

calamity of stopping production, or reducing productive capacity, the combination is compelled, or will be compelled, to seek foreign markets. But here it meets the competition of other nations. To meet this effectually and also to ward off the competition of foreign industry at home, it needs tariff-protection which enables it to sell at high prices at home and to dump upon foreign markets the surplus of its products, which the home market is not able to absorb, at much lower prices, sometimes even at a loss.

Of course, the throwing of goods upon foreign markets at very low prices is not possible without high prices at home. But, as said before, the high prices and big profits are dangerous to the combination because they form a stimulus for new enterprises. Thus a ring is formed through which the combination is unable to break, and a condition is created which the combination is powerless to change.

The foreign markets must necessarily, in course of time, become satiated; the subjugated islands or colonies, generally in tropical countries, and inhabited by barbarous, or semi-barbarous people have no great consumptive power, and even the tariff cannot prevent the arrival at a stage where the consumptive power remains so far behind the productive power that the system must completely break down.

That moment has, of course, not yet arrived, and protective import duties are still the most useful means of protection for the combinations. To influence tariff legislation, or, as the case may be, to prevent it, is, therefore, a necessity for the combination.

But not this alone. Its methods are such that they must necessarily arouse enmity and opposition and a widespread and popular demand for legislation against it. To prevent such legislation, or to keep it, at least, within certain bounds, becomes necessary for the life of the Trust.

Laws require enforcement to become effective, and their interpretation is in the hands of the judiciary. It is not necessary to describe the part which politics play in the making, the interpretation and the enforcement of the laws, all of it lying in the hands of officers nominated by their parties and elected by the people. To control, or influence these public functions requires political power. The Trust must control or at least influence legislation, the application and the enforcement, and to a certain extent the construction of the laws. This is indispensably necessary for success in its struggle for existence. The exercise of political power with whatever means that are at its command, be they good or evil are an unavoidable element of the warfare of the trust or combination. The selection of the means depends only on the form of government and the political institutions of the country.

Here now is the point where the more or less rational, systematic and wilful action of man comes in. The Trust, or combination being politically active becomes itself the subject of politics. Its effect on the distribution of wealth, the concentration of wealth in constantly growing and gigantic proportions in the hands of comparatively few, who become more and more conspicuous as a class, must necessarily awaken and strengthen class-consciousness and class-feeling, and those of common class-interests will more and more rally together in political parties which represent their class-interests, and the political fight will, with growing clearness and distinctness and increasing consciousness, become a class-fight.

In a certain sense the political fight is always a class-fight, but as long as the masses are not conscious of that fact, its effect is always favorable to the possessing and ruling class. But when the people consciously organize themselves into class-parties, then the results will commence to turn against the dominant class. In the end the ruling class will be vanquished, and the system by which it exploits and rules the other class will be destroyed.

Modern governments are governments of and for the bourgeoisie, the class which makes and owns the Trusts. It makes little difference whether the chief of the nation has inherited his throne or has been put into it by election. The bourgeois class rules and as long as it rules, the Trust has

to fear nobody but itself. Eighteen years ago the Sherman Anti-Trust Law was passed. It has not harmed even a Baby-Trust, not even scratched one. It has caused some changes in the form of organization, it has strained the ingenuity of lawyers in making and finding snares and loopholes, but it has not done more and never will do more. Yes, it may. It may some day be used by a desperate bourgeoisie to destroy labor organizations, for there is no great legal difficulty in applying it to them. In the eyes of the law, labor force is property. It is bought and sold. It is a commodity. It is difficult to declare a combination for the purpose of obtaining higher wages a conspiracy to influence prices, to monopolize a commodity, to destroy competition in labor?

The war apparently waged against the Trusts in the halls of Congress and State legislatures will never kill it, and is not intended to kill it.

It is waged by the poorer part of the bourgeoisie which is in danger of being crushed by the other part. Or it is waged between the different interests of different parts of the bourgeoisie: industry, commerce, transportation, finance.

The laboring class has little or no interest in discriminating freight rates or passenger rates. It neither travels nor ships much.

Pure food law? If the bourgeoisie were not in danger of being poisoned, he would no more care for the laborer being poisoned, than he cares for the laborer being killed in the mine.

But the time is not far when the large mass of the people will become conscious of their class-existence. Then the real fight will begin, but not before that. It will not end in the restoration of competition with the consequent repetition of past evils, but in turning over the Trusts to the uses of the people."

WHY THE SACRIFICE?

George Wallace's "Industrial Peace" (Freeport, N.Y.), an address to the members of the Methodist Church is a highly important document on the relation of the churches to labor questions. Its spirit may be inferred from the writer's comment on a remarkable clergyman whom he had heard declare a willingness "to see poverty and distress abolished," but "was not willing to see anything put into our laws and institutions which would interfere with what he termed 'the sacred rights of property.'" Of this the author of the pamphlet says: "This respected clergyman, who spoke for 'the sacred rights of property,' had at various times in his ministry drawn vivid pictures of the Christ's sufferings, and of his death upon the cross. He had told of his agony in the garden, of his buffetings before Pilate, his carrying of the cross, the nails piercing his hands and feet, the veil of the temple being rent, the convulsions of nature in witness of the immortal event, and of how the Son of God, uttering the words 'It is finished' gave up the ghost. The question flashed through my mind: Was all this to secure the 'sacred rights of property?' Or was the sacrifice made to secure the 'sacred rights of man?'"

CARLYLE GRAIN GROWERS

A number of farmers met in Hayward's Hall for the purpose of pushing the organization work of the Carlyle Grain Growers Association.

Mr. George L. Woodhams attended on behalf of the central association and a number of questions were talked over. Government ownership of elevators was discussed by the meeting which approved of the steps which the executive body are now taking with regard to the matter.

Mr. Woodhams gave a very interesting account of the line of work being taken up by the central association. The association at this point now have 37 members enrolled, and the secretary, Mr. Clark, will call another meeting to be held in the fall, when delegates will be appointed for the purpose of attending the annual convention which is to be held in Weyburn.