

who know nothing of the business from which their income is derived, and nothing of those whose labour carries it on, do not and cannot be expected to feel that personal sympathy which alone can bridge over the chasm which divides labour from capital. The golden rule which bids us to do to others as we would they should do to us is entirely ignored in the present relationship between employer and employed, and David Harum's travesty of it in "doing to others as they would do to us, and do it first" is the maxim generally accepted and acted upon. That work can be done under the opposite conditions, and that master and man can be friends and co-workers, instead of rivals—that profit in business can be combined with due regard for the well-being both material and mental of those who carry it on—that mutual confidence and good will can take the place of mistrust and animosity has been proved in a number of well-known instances in which great commercial success has been achieved, while the happiness and comfort of all concerned has been secured.

In this country the extremes of poverty and wealth, so dangerous to the peace of the community, do not yet exist. There is yet time for the voice of reason to be heard, and for this sense of charity and good will by which we all profess to be governed to prevail over selfishness and mistrust. There is yet time for capitalists to consider their ways and be wise, lest in the struggle with those dependent upon them for their daily bread such a sense of injustice is aroused as will sweep away all the defences by which the security of property, and the safety of life and liberty, are maintained. There is time, too, for labour unions to consider well their position, and to ask themselves whether the policy they are pursuing is one likely to result in either present advantage or permanent good. They are being bought and sold by their own trusted agents, and made the tools of a few designing men as crafty and unscrupulous as any trust that ever existed. They cannot with impunity set at defiance the rules of reason and justice which hold society together, and any attempt at so doing, while it may meet with success for a time, can only result in ultimate defeat, and injury to a cause which, within proper bounds, has much to be urged in its favour.