

one hundred men at \$1 per day. But he is philanthropic, and properly feels that \$1 per day is not enough for men to risk their limbs and maintain their families upon. So he says, "I will pay \$1.75 per day," and does so. But how is he to compete with the other mill-owners who continue to pay the old rate? As a matter of fact, his philanthropy would soon land him in the bankruptcy court.

To meet this difficulty labor proposes to enforce the principle of

INDIVIDUALISM,

by legal enactment. This principle goes upon the assumption that there is a natural antagonism between man and man, that the essence of our present economic system is, "Every man for himself and the devil take the hindmost." Individual interests are everywhere at variance, as may be seen by the continued struggle among workmen for employment, and the wasteful and bitter struggle among capitalists to find a market. Combines are only expedients for carrying on the war upon a larger scale. It is regarded as legitimate for one man to build up a fortune on the ruins of another man's business, and we are so accustomed to this, that we do not blush at it, but look upon it as a sort of "survival of the fittest." But it is ques-

tionable whether the fittest do survive, unless the most greedy, most cunning and most unscrupulous are to be considered as such. It will scarcely be maintained that these iniquities are in harmony with the divine ideal of what society should be. One other feature of the case cannot be ignored. Capital has been rapidly concentrating, and large companies and combines are gradually forcing the small traders out of the market. The logical evolution of this movement is the ultimate consolidation of the whole capital of the country, when all the small traders will be squeezed out of existence. It may be pleaded that this concentration is effecting large economies, and that it is increasing the wealth of the Dominion. This fact presents matter for gratification. At the same time the common necessities of life are increasing in market value, a fact which is not a matter of gratification to the wage-earner, especially when he finds to his cost, as he does at present, that his weekly income is being cut down. He may enter his protest; but what of that? he can leave it and let his family starve, for scores are ready to take his place.

The abolition of individualism, therefore, is a plank in the labor