

**TRUSTS.**

The last thirty years have witnessed a concentration of industry and a combination of capital never before dreamed of. It is the natural and inevitable result of steam, the railway and the telegraph. Distant places are brought closer together, business is not bounded by the lines of the town, the state or the nation. The world is the market, and business and capital in business must be as boundless as the trade.

In 1830 there were in the United States 801 cotton factories with \$40,000,000 capital. In 1880 there were 756 factories, with \$208,000,000 capital. As a result of this concentration, three times as many spindles were operated by each laborer, the product from each spindle was one-fourth greater, the product per dollar invested was doubled, the consumption of cotton cloth was doubled, wages were doubled, the number of persons employed more than doubled. The laborer could, with his wages, buy five yards of cloth in 1880 for one in 1830, and the cotton manufacturer is now richer with his two cents a yard profit than he was then with his four cents profit. A large trade with small profits is better for all concerned than a small trade with large profits.

In twenty separate branches of industry, in which concentration of business and aggregation of capital were most manifest, from 1860 to 1885, wages increased from \$8.64 to \$9.88 per week, while the purchasing power of wages in the products thus manufactured increased from 100 to 150 per cent. In the industries in which special concentration took place the increase of purchasing power of wages has been far the greatest. In railway transportation it amounts to 142 per cent, in telegraphy 283 per cent, in petroleum 900 per cent.

There is no mistaking the fact that concentration is the order of development; concentration of people in large cities, concentration of handicrafts in large factories, concentration of transportation in great railway systems. To successively resist it we must banish steam and discharge electricity from human service. Man is made for cooperation. Savages unite only in war. Civilized people unite in work. The evolution of association is the evolution of civilization. Considering that this tendency is inevitable, is it wise to resist it? Is it not wise to consider carefully how it may more and more be made a power for good, and less and less a power for evil?

Contrast the countries where industries are concentrated, where capital is greatest, and machinery most effective, with those where large partnerships and corporations are almost unknown, where industry is not organized and large aggregations of capital are not the

rule. The condition of labor is always worst where capital is small. Business drifts in old ruts, cannot attempt new enterprises; manufacturing is done by hand or by defective machinery; products are dearer, wages lower, a greater number of laborers are idle, and their general condition much more deplorable.

In Spain 24 per cent of productive power is furnished by vital force; in Italy, 34 per cent; in Portugal, 42 per cent; in England and America, 4 per cent. That is, to accomplish the same result, 42 laborers would be employed in Portugal, 34 in Italy, 24 in Spain, and 4 in England or in the United States. The wages in the United States are nearly three times higher than wages in Portugal, Spain or Italy. There are ten idle men in Portugal to one in the United States, and the general condition of the working classes in those continental countries is beyond comparison worse than the condition of our working classes. The reason for this is, that in the countries named confidence and security do not exist such as lead men to associate, to entrust their interests to others, and to risk their wealth in trade. Aggregations of capital are not there possible such as are necessary to erect great factories, to introduce the most costly machinery, and to build the necessary steamships and lines of transportation. In every land wages are highest and the condition of the laborer best where most capital is employed, and that capital most concentrated. In India capital amounts to \$35 per head, and wages are 60 cents per week; in Russia, capital \$190 per head, of which only 10 per cent is aggregated capital, wages \$3.50 per week; France, capital \$1,000 per head, of which 36 per cent is combined in large industries, wages \$5 per week; in England, capital \$1,300 per head, 78 per cent of which is united capital, and wages are \$7.74 per week.

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There are over two millions of people in the mountains of Virginia, Tennessee, and North Carolina, living today as our ancestors lived, without the benefits of capital, machinery, railroads or commerce. They are of good descent and started fairly with the other settlers of America. They raise, card and spin their own wool and cotton, and wear homespun cloth. Five persons in ten hours convert five pounds of cotton into cloth worth twenty cents a yard, making their labor worth about twenty cents per day. They are not an idyllic people; even Charles Egbert Craddock has failed to make them poetical. As the world has progressed through the aid of aggregated capital, and the improvements it renders possible, these people have been left behind. Their mountains are filled with coal and other minerals, their forests are composed of valuable timber, but they do not utilize them.

The laziness, filthiness, mental and moral degradation, all that may be summed up as "general cussedness" of these people is proverbial. To send missionaries to them at present is useless. What they first need is the capitalist. When enterprise and energy, backed by capital, shall have aroused their dormant souls, and infused into them new physical and mental life, then the missionary may follow and arouse them to new spiritual life. In all progress the material is first, and capital—in these days of steam and machinery, aggregated capital—is the basis of material progress. \* \* \*

**THE REBELLIOUS TRAVELLER.**

[A FABLE.]

A clergyman and an editor were walking together, when they espied the mayor of their village sitting on a fence and holding an evil-looking club; while in the distance a traveller approached.

"My journalistic instinct tells me," said the editor, "that the man on the fence is contemplating a criminal aggression upon yonder traveller."

"In that case," replied the clergyman, "it is my duty as a teacher of morality to persuade our brother from his evil intention."

"Yes," said the editor, "and as I also am a conservator of morals I will aid you in your task."

So they reasoned with their fellow-villager on the sinfulness of acquiring property by forcible annexation, urging him to refrain from any violent act. The man on the fence spoke them fair; nevertheless, when the stranger came up, the man on the fence rushed at him and knocked him down.

The traveller offered a stubborn resistance, and the clergyman and the editor watched the combat. The editor was the first to speak. "Clearly," said he, "it was our duty to reason with the mayor so long as he only contemplated the robbery. But now that he is attacked, we cannot permit the traveller to escape. In the eyes of the world the defeat of our mayor would dishonor us."

"The Lord be with us in our patriotic effort," said the man of God. "Let us first sustain our village honor, and after the Rebellious Traveller has been subdued, we may arrange about the disposition of his effects."

Therefore, with one accord, the guardians of morality rushed into the fray, and sat on the traveller while the mayor benevolently assimilated his purse. When last seen the clergyman was opening a little Bible, to convert the traveller before the latter died of his wounds; while the editor dictated a scare-head for a special edition; and the mayor paraded the flag of the free.

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