

fault of overlooking the moral value of different degrees of remuneration in accordance with difficulty of work and moral qualities required to ensure successful performance.

We now come to the second modification of pure individualism, and the second modification of pure despotism, and these as drawing much closer together, though starting from opposite extremes, will be of much greater interest. Only a small, though, at times, unpleasantly active, minority belong to the classes we have already enumerated, as nihilism and anarchism, on the individualistic side, and despotism and communism, on the other. The second modification of pure individualism begins by insisting upon the central thought of individualism, that each person should mind his own business; but, unlike nihilism and anarchism, it says it is not the business of one individual to settle what another's business should be, or to see that he keeps to this sphere. Here there is need for government to settle the limits, and to keep each one strictly within his limits. Whenever government steps beyond this to undertake anything for the proposed good of individuals, it is overstepping its own province, and is interfering on its part with the rights of individuals, whose rights it was its duty to guard from all invasion. This view commends itself very much to a large class of people. It is most frequently appealed to as if it were an almost self-evident statement of the true relation of the individual to the government. The government is needed, indeed; but it is a necessary evil, and the less of it the better for all.

We have a famous exponent of this view in Mr. Herbert Spencer, and perhaps the plausibility of his presentation has done a great deal towards the wide acceptance of this theory.

Spencer says that we may note three stages in the history of the race. Originally, there is the military period, where there is an excessive amount of government and a great deal of control. Then came the industrial period, peace reigning, and government greatly curtailed. With the advancing evolution and improvement of the race, government will be gradually eliminated, both in the sphere of politics and morality. Eventually, government will altogether vanish, and then both moral and political obligation will cease.

Over against Spencer's modified individualism we need to set that form of modified paternalism that is most properly called