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co-partner in the building up of success—the understanding that will take the selfishness out of our service and labor.

Strikes that entail hardship and loss on the innocent, on children and adults alike, do not tend toward union, but rather toward division, breeding ill-feeling and misunderstanding.

The understanding and service that leads to the betterment of conditions for all is lost sight of in straining after betterment for a single section of workers only. Thus basing the action on selfishness which inevitably brings discord.

In the words of the Bishop of Birmingham, to quote from "Labor and Capital," page 6: "In fact any movement which is purely selfish and indifferent as to its effect upon others, is anarchical and morally indefensible."

And again: "No isolated part of the community can really be permanently benefited by that which is hurtful to the rest of the citizens. In fact no nation can ever be permanently improved by an appeal to the material."

That true understanding is, however, rapidly being realized, is seen in the profit-sharing plan being put into force by the National Cash Register Co., which calls for a clean fifty-fifty division of profits; and also by the bonuses that Macdonald's (wholesale grocers) and other wholesale firms are distributing among those in their employ. Shelly Bros. may be mentioned as another example. There most of the workers hold an interest in the business.

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Lord Leverhulme says in "Capital and Labor," page 39: "Today's programme . . . must include the placing of employer and employee on the footing of equal opportunities and of sharing the profits of trade and commerce between all the three elements necessary for production, viz., Capital, Management and Labor."

And on page 38: "The real true basis for commerce and business is service rendered to our fellow men."

Extract from
"Industry and Humanity" (p. 117)
by W. L. McKenzie King

NOTHING has occasioned more confusion than a wrong application of the doctrine of the Survival of the Fittest. Humane men, recognizing its obvious operation in the physical world, and deeming it generally applicable, have striven, as respects industrial and political development, to reconcile its seeming implications with teachings which appear quite contrary, and which alone appeal to their nobler sensibilities. In the curious juxtaposition of ideas thus presented, the struggle has seemed to be between Christianity on the one side and Material Force on the other; a struggle, in the last analysis, between the

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