

producers, "Work, and you shall be protected in the enjoyment of the fruits of your industry." And it says to those who would help themselves to the wealth of another against his will,—“You are forbidden; and, if you make the attempt, you shall, if possible, be prevented; and if you break the laws in spite of the precautions taken against you, imprisonment shall prevent repetitions of your offence, and deter others from following your example in breaking the law.” Acts contrary to law and in defiance of government authorities are called crimes. Obedience to law is required from all. But while the well-disposed obey willingly, the ill-disposed submit through compulsion or fear. The well-disposed supply the wealth which is required for government establishments and the administration of the laws, because they know that if people were not allowed to enjoy the wealth which they have produced, a state of existence deserving to be called a state of well-being would be unattainable; and because they have grown up in the habit of cherishing thoughts and guiding their conduct in harmony with their conceptions of the duty which they owe to others. Their duty to others also urges them to concur in the measures of repression needful to protect property against the attacks of those who are not disposed to respect the possessions of others.

When ought people to begin to feel respect for property, or in other words, to be honest? From the beginning. Habits of respect for property should be cultivated simultaneously with habits of obedience.

*Relations of Employer and Employed.*—The term *wealth* is a convenient word to use for the products of work or industry, and the word *capital* is applied to that portion of wealth which is appropriated to the production of more wealth. The

larger part of existing wealth is in a form which requires further labour to be expended upon it to fit it for use or consumption. There is an attraction between the possessors of wealth and the possessors of a faculty of so dealing with wealth as to make it of direct use to the community. Wealth is required to enable labourers to subsist while this work is being performed; and labour is required to maintain and increase the store of wealth which, without the co-operation of labourers, would disappear by consumption and decay. This mutual attraction has from time immemorial drawn together the possessors of wealth and capable workers, capitalists and labourers, employers and employed. This attraction cannot fail to act in the future, and most important lessons are learnt from this relationship.

So great has been found the convenience of buying and selling services, that many of those who sell their own, in their turn, buy the services of others. Thus employer and employed become intermixed in the same person. The custom of a number of persons uniting their capital, that better results may follow from its use, also leads the same person to appear as capitalist sharing in profits in one relation, and labourer receiving wages in another. In spite of the great inequalities of possessions, the opportunities for selling labour remove from individuals all apprehension of suffering from privation or destitution, provided their labour be worth buying.

*Fidelity in performing engagements.*

—A contract, expressed or understood, is entered into between employers and employed. We may easily shew how desirable it is for the sake of both parties, and for the good of society, that people should be willing to engage in such contracts. And they can be willing to engage in them