffection has been