

due to the war—the old ideas of the classes and the masses have gone for ever from the men who have fought. The working man has fought by the side of the “sahib”; the working man has been led by the sahib, and in the process he has found out that his old ideas were wrong. He has suddenly realised that it is not birth which stands between him and a fuller freedom; in fact, it has come home to him with a force which surprised him that, for all his boasted pre-war freedom, combination under a real leader can be in very truth freer than individualism. And he has formed his own ideas as to the qualifications necessary for real leadership.

He has at last grasped the fact that between the slavery of the profiteer—who is the real enemy of all progress—and the leadership he has found in this war there is nothing in common. A man on one occasion said to me: “If all business at home was run on the same lines as a good regiment there would be no need for any trades unions.” And he was right. Trade unionism is the weapon—the only weapon—of the masses against the masters; it is an anachronism when used as a combination of a free community against its leader.

We cannot abolish trades unions: that is utterly out of the question. But if we are to reap the full benefit of this war, there must come a gradual diminution of their necessity. It must become an unthinkable thing that the workers of the country have to band together and use force to obtain from their employers fair and just treatment; it must become equally un-