MONOPOLY.

(Continued from p. 386.)

Security today is divided into classes, those who render services to the community, and those who render goods to society. The men who render services to the community are in an inferior position to those who do not, though there are various degrees of inferiority amongst them, from a position worse than that of a savage in a good climate to one not much below that of a common sailor. In the former case, each individual is the working man's servant, and the rule is, that the more undeservedly useful a man's services are, the worse his position is; as, for example, the agricultural labourers who raise and market necessary absolute necessities are the most poverty-stricken of all our slaves.

The individuals of this inferior or serviceable class, however, are not deprived of a hope. That hope is, that if they are successful they may become serviceable which makes a man rise in respect to the position of ease, comfort, and respect, and may leave this position as an inheritance to their children. The preachers of the serviceable class of society, so eloquent in urging the realization of this hope, as a plaudit, on the members of the serviceable class. They say, amidst various degrees of rigour: "My friends, thrift and industry are the greatest of the virtues; exercise them to the uttermost, and you will be rewarded by a position which will enable you to throw thrift and industry to the winds."

However, it is clear that this doctrine would not be preached by the preachers if it could be widely practiced, because the result would then be that the serviceable classes will tend to grow less and less and the world be undone; there would be nobody to make things. In short, I must say of this hope, "What is that among so many?"
Bill is a real menace to its method.

Now this arrangement of society appears to me to be a mistake (since I don't want to use strong language)—so much a mistake, that even if it could be shown to be irreplaceable, I should still say that every precaution should be tried to remove it, while we could be contented with it where we were, on the other hand, dishonest tyrants interested in its continuance; or, on the other hand, the cowardly and helpless slaves of tyranny and servitude both.

Such a world, if it cannot be remedied, needs no help to supplement it.

But, you see, all people really admit that it can be remedied, only some don't want it to be, because they live easily and thoughtlessly in it and by means of it, and others are so hard-worked and miserable that they have no time to think and no heart to hope, and yet I tell you that if there were nothing between these two sets of people it would work the world couldn't go on. Here, then, is your remedy within sight surely; for why should the many allow the few to compel them to do what nature compels them to do? It is only by means of superstition and ignorance that they can do so; for, otherwise it is clear that the superior class lives on the inferior, implies that there is a constant struggle going on between them; whatever the inferior class can do to better itself at the expense of the superior it both can and must do, just as a plant must needs grow towards the light; but its aim must be proportionate to its freedom from prejudice and its knowledge. If it is ignorant and prejudiced it will aim at some mere amelioration of its slavery; when it comes to be ignorant it will strive to throw its slavery once for all.

Now, I may assume that the divine appointment of misery and degradation as accompaniments of labour is an exploded superstition among civilized nations, and I therefore put the philosopher of the working man to raise his class, apart from his own individual advancement, is spreading wider and wider amongst the workers. I assume that the object of the working man is to raise his class, although they are not and cannot be fully conscious of the extent of the loss which they and the whole world suffer as a consequence, since they cannot see and feel the better life they have not lived, the only remedy which must be proceeded upon is the knowledge of their position and discontent with it, a knowledge of the means whereby they are kept in that position in their own despite; and that is the thing which the Socialists go to give them, and when they have learned it then the change will come.

One can surely imagine the workman saying to himself, "Here am I, an useful person in the community, a carpenter, a smith, a compositor, a weaver, a miner, a ploughman, or what not, and yet, as long as I work thus and am useful, I belong to the lower class, and am not respected like yonder squire or lord's son who does nothing, yonder gentleman who receives his quarterly dividends, yonder lawyer or solicitor who does worse than any manufacturer, as he calls himself, who pays his wages and foremen and do the work he pretends to do; and in all ways I live worse than he does, and yet I do and he lives on my ignorance."

And furthermore, I know that not only I, but all of us are aware of the fact that we serve to combine with our fellow-workers, we must we can carry on our business and own a good livelihood by it without the help (if) of the working man. If, therefore, the workman himself is his own lawyer's chancer, the solicitor's stupidity, or the manufacturer's quarrel with his brother manufacturer. Why, then, am I in an inferior position to the man who does nothing useful, and whom, therefore, it is rather the heart that he is useful to me, but I know I am useful to him or he would not 'employ' me, and I don't perceive his utility. How would it be if I were to leave him severely alone to try the extent of living on his usefulness while I lived on mine, and worked with those that are useful for those that are useful? Why can't I do this?"

My friend, because since you live by your labour, you are not free. And labour, which has been ur to the preceding.

Monopoly. Get rid of Monopoly, and you will have thrown your present tyrant, and will be able to live as you please within the limits which nature prescribed to you while you were your master, but which limits you as man enlarged so enormously by almost making her servant.

And now what are we to understand by the word Monopoly! I hasten to define it, for Monopoly is the state in which has been ur to the preceding.

Such a state would come to this, that Monopolist is cheat writ large; but there is an element lacking in this definition which we must leave for later definitions. If you define it as the privilege of one person to bring in the market having added any additional value to them, which may be put again in this way, the habit of receiving reward for services never performed or intended to be performed; for imaginary services, in short.

In the newly-formed constitution for the State of Wyoming it is provided that "eight hours shall constitute a lawful day's work in all mines and on all State and municipal works."

The Brotherhood of Locomotive Engineers and Firemen, Knights of Labor, Switchmen's National Association, and Brotherhood of Railway Clerks, all in the employ of the Union Pacific system, have agreed in 1889 to form a federation.

The agreement was submitted for approval to the general session of the Brotherhood of Locomotive Engineers.