

"socialism," if that term is used with any degree of accuracy, and still more suitably termed "collectivism," for this helps to describe its chief characteristic.

Spencer allowed a place for the government as a necessary evil, to be gradually eliminated. Collectivism starts with the emphasis upon the need of extending the work of government, and limiting what it regards as evils from too great power in the hands of irresponsible individuals.

As Spencer's position is a great advance upon anarchism, so collectivism is a great advance on communism. It gives a much greater place to the individual than communism did. It believes that everything should be under the complete control of the government. It wishes to replace the present mode of industrial action, based on individualistic competition, by a form of co-operation, owned and controlled by the government. They do not propose, however, to give to each one an equal share in the accumulated product, but desire to apportion to each according to his worth and earnestness. It desires to leave room for choice in the selection of a career, and, with this in view, it insists that the state should see that all its citizens are educated and trained until they are eighteen years of age in such a way as to fit each to enter upon any industrial, literary, or artistic career, for which he or she was most fitted. The more disagreeable forms of work now despised are to be regarded as the most honorable.

Like Spencer, they also speak of three stages.

The first was when government was most lax and inadequate, where private individuals owned slaves, and carried on industrial operations by this slave labor, subject to the caprice of the slave-owner, unchecked by government. Feudalism would be regarded as a slightly modified form of slavery.

Then came a second stage, where government control increased, and removed feudalism and slave ownership. This marked a great advance to wage labor and freedom of contract.

But the collectivists claim that this is only an appearance of freedom, not real freedom to the great majority. That the system of competition, especially since the rise of combinations, trusts, and joint-stock companies, has enabled a number of the stronger to combine, like the old feudal barons, to injure and oppress the remainder. The freedom of contract is merely nominal, while the contracting parties do not stand on an equal foot-

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