

system there was abundant opportunity for mental and physical development. Nearly all work was to a certain extent educative. But, when a man's employment is going through a few technical motions from morning to night, there is no education in it. He becomes but a bit of the machinery and he must look outside the factory for his education.

There is a great difference between skilled labor and intelligent labor. The skilled laborer may do most accurately his bit of work but the intelligent man is capable of greater variety. It is not the tendency of a mechanical system to develop intelligent labor. In the olden time, the carpenter could build the house from foundation to roof. To-day the man who works in the door factory knows nothing of any other part of the house; or if he does, it is in spite of the system, not because of it. Ruskin, says:

"We have much studied and much perfected of late the great civilized invention of the division of labor, only we give it a false name. It is not truly speaking the labor that is divided, but the men, divided into mere segments of men, broken into small fragments and crumbs of life so that all the little piece of intelligence that is left in a man is not enough to make a pin or a nail, but exhausts itself in making the point of a pin or the head of a nail." The remedy, however, of this is not in going back to the hand labor.

We are told that seven men with agricultural machinery can now feed a thousand. In the old days it was as much as one man could do to feed his family. This introduction of machinery is taking the drudgery off man and the result of that ought to be such a concentration of labor into a few hours that the man whose labor is drudgery will have ample opportunity for the development of mind and heart. But how can this be done when men are still with all the increase of machinery compelled to work twelve hours out of the twenty-four in absolute drudgery. It is not the fault of the capitalist in particular, who could not make his business pay while his neighbors continued at the old hours. It is the fault of the system at large that thus overcrowds men and deprives them of the opportunity of development. It has not sought the highest aim of an economic system, the development of character in men.

In this hasty review of the ethics in economics it has been impossible to lay down an exact philosophical basis for their relations. But if we acknowledge character to be of more vital importance than material wealth, we cannot escape