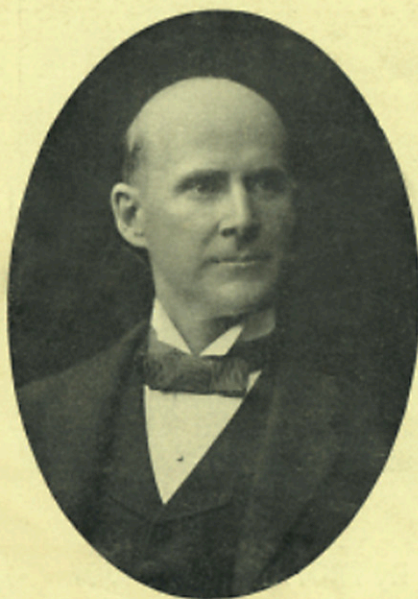


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UNIONISM AND SOCIALISM.

Unionism and Socialism;

A Plea for Both.

BY

Eugene V. Debs.



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UNIONISM AND SOCIALISM

By EUGENE V. DEBS

The labor question, as it is called, has come to be recognized as the foremost of our time. In some form it thrusts itself into every human relation, and directly or indirectly has a part in every controversy.

A thousand "solutions" of the labor question find their way into print, but the question not only remains unsolved, but steadily assumes greater and graver proportions. The nostrums have no effect other than to prove their own inefficiency.

There has always been a labor question since man first exploited man in the struggle for existence, but not until its true meaning was revealed in the development of modern industry did it command serious thought or intelligent consideration, and only then came any adequate conception of its importance to the race.

Man has always sought the mastery of his fellow-man. To enslave his fellow in some form and to live out of his labor has been the mainspring of human action.

To escape submission, not in freedom, but in mastery over others has been the controlling desire, and this has filled the world with slavery and crime.

In all the ages of the past, human society has been organized and maintained upon the basis of the exploitation and degradation of those who toil. And so it is today.

The chief end of government has been and is to keep the victims of oppression and injustice in subjection.

The men and women who toil and produce have been and are at the mercy of those who wax fat and scornful upon the fruit of their labor.

The labor question was born of the first pang of protest that died unvoiced in the breast of unrequited toil.

THE LABOR MOVEMENT.

The labor movement of modern times is the product of past ages. It has come to us for the impetus of our day, in pursuit of its world-wide mission of emancipation.

Unionism, as applied to labor in the modern sense, is the fruit and flower of the last century.

In the United States, as in other countries, the trade union dates from the beginning of industrial society.

During the colonial period of our history, when agriculture was the principal pursuit, when the shop was small and work was done by hand with simple tools, and the worker could virtually employ himself, there was no unionism among the workers.

When machinery was applied to industry, and mill and factory took the place of the country blacksmith shop; when the workers were divorced from their tools and recruited in the mills; when they were obliged to compete against each other for employment; when they found themselves in the labor market with but a low bid or none at all upon their labor power; when they began to realize that as toolless workmen they were at the mercy of the tool-owning masters, the necessity for union among them took root, and as industry developed, the trade union movement followed in its wake and became a factor in the struggle of the workers against the aggressions of their employers.

In his search for the beginnings of trade unionism in our country, Prof. Richard T. Ely, in his "Labor Movement in America," says: "I find no traces of anything like a modern trades union in the colonial period of American history, and it is evident, on reflection, that there was little need, if any, of organization on the part of labor at that time." * * *

"Such manufacturing, as was found, consisted largely in the production of values-in-use. Clothing, for example, was spun and woven, and then converted into garments in the household

for its various members. The artisans comprised chiefly the carpenter, the blacksmith and the shoemaker; many of whom worked in their own little shops with no employes, while the number of subordinates in any one shop was almost invariably small, and it would probably have been difficult to find a journeyman who did not expect, in a few years, to become an independent producer."

This was the general condition from the labor standpoint at the close of the eighteenth century. But with the dawn of the new century and the application of machinery and the spread of industry that followed came the beginning of the change. The workers gradually organized into unions and began to take active measures to increase their wages and otherwise improve their condition. Referring to this early period in the rise of unionism, the same author records the incident of one of the first strikes as follows: "Something very like a modern strike occurred in the year 1802. The sailors in New York received ten dollars a month, but wished an increase of four dollars a month, and endeavored to enforce their demands by quitting work. It is said that they marched about the city, accompanied by a band, and compelled seamen, employed at the old wages, to leave their ships and join them. But the iniquitous combination and conspiracy laws, which viewed concerted action of laborers as a crime, were then in force in all modern lands, and 'the constables were soon in pursuit, arrested the leader, lodged him in jail, and so ended the earliest of labor strikes.'"

This sounds as if it had been the occurrence of yesterday, instead of more than a hundred years ago. The combination and conspiracy laws have been repealed, but the labor leader fares no better now than when these laws were still on the statute books. The writ of injunction is now made to serve the purpose of the master class, and there is no possible situation in which it can not be made to apply and as swiftly and

surely strike the vital point and paralyze the opposition to the master's rule.

We need not at this time trace the growth of the trade union from its small and local beginnings to its present national and international proportions; from the little group of hand-workers in the service of an individual employer to the armies of organized and federated workers in allied industries controlled by vast corporations, syndicates and trusts. The fact stands forth in bold relief that the union was born of necessity and that it has grown strong with the development of industry and the increasing economic dependence of the workers.

A century ago a boy served his apprenticeship and became the master of his trade. The few simple tools with which work was then done were generally owned by the man who used them; he could provide himself with the small quantity of raw material he required, and freely follow his chosen pursuit and enjoy the fruit of his labor. But as everything had to be produced by the work of his hands, production was a slow process, meagre of results, and the worker found it necessary to devote from twelve to fifteen hours to his daily task to earn a sufficient amount to support himself and family.

It required most of the time and energy of the average worker to produce enough to satisfy the physical wants of himself and those dependent upon his labor.

There was little leisure for mental improvement, for recreation or social intercourse. The best that can be said for the workingman of this period is that he enjoyed political freedom, controlled in large measure his own employment, by virtue of his owning the tools of his trade, appropriated to his own use the product of his labor and lived his quiet, uneventful round to the end of his days.

This was a new country, with boundless stretches of virgin soil. There was ample room and opportunity, air and sunlight, for all.

There was no millionaire in the United States; nor was there a tramp. These types are the products of the same system. The former is produced at the expense of the latter, and both at the expense of the working class. They appeared at the same time in the industrial development and they will disappear together with the abolition of the system that brought them into existence.

The application of machinery to productive industry was followed by tremendous and far-reaching changes in the whole structure of society. First among these was the change in the status of the worker, who, from an independent mechanic or small producer, was reduced to the level of a dependent wage-worker. The machine had leaped, as it were, into the arena of industrial activity, and had left little or no room for the application of the worker's skill or the use of his individual tools.

The economic dependence of the working class became more and more rigidly fixed—and at the same time a new era dawned for the human race.

The more or less isolated individual artisans were converted into groups of associated workers and marshalled for the impending social revolution.

It was at this time that the trades union movement began to take definite form. Unorganized, the workers were not only in open competition with each other for the sale of their labor power in the labor market, but their wages could be reduced, and their hours of labor lengthened at will, and they were left practically at the mercy of their employers.

It is interesting to note the spirit evinced by the pioneers of unionism, the causes that impelled them and the reasons they assigned for banding themselves together in defense of their common interests. In this connection we again quote from Professor Ely's "Labor Movement in America," as follows:

"The next event to attract our attention in New York is an

address delivered before 'The General Trades Unions of the City of New York,' at Chatham street chapel, on December 2, 1833, by Eli Moore, president of the union. This General Trades Union, as its name indicates, was a combination of subordinate unions 'of the various trades and arts in New York City and its vicinity,' and is the earliest example in the United States, so far as I know, of those Central Labor Unions which attempt to unite all the workingmen in one locality in one body, and which have now become so common among us. The address of Mr. Moore is characterized by a more modern tone than is found in most productions of the labor leaders of that period. The object of these unions is stated to be 'to guard against the encroachments of aristocracy, to preserve our natural and political rights, to elevate our moral and intellectual condition, to promote our pecuniary interests, to narrow the line of distinction between the journeyman and employer, to establish the honor and safety of our respective vocations upon a more secure and permanent basis, and to alleviate the distresses of those suffering from want of employment.' "

This is a remarkably clear statement of the objects of unionism in that early period, and indicates to what extent workingmen had even then been compelled to recognize their craft interests and unite and act together in defense thereof.

So far, and for many years later, the efforts of trades-unions were confined to defensive tactics, and to the amelioration of objectionable conditions. The wage-system had yet to develop its most offensive features and awaken the workers to the necessity of putting an end to it as the only means of achieving their freedom; and it was this that finally forced the extension of organized activity from the economic to the political field of labor unionism.

As the use of machinery became more general and competition became more intense; as capital was centralized and in-

dustry organized to obtain better results, the workers realized their dependence more and more, and unionism grew apace. One trade after another fell into line and raised the banner of economic solidarity. Then followed strikes and lockouts and other devices incident to that form of warfare. Sometimes the unionists gained an advantage, but more often they suffered defeat, lost courage and abandoned the union, only to return to the scene of disaster with renewed determination to fight the battle over again and again until victory should at last perch upon the union banner.

PIONEER AGITATORS.

Oh, how many there were, whose names are forgotten, who suffered untold agonies to lay the foundation of the labor movement, of whose real mission they had but the vaguest conception!

These pioneers of progress paved the way for us, and deserve far more at our hands than we have in our power to do for them. We may at best rescue their nameless memory from the darkness of oblivion, and this we undertake to do with the liveliest sense of obligation for the service they rendered, and the sacrifices they made in the early and trying stages of the struggle to improve the condition and advance the welfare of their fellow-toilers.

The writer has met and known some of these untitled agitators of the earlier day, whose hearts were set on organizing their class, or at least, their branch of it, and who had the courage to undertake the task and accept all the bitter consequences it imposed.

The union men of today have little or no conception of what the pioneer unionists had to contend with when they first started forth on their mission of organization. The organizer of the present time has to face difficulties enough, it is true, but as a rule the road has at least been broken for his ap-

proaching footsteps; the union has already been organized and a committee meets him at the station and escorts him to the hotel.

Far different was it with the pioneer who left home without "scrip in his purse," whose chief stock consisted in his ability to "screw his courage to the sticking point" and whom privation and hardship only consecrated more completely to his self-appointed martyrdom.

Starting out, more than likely, after having been discharged for organizing a local union of his craft, or for serving on a committee, or interceding for a fellow, or "talking back" to the boss, or any other of the numerous acts which mark the conduct of the manly worker, distinguishing him from his weak and fawning brother, and bringing upon him the reprobation of his master—starting out to organize his fellow-workers, that they might fare better than fell to his lot, he faced the world without a friend to bid him welcome, or cheer him onward. Having no money for railroad fare he must beat his way, but such a slight inconvenience does not deter him an instant. Reaching his destination he brushes up as well as his scanty toilet will allow and then proceeds with due caution to look up "the boys," careful to elude the vigilance of the boss, who has no earthly use for a worthless labor agitator.

We shall not attempt to follow our pioneer through all his tortuous windings, nor have we space to more than hint at the story of his cruel persecution and pathetic end.

Our pioneer, leaving home, in many an instance, never saw wife and child again. Repulsed by the very men he was hungering to serve, penniless, deserted, neglected and alone, he became "the poor wanderer of a stormy day," and ended his career a nameless outcast. Whatever his frailties and faults they were virtues all, for they marked the generous heart, the sympathetic soul who loves his brother and

accepts for himself the bitter portion of suffering and shame that he may serve his fellow-man.

The labor agitator of the early day held no office, had no title, drew no salary, saw no footlights, heard no applause, never saw his name in print, and fills an unknown grave.

The labor movement is his monument, and though his name is not inscribed upon it, his soul is in it, and with it marches on forever.

TRADES-UNIONISM.

From the small beginnings of a century ago the trades-union movement, keeping pace with the industrial development, has become a tremendous power in the land.

The close of the Civil War was followed by a new era of industrial and commercial activity, and trades-unions sprang up on every hand. Local organizations of the same craft multiplied and were united in national bodies, and these were in time bound together in national and international federation.

The swift and vast concentration of capital and the unprecedented industrial activity which marked the close of the nineteenth century were followed by the most extraordinary growth in the number and variety of trades-unions in the history of the movement; yet this expansion, remarkable as it was, has not only been equalled, but excelled, in the first years of the new century, the tide of unionism sweeping over the whole country, and rising steadily higher, notwithstanding the efforts put forth from a hundred sources controlled by the ruling class to restrain its march, impair its utility or stamp it out of existence.

The history of the last thirty years of trades-unionism is filled with stirring incident and supplies abundant material for a good-sized volume. Organizations have risen and fallen, battles have been fought with varying results, every device

known to the ingenuity of the ruling class has been employed to check the movement, but through it all the trend has been steadily toward a more perfect organization and a more comprehensive grasp of its mighty mission. The strikes and boycotts and lockouts which occurred with startling frequency during this period, some of them accompanied by riots and other forms of violence, tell their own tragic story of the class struggle which is shaking the foundations of society, and will end only with the complete overthrow of the wage-system and the freedom of the working class from every form of slavery.

No strike has ever been lost, and there can be no defeat for the labor movement.

However disastrous the day of battle has been, it has been worth its price, and only the scars remain to bear testimony that the movement is invincible and that no mortal wound can be inflicted upon it.

What has the union done for the worker? Far more than these brief pages will allow us to place on record.

The union has from its inception taught, however imperfectly, the fundamental need of solidarity; it has inspired hope in the breast of the defeated and despairing worker, joining his hand with the hand of his fellow-worker and bidding them lift their bowed bodies from the earth and look above and beyond the tribulations of the hour to the shining heights of future achievement.

The union has fought the battles of the worker upon a thousand fields, and though defeated often, rallied and charged again and again to wrest from the enemy the laurels of victory.

The union was first to trace in outline the lesson above all others the workingman need to learn, and that is the collective interest and welfare of his class, in which his own is indissolubly bound, and that no vital or permanent change

of conditions is possible that does not embrace his class as a whole.

The union has been a moral stimulus as well as a material aid to the worker; it has appealed to him to develop his faculties and to think for himself; to cultivate self-reliance and learn to depend upon himself; to have pride of character and make some effort to defend himself; to sympathize with and support his fellow-workers and make their cause his own.

Although these things have as yet been only vaguely and imperfectly accomplished, yet they started in and have grown with the union, and to this extent the union has promoted the class-conscious solidarity of the working-class.

It is true that the trades-union movement has in some essential respects proved a disappointment, but it may not on this account be repudiated as a failure. The worst that can in truth be said of it is that it has not kept up with the procession of events, that it lacks the progressive spirit so necessary to its higher development and larger usefulness, but there are reasons for this and they suggest themselves to the most casual student of the movement.

When workingmen first began to organize unions every effort was made by the employing class to stamp out the incipient rebellion. This was kept up for years, but in spite of all that could be done to extinguish the fires of revolt, the smouldering embers broke forth again and again, each time with increased intensity and vigor; and when at last it became apparent to the shrewder and more far-seeing members of the capitalist family that the union movement had come to stay, they forthwith changed their tactics, discarding their frowns and masking their features with the most artful smiles as they extended their greeting and pronounced their blessing upon this latest and greatest benefaction to the human race.

In fewer words, seeing that they could not head it off, they

decided to take it by the hand and guide it into harmless channels.

This is precisely the policy pursued, first and last, by the late Marcus A. Hanna, and it will not be denied that he had the entire confidence of the capitalist class and that they clearly recognized his keen perception, astute diplomacy and sagacious leadership in dealing with the union movement.

Mr. Hanna denominated the national leaders of the trades-unions as his "lieutenants"; had the "Civic Federation" organized and himself elected president, that he and his lieutenants might meet upon equal ground and as often as necessary; he slapped them familiarly on the back, had his picture taken with them and cracked jokes with them; and all the time he was doing this he was the beau ideal of Wall street, the ruling voice in the capitalist councils, and all the trusts, syndicates and combines, all the magnates, barons, lords and plutocrats in one voice proclaimed him the ruler of rulers, the political prophet of their class, the corner stone and central pillar in the capitalist system.

Mr. Hanna did not live to see his plan of "benevolent feudalism" consummated, nor to be elected President of the United States, as his Wall street admirers and trades-union friends intended, but he did live long enough to see the gathering clouds of the social revolution on the political horizon; and to prevent the trades-union movement from becoming a factor in it, he taxed the resources of his fertile brain and bended all the energies of his indomitable will. Clearer sighted than all others of his class he was promptly crowned their leader. He saw what was coming and prepared to meet and defeat it, or at least put off the crisis to a later day.

The trades-union movement must remain a "pure and simple" organization. It must not be subject to the laws of evolution; it must be securely anchored to its conservative, time-honored policy, hold fast to its good name and preserve in-

violate all the traditions of the past. Finally, it must eschew politics as utterly destructive of trades-union ends, and above all, beware of and guard against the contamination of socialism, whose breath is disruption and whose touch is death.

That was the position of Senator Hanna; it is that of the smaller lights who are serving as his successors. It is this position that is taken by the press, the pulpit and the politician; it is this position that is reflected in the trades-union movement itself, and voiced by its officials, who are at once the leaders of labor and the lieutenants of capital, and who, in their dual role, find it more and more difficult to harmonize the conflicting interests of the class of whom they are the leaders and the class of whom they are the lieutenants.

It is not claimed for a moment that these leaders are corrupt in the sense that they would betray their trust for a consideration. Such charges and intimations are frequently made, but so far as we know they are baseless and unjust in almost every instance; and it is our opinion that an accusation of such gravity is never justified, whatever the circumstances, unless the proof can be furnished to support the charge and convict the offender.

But the criticism to which these leaders are properly subject is that they fear to offend the capitalist class, well knowing that the influence of this class is potential in the labor union, and that if the labor lieutenant fails of obedience and respect to his superior capitalist officers, he can soon be made to feel their displeasure, and unless he relents his popularity wanes and he finds himself a leader without an office.

The late Peter M. Arthur, of the Brotherhood of Locomotive Engineers, was a conspicuous example of this kind of leadership. There was frequently the most violent opposition to him, but his standing with the railway corporations secured him in his position, and it was simply impossible to dislodge him. Had he been radical instead of conservative, had

he stood wholly on the side of the engineers instead of cultivating the good offices of the managers and placating the corporations, he would have been deposed years ago and pronounced a miserable failure as a labor leader.

The capitalist press has much to do with shaping the course of a labor leader; he shrinks from its cruel attacks and he yields, sometimes unconsciously, to its blandishments and honeyed phrases, and in spite of himself becomes a servile trimmer and cowardly time-server.

The trades-union movement of the present day has enemies within and without, and upon all sides, some attacking it openly and others insidiously, but all bent either upon destroying it or reducing it to unresisting impotency.

The enemies of unionism, while differing in method, are united solidly upon one point, and that is in the effort to misrepresent and discredit the men who, scorning and defying the capitalist exploiters and their minions, point steadily the straight and uncompromising course the movement must take if it is to accomplish its allotted task and safely reach its destined port.

These men, though frequently regarded as the enemies, are the true friends of trades-unionism and in good time are certain to be vindicated.

The more or less open enemies have inaugurated some startling innovations during the past few years. The private armies the corporations used some years ago, such as Pinkerton mercenaries, coal and iron police, deputy marshals, etc., have been relegated to second place as out of date, or they are wholly out of commission. It has been found after repeated experiments that the courts are far more deadly to trades-unions, and that they operate noiselessly and with unerring precision.

The rapid fire injunction is a great improvement on the

gatling gun. Nothing can get beyond its range and it never misses fire.

The capitalists are in entire control of the injunction artillery and all the judicial gunner has to do is to touch it off at their command.

Step by step the writ of injunction has invaded the domain of trades-unionism, limiting its jurisdiction, curtailing its powers, sapping its strength and undermining its foundations, and this has been done by the courts in the name of the institutions they were designed to safeguard, but have shamelessly betrayed at the behest of the barons of capitalism.

Injunctions have been issued restraining the trades-unions and their members from striking, from boycotting, from voting funds to strikers, from levying assessments to support their members, from walking on the public highway, from asking non-union men not to take their places, from meeting to oppose wage reductions, from expelling a spy from membership, from holding conversation with those who had taken or were about to take their jobs, from congregating in public places, from holding meetings, from doing anything and everything, directly, indirectly or any other way, to interfere with the employing class in their unalienable right to operate their plants as their own interests may dictate, and to run things generally to suit themselves.

The courts have found it in line with judicial procedure to strike every weapon from labor's economic hand and leave it defenseless at the mercy of its exploiter; and now that the courts have gone to the last extremity in this nefarious plot of subjugation, labor, at last, is waking up to the fact that it has not been using its political arm in the struggle at all; that the ballot which it can wield is strong enough not only to disarm the enemy, but to drive that enemy entirely from the field.

The courts, so notoriously in control of capital, and so shamelessly perverted to its base and sordid purposes is,

therefore, exercising a wholesome effect upon trades-unionism by compelling the members to note the class character of our capitalist government and driving them to the inevitable conclusion that the labor question is also a political question and that the working class must organize their political power that they may wrest the government from capitalist control and put an end to class rule forever.

Trades-unionists for the most part learn slowly, but they learn surely, and fresh object lessons are prepared for them every day.

They have seen a Democratic President of the United States send the federal troops into a sovereign state of the Union in violation of the constitution, and in defiance of the protest of the governor and the people, to crush a body of peaceable workingmen at the behest of a combination of railroads bent on destroying their union and reducing them to vassalage.

They have seen a Republican President refuse to interpose his executive authority when militarism, in the name of the capitalist class, seized another sovereign state by the throat and strangled its civil administration to death while it committed the most dastardly crimes upon defenseless workingmen in the annals of capitalist brutality and military despotism.

They have seen a composite Republican-Democratic congress, the legislative tool of the exploiting class, pass a military bill which makes every citizen a soldier and the President a military dictator.

They have seen this same congress, session after session, making false promises to deluded labor committees; pretending to be the friends of workingmen and anxious to be of service to them, while at the same time in league with the capitalist lobby and pledged to defeat every measure that would afford even the slightest promise of relief to the work-

ing class. The anti-injunction bill and the eight hour measure, pigeon-holed and rejected again and again in the face of repeated promises that they should pass, tell their own story of duplicity and treachery to labor of the highest legislative body in the land.

They have seen Republican governors and Democratic governors order out the militia repeatedly to shoot down workingmen at the command of their capitalist masters.

They have seen these same governors construct military prisons and "bull pens," seize unoffending workingmen without warrant of law and thrust them into these vile quarters for no other reason than to break up their unions and leave them helpless at the feet of corporate rapacity.

They have seen the supreme court of the nation turn labor out without a hearing, while the corporation lawyers, who compose this august body, and who hold their commissions in virtue of the "well done" of their capitalist retainers, solemnly descant upon the immaculate purity of our judicial institutions.

They have seen state legislatures, both Republican and Democratic, with never an exception, controlled bodily by the capitalist class and turn the committees of labor unions empty-handed from their doors.

They have seen state supreme courts declare as unconstitutional the last vestige of law upon the statute books that could by any possibility be construed as affording any shelter or relief to the labor union or its members.

They have seen these and many other things and will doubtless see many more before their eyes are opened as a class; but we are thankful for them all, painful though they be to us in having to bear witness to the suffering of our benighted brethren.

In this way only can they be made to see, to think, to act and every wrong they suffer brings them nearer to their liberation.

The "pure and simple" trades-union of the past does not answer the requirements of today, and they who insist that it does are blind to the changes going on about them, and out of harmony with the progressive forces of the age.

The attempt to preserve the "autonomy" of each trade and segregate it within its own independent jurisdiction, while the lines which once separated them are being obliterated, and the trades are being interwoven and interlocked in the process of industrial evolution, is as futile as to declare and attempt to enforce the independence of the waves of the sea.

A modern industrial plant has a hundred trades and parts of trades represented in its working force. To have these workers parcelled out to a hundred unions is to divide and not to organize them, to give them over to factions and petty leadership and leave them an easy prey to the machinations of the enemy. The dominant craft should control the plant or, rather, the union, and it should embrace the entire working force. This is the industrial plan, the modern method applied to modern conditions, and it will in time prevail.

The trade autonomy can be expressed within the general union, so far as that is necessary or desirable, and there need be no conflict on account of it.

The attempt of each trade to maintain its own independence separately and apart from others results in increasing jurisdictional entanglements, fruitful of dissension, strife and ultimate disruption.

The work of organizing has little, if any, permanent value unless the work of education, the right kind of education, goes hand in hand with it.

There is no cohesiveness in ignorance.

The members of a trades-union should be taught the true import, the whole object of the labor movement and understand its entire program.

They should know that the labor movement means more,

infinitely more, than a paltry increase in wages and the strike necessary to secure it; that while it engages to do all that possibly can be done to better the working conditions of its members, its higher object is to overthrow the capitalist system of private ownership of the tools of labor, abolish wage-slavery and achieve the freedom of the whole working class and, in fact, of all mankind.

Karl Marx recognized the necessity of the trade union when he said, * * * "the general tendency of capitalist production is not to raise, but to sink the average standard of wages or to push the value of labor more or less to its minimum limit. Such being the tendency of things in this system, is this saying that the working class ought to renounce their resistance against the encroachments of capital, and abandon their attempts at making the best of the occasional chances for their temporary improvement? If they did, they would be degraded to one level mass of broken wretches past salvation. * * * By cowardly giving way in their every-day conflict with capital, they would certainly disqualify themselves for the initiating of any larger movement."

Marx also set forth the limitations of the trade union and indicated the true course it should pursue as follows:

"At the same time, and quite apart from the general servitude involved in the wage system, the working class ought not to exaggerate to themselves the ultimate working of these every-day struggles. They ought not to forget that they are fighting with effects, but not with the causes of those effects; that they are retarding the downward movement, but not changing its direction; that they are applying palliatives, not curing the malady. They ought, therefore, not to be exclusively absorbed in these unavoidable guerilla fights incessantly springing up from the never-ceasing encroachments of capital or changes of the market. They ought to understand that, with all the miseries it imposes upon them, the present system simultaneously engenders the material conditions and the

social forms necessary for an economic reconstruction of society. Instead of the conservative motto, 'A fair day's wages for a fair day's work!' they ought to inscribe on their banner the revolutionary watchword, 'Abolition of the wages system.' * * * * *

"Trades unions work well as centers of resistance against the encroachments of capital. They fail partially from an injudicious use of their power. They fail generally from limiting themselves to a guerilla war against the effects of the existing system, instead of simultaneously trying to change it, instead of using their organized forces as a lever for the final emancipation of the working class, that is to say, the ultimate abolition of the wages system."

In an address to the Knights of St. Crispin, in April, 1872, Wendell Phillips, the eloquent orator and passionate hater of slavery in every form, said:

"I hail the Labor movement for the reason that it is my only hope for democracy."

Wendell Phillips was right; he spoke with prophetic insight. He knew that the labor movement alone could democratize society and give freedom to the race.

In the same address he uttered these words, which every trades-unionist should know by heart:

"Unless there is a power in your movement, industrially and politically, the last knell of democratic liberty in this Union is struck."

The orator then proceeded to emphasize the urgent need of developing the political power of the movement; and it is just this that the trades-unionist should be made to clearly understand.

The cry, "no politics in the union," "dragging the union into politics," or "making the union the tail to some political kite," is born of ignorance or dishonesty, or a combination of both. It is echoed by every ward-heeling politician in the

country. The plain purpose is to deceive and mislead the workers.

It is not the welfare of the union that these capitalist henchmen are so much concerned about, but the fear that the working class, as a class organized into a party of their own, will go into politics, for well they know that when that day dawns their occupation will be gone.

And this is why they employ their time in setting the union against the political party of the working class, the only union labor party there ever was or ever will be, and warning the members against the evil designs of the socialists.

The important thing to impress upon the mind of the trades-unionist is that it is his duty to cultivate the habit of doing his own thinking.

The moment he realizes this he is beyond the power of the scheming politician, the emissary of the exploiter, in or out of the labor movement.

The trades-union is not and can not become a political machine, nor can it be used for political purposes. They who insist upon working class political action not only have no intention to convert the trades-union into a political party, but they would oppose any such attempt on the part of others.

The trades-union is an economic organization with distinct economic functions and as such is a part, a necessary part, but a part only of the Labor Movement; it has its own sphere of activity, its own program and is its own master within its economic limitations.

But the labor movement has also its political side and the trades-unionist must be educated to realize its importance and to understand that the political side of the movement must be *unionized* as well as the economic side; and that he is not in fact a union man at all who, although a member of the union on the economic side, is a non-unionist on the political side; and while striking for, votes against the working class.

The trades-union expresses the economic power and the socialist party expresses the political power of the Labor movement.

The fully developed labor-unionist uses both his economic and political power in the interest of his class. He understands that the struggle between between labor and capital is a *class* struggle; that the working class are in a great majority, but divided, some in trades-unions and some out of them, some in one political party and some in another; that because they are divided they are helpless and must submit to being robbed of what their labor produces, and treated with contempt; that they must unite their class in the trades-union on the one hand and in the socialist party on the other hand; that industrially and politically they must act together as a class against the capitalist class and that this struggle is a class struggle, and that any workingman who deserts his union in a strike and goes to the other side is a scab, and any workingman who deserts his party on election day and goes over to the enemy is a betrayer of his class and an enemy of his fellow-man.

Both sides are organized in this class struggle, the capitalists, however, far more thoroughly than the workers. In the first place the capitalists are, comparatively, few in number, while the workers number many millions. Next, the capitalists are men of financial means and resources, and can buy the best brains and command the highest order of ability the market affords. Then again, they own the earth and the mills and mines and locomotives and ships and stores and the jobs that are attached to them, and this not only gives them tremendous advantage in the struggle, but makes them for the time the absolute masters of the situation.

The workers, on the other hand, are poor as a rule, and ignorant as a class, *but they are in an overwhelming majority.* In a word, they have the power, but are not conscious of it.

This then is the supreme demand: to make them conscious of the power of their class, or class-conscious workingmen.

The working class alone does the world's work, has created its capital, produced its wealth, constructed its mills and factories, dug its canals, made its roadbeds, laid its rails and operates its trains, spanned the rivers with bridges and tunnelled the mountains, delved for the precious stones that glitter upon the bosom of vulgar idleness and reared the majestic palaces that shelter insolent parasites.

The working class alone—and by the working class I mean all useful workers, all who by the labor of their hands or the effort of their brains, or both in alliance, as they ought universally to be, increase the knowledge and add to the wealth of society—the working class alone is essential to society and therefore the only class that can survive in the world-wide struggle for freedom.

We have said that both classes, the capitalist class and the working class are organized for the class struggle, but the organization, especially that of the workers, is far from complete; indeed, it would be nearer exact to say that it has but just fairly begun.

On the economic field of the class struggle the capitalists have their Manufacturers' Association, Citizens' Alliance, Corporations' Auxiliary, and—we must add—Civic Federation, while on the political field they have the Republican party and the Democratic party, the former for large capitalists and the latter for small capitalists, but both of them for capitalists and both against the workers.

Standing face to face with the above named economic and political forces of the capitalists the workingmen have on the economic field their trades-unions, and on the political field their working class socialist party.

In the class struggle the workers must unite and fight together as one on both economic and political fields.

The socialist party is to the workingman politically what the trades-union is to him industrially; the former is the party of his class, while the latter is the union of his trade.

The difference between them is that while the trades-union is confined to the trade, the socialist party embraces the entire working class, and while the union is limited to bettering conditions under the wage-system, the party is organized to conquer the political power of the nation, wipe out the wage system and make the workers themselves the masters of the earth.

In this program, the trades-union and the socialist party, the economic and political wings of the labor movement, should not only not be in conflict, but act together in perfect harmony in every struggle whether it be on the one field or the other, in the strike or at the ballot box. The main thing is that in every such struggle the workers shall be united, shall in fact be unionists and no more be guilty of scabbing on their party than on their union, no more think of voting a capitalist ticket on election day and turning the working class over to capitalist robbery and misrule than they would think of voting in the union to turn it over to the capitalists and have it run in the interest of the capitalist class.

To do its part in the class struggle the trades-union need no more go into politics than the socialist party need go into the trades. Each has its place and its functions.

The union deals with trade problems and the party deals with politics.

The union is educating the workers in the management of industrial activities and fitting them for co-operative control and democratic regulation of their trades,—the party is recruiting and training and drilling the political army that is to conquer the capitalist forces on the political battlefield; and having control of the machinery of government, use it to transfer the industries from the capitalists to the workers, from the parasites to the people.

In his excellent paper on "The Social Opportunity," published in a recent issue of the International Socialist Review, Dr. George D. Herron, discussing trades-unions and their relation to the socialist party, and the labor movement in general, clearly sees the trend of the development and arrives at conclusions that are sound and commend themselves to the thoughtful consideration of all trades-unionists and socialists. Says Dr. Herron:

"On the one side, it is the trade-unionist who is on the firing line of the class struggle. He it is who blocked the wheels of the capitalist machine; he it is who has prevented the unchecked development of capitalist increase; he it is who has prevented the whole labor body of the world from being kept forever at the point of mere hunger wages; he it is who has taught the workers of the world the lesson of solidarity, and delivered them from that wretched and unthinking competition with each other which kept them at the mercy of capitalism; he it is who has prepared the way for the co-operative commonwealth. On the other hand, trade unionism is by no means the solution of the workers' problem, nor is it the goal of the labor struggle. It is merely a capitalist line of defense within the capitalist system. Its existence and its struggles are necessitated only by the existence and predatory nature of capitalism. * * *

* * * "Organized labor has an instinct that far outreaches its intelligence, and that far outreaches the intelligence of the preaching and teaching class,—the instinct that the workers of the world are bound up together in one common destiny; that their battle for the future is one; and that there is no possible safety or extrication for any worker unless all the workers of the world are extricated and saved from capitalism together." * * *

* * * "Until the workers shall become a clearly defined socialist movement, standing for and moving toward the un-

qualified co-operative commonwealth, while at the same time understanding and proclaiming their immediate interests, they will only play into the hands of their exploiters, and be led by their betrayers.

“It is the socialist who must point this out in the right way. He is not to do this by seeking to commit trade union bodies to the principles of socialism. Resolution or commitments of this sort accomplish little good. Nor is he to do it by taking a servile attitude toward organized labor, nor by meddling with the details or the machinery of the trade unions. Not by trying to commit socialism to trade-unionism, nor trade-unionism to socialism, will the socialist end be accomplished. It is better to leave the trade unions do their distinctive work, as the workers’ defense against the encroachments of capitalism, as the economic development of the worker against the economic development of the capitalist, giving unqualified support and sympathy to the struggles of the organized worker to sustain himself in his economic sphere. But let the socialist also build up the character and harmony and strength of the socialist movement as a political force, that it shall command the respect and confidence of the worker, irrespective of his trade or his union obligations. It is urgent that we so keep in mind the difference between the two developments that neither shall cripple the other. The socialist movement, as a political development of the workers for their economic emancipation, is one thing; the trade union development, as an economic defense of the workers within the capitalist system, is another thing. Let us not interfere with the internal affairs of the trade unions, or seek to have them become distinctively political bodies in themselves, any more than we would seek to make a distinctive political body in itself of a church, or a public school, or a lawyer’s office. But let us attend to the harmonious and commanding development of the socialist political movement

as the channel and power by which labor is to come to its emancipation and its commonwealth."

We have quoted thus at length to make clear the position of the writer who has given close study to the question and in the paper above quoted has done much to light the way to sound tactics and sane procedure.

It is of vital importance to the trades-union that its members be class-conscious, that they understand the class struggle and their duty as union men on the political field, so that in every move that is made they will have the goal in view, and while taking advantage of every opportunity to secure concessions and enlarge their economic advantage, they will at the same time unite at the ballot box, not only to back up the economic struggle of the trades-union, but to finally wrest the government from capitalist control and establish the working class republic.

SOCIALISM.

There are those who sneeringly class socialism among the "isms" that appear and disappear as passing fads, and pretend to dismiss it with an impatient wave of the hand. There is just enough in this great world movement to them to excite their ridicule and provoke their contempt. At least they would have us think so and if we take them at their word their ignorance does not rise to the level of our contempt, but entitles them to our pity.

To the workingman in particular it is important to know what socialism is and what it means.

Let us endeavor to make it so clear to him that he will readily grasp it and the moment he does he becomes a socialist.

It is our conviction that no workingman can clearly understand what socialism means without becoming and remaining a socialist. It is simply impossible for him to be anything else and the only reason that all workingmen are not socialists is that they do not know what it means.

They have heard of socialism—and they have heard of anarchy and of other things all mixed together—and without going to any trouble about it they conclude that it is all the same thing and a good thing to let alone.

Why? Because the capitalist editor has said so; the politician has sworn to it and the preacher has said amen to it, and surely that ought to settle it.

But it doesn't. It settles but one thing and that is that the capitalist is opposed to socialism and that the editor and politician and preacher are but the voices of the capitalist. There are some exceptions, but not enough to affect the rule.

Socialism is first of all a political movement of the working class, clearly defined and uncompromising, which aims at the overthrow of the prevailing capitalist system by securing control of the national government and by the exercise of the public powers, supplanting the existing capitalist class government with socialist administration—that is to say, changing a republic in name into a republic in fact.

Socialism also means a coming phase of civilization, next in order to the present one, in which the collective people will own and operate the sources and means of wealth production, in which all will have equal right to work and all will co-operate together in producing wealth and all will enjoy all the fruit of their collective labor.

In the present system of society, called the capitalist system, since it is controlled by and supported in the interest of the capitalist class, we have two general classes of people; first, capitalists and second workers. The capitalists are few, the workers are many; the capitalists are called capitalists because they own the productive capital of the country, the lands, mines, quarries, oil and gas wells, mills, factories, shops, stores, warehouses, refineries, tanneries, elevators, docks, wharves, railroads, street cars, steamships, smelters, blast furnaces, brick and stone yards, stock pens, packing houses, tele-

graph wires and poles, pipe lines, and all other sources, means and tools of production, distribution and exchange. The capitalist class who own and control these things also own and control, of course, the millions of jobs that are attached to and inseparable from them.

It goes without saying that the owner of the job is the master of the fellow who depends upon the job.

Now why does the workingman depend upon the capitalist for a job? Simply because the capitalist owns the tools with which work is done, and without these the workingman is as helpless as if he had no arms.

Before the tool became a machine, the worker who used it also owned it; if one was lost or destroyed he got another. The tool was small; it was for individual use and what the workingman produced with it was his own. He did not have to beg some one else to allow him to use his tools—he had his own.

But a century has passed since then, and in the order of progress that simple tool has become a mammoth machine.

The old hand tool was used by a single worker—and owned by him who used it.

The machine requires a thousand or ten thousand workers to operate it, but they do not own it, and what they produce with it does not go to them, but to the capitalist who does own it.

The workers who use the machine are the slaves of the capitalist who owns it.

They can only work by his permission.

The capitalist is a capitalist solely for profit—without profit he would not be in business an instant. That is his first and only consideration.

In the capitalist system profit is prior to and more important than the life or liberty of the workingman.

The capitalist's profit first, last and always. He owns the

tools and only allows the worker to use them on condition that he can extract a satisfactory profit from his labor. If he cannot do this the tools are not allowed to be used—he locks them up and waits.

The capitalist does no work himself; that is, no useful or necessary work. He spends his time watching other parasites in the capitalist game of “dog eat dog, or in idleness or dissipation. The workers who use his tools give him all the wealth they produce and he allows them a sufficient wage to keep them in working order.

The wage is to the worker what oil is to the machine.

The machine cannot run without lubricant and the worker cannot work and reproduce himself without being fed, clothed and housed; this is his lubricant and the amount he requires to keep him in running order regulates his wage.

Karl Marx, in his “Wage, Labor and Capital,” makes these points clear in his own terse and masterly style. We quote as follows:

“The free laborer sells himself, and that by fractions. From day to day he sells by auction, eight, ten, twelve, fifteen hours of his life to the highest bidder—to the owner of the raw material, the instruments of work and the means of life; that is, to the employer. The laborer himself belongs neither to an owner nor to the soil; but eight, ten, twelve, fifteen hours of his daily life belong to the man who buys them. The laborer leaves the employer to whom he has hired himself whenever he pleases; and the employer discharges him whenever he thinks fit; either as soon as he ceases to make a profit out of him or fails to get as high a profit as he requires. But the laborer whose only source of earning is the sale of his labor power cannot leave *the whole class of its purchasers*, that is the capitalist class, without renouncing his own existence. He does not belong to this or that particular employer, but he does belong to the *capitalist class*; and more

than that: it is his business to find an employer; that is, among this capitalist class it is his business to discover *his own particular purchaser.*"

Coming to the matter of wages and how they are determined, Marx continues:

"Wages are the price of a certain commodity labor-power. Wages are thus determined by the same law which regulates the price of any other commodity.

"Thereupon the question arises, how is the price of a commodity determined?

"By what means is the price of a commodity determined?

By means of competition between buyers and sellers and the relations between supply and demand—offer and desire.

" * * * * Now the same general laws which universally regulate the price of commodities, regulate, of course, *wages, the price of labor.*

"Wages will rise and fall in accordance with the proportion between demand and supply; that is, in accordance with the conditions of the competition between capitalists as buyers and laborers as sellers of labor. The fluctuations of wages correspond in general with the fluctuations in the price of commodities. *Within these fluctuations the price of labor is regulated by its cost of production; that is, by the duration of labor which is required in order to produce this commodity, labor power.*

"Now what is the cost of production of labor power?

"It is the cost required for the production of a laborer and for his maintenance as a laborer.

" * * * *The price of his labor is therefore determined by the price of the bare necessities of his existence.*"

This is the capitalist system in its effect upon the working class. They have no tools, but must work to live. They throng the labor market, especially when times are hard and

work is scarce, and eagerly, anxiously look for some one willing to use their labor power and bid them in at the market price.

To speak of liberty in such a system is a mockery; to surrender is a crime.

The workers of the nation and the world must be aroused.

In the capitalist system "night has drawn her sable curtain down and pinned it with a star," and the great majority grope in darkness. The pin must be removed from the curtain, even though it be a star.

But the darkness, after all, is but imaginary. The sun is marching to meridian glory and the world is flooded with light.

Charlotte Perkins Stetson, the inspired evangel of the coming civilization, says:

"We close our eyes and call it night,
And grope and fall in seas of light,
Would we but understand!"

Not for a moment do we despair of the future. The greatest educational propaganda ever known is spreading over the earth.

The working class will both see and understand. They have the inherent power of self-development. They are but just beginning to come into consciousness of their power, and with the first glimmerings of this consciousness the capitalist system is doomed. It may hold on for a time, for even a long time, but its doom is sealed.

Even now the coming consciousness of this world-wide working class power is shaking the foundations of all governments and all civilizations.

The capitalist system has had its day and, like other systems that have gone before, it must pass away when it has fulfilled its mission and make room for another system in harmony with the forces of progress and compatible with the onward march of civilization.

The centralization of capital, the concentration of industry and the co-operation of workingmen mark the beginning of the end. Competition is no longer "the life of trade." Only they are clamoring for "competition" who have been worsted in the struggle and would like to have another deal.

The small class who won out in the game of competition and own the trusts want no more of it. They know what it is, and have had enough. Mr. John D. Rockefeller needs no competition to give life to his trade, and his pious son does not expatiate upon the beauties of competition in his class at Sunday school.

No successful capitalist wants competition—for himself—he only wants it for the working class, so that he can buy his labor power at the lowest competitive price in the labor market.

The simple truth is, that competition in industrial life belongs to the past, and is practically outgrown. The time is approaching when it will be no longer possible.

The improvement and enlargement of machinery, and the ever-increasing scale of production compel the concentration of capital and this makes inevitable the concentration and co-operation of the workers.

The capitalists—the successful ones, of course,—co-operate on the one side; the workers—who are lucky enough to get the jobs—on the other side.

One side gets the profit, grow rich, live in palaces, ride in yachts, gamble at Monte Carlo, drink champagne, choose judges, buy editors, hire preachers, corrupt politics, build universities, endow libraries, patronize churches, get the gout, preach morals and bequeath the earth to their lineal descendants.

The other side do the work, early and late, in heat and cold; they sweat and groan and bleed and die—the steel billets they make are their corpses. They build the mills and all the ma-

chinery; they man the plant and the thing of stone and steel begins to throb. They live far away in the outskirts, in cottages, just this side of the hovels, where gaunt famine walks with despair and "Les Miserables" leer and mock at civilization. When the mills shut down, they are out of work and out of food and out of home; and when old age begins to steal away their vigor and the step is no longer agile, nor the sinew strong, nor the hand cunning; when the frame begins to bend and quiver and the eye to grow dim, and they are no longer fit as labor power to make profit for their masters, they are pushed aside into the human drift that empties into the gulf of despair and death.

The system, once adapted to human needs, has outlived its usefulness and is now an unmitigated curse. It stands in the way of progress and checks the advance of civilization.

If by its fruit we know the tree, so by the same token do we know our social system. Its corrupt fruit betrays its foul and unclean nature and condemns it to death.

The swarms of vagrants, tramps, outcasts, paupers, thieves, gamblers, pickpockets, suicides, confidence men, fallen women, consumptives, idiots, dwarfed children; the disease, poverty, insanity and crime rampant in every land under the sway of capitalism rise up and cry out against it, and hush to silence all the pleas of its *mercenaries* and strike the knell of its doom.

The ancient and middle-age civilizations had their rise, they ruled and fell, and that of our own day must follow them.

Evolution is the order of nature, and society, like the units that compose it, is subject to its inexorable law.

The day of individual effort, of small tools, free competition, hand labor, long hours and meagre results is gone never to return. The civilization reared upon this old foundation is crumbling.

The economic basis of society is being transformed.

The working class are being knit together in the bonds

of co-operation, they are becoming conscious of their interests as a class, and marshalling the workers for the class struggle and collective ownership.

With the triumph of the workers the mode of production and distribution will be revolutionized.

Private ownership and production for profit will be supplanted by social ownership and production for use.

The economic interests of the workers will be mutual. They will work together in harmony instead of being arrayed against each other in competitive warfare.

The collective workers will own the machinery of production, and there will be work for all and all will receive their socially due share of the product of their co-operative labor.

It is for this great work that the workers and their sympathizers must organize and educate and agitate.

The socialist movement is of the working class itself; it is from the injustice perpetrated upon, and the misery suffered by this class that the movement sprung, and it is to this class it makes its appeal. It is the voice of awakened labor arousing itself to action.

As we look abroad and see things as they are, the capitalists intrenched and fortified and the workers impoverished, ignorant and in bondage, we are apt to be impressed with the magnitude of the task that lies before the socialist movement, but as we become grounded in the socialist philosophy, as we understand the process of economic determinism and grasp the principles of industrial and social evolution the magnitude of the undertaking, far from daunting the socialist spirit, appeals to each comrade to enlist in the struggle because of the very greatness of the conflict and the immeasurable good that lies beyond it, and as he girds himself and touches elbows with his comrades his own latent resources are developed and his blood thrills with new life as he feels himself rising to the majesty of a man.

Now he has found his true place, and though he be reviled gainst and ostracized, traduced and denounced, though he be reduced to rags, and tormented with hunger pangs, he will bear it all and more, for he is battling for a principle, he has been consecrated to a cause and he cannot turn back.

To reach the workers that are still in darkness and to open their eyes, that is the task and to this we must give ourselves with all the strength we have, with patience that never fails and an abiding faith in the ultimate victory.

The moment a worker sees himself in his true light he severs his relations with the capitalist parties, for he realizes at once that he no more belongs there than Rockefeller belongs in the socialist party.

What is the actual status of the workingman in the capitalist society of today?

Is he in any true sense a citizen?

Has he any basis for the claim that he is a free man?

First of all, he cannot work unless some capitalist finds it to his interest to employ him.

Why not? Because he has no tools and man cannot work without them.

Why has he no tools? Because tools in these days are, as a rule, great machines and very costly, and in the capitalist system are the private property of the capitalists.

This being true, the workingman, before he can do a tap of work, before he can earn a dime to feed himself, his wife or his child, must first consult the tool-owning capitalist; or, rather, his labor-buying superintendent. Very meekly, therefore, and not without fear in his heart and trembling in his knees, he enters the office and offers his labor power in exchange for a wage that represents but a part, usually a small part, of what his labor produces.

His offer may be accepted or rejected.

Not infrequently the "boss" has been annoyed by so many job-hunters that he has become irritable, and gruffly turns the applicant away.

But admitting that he finds employment, during working hours he is virtually the property of his master.

The bell or the whistle claims him on the stroke of the hour. He is subject to the master's shop regulations and these, of course, are established solely to conserve his master's interests. He works, first of all, for his master, who extracts the surplus value from his labor, but for which he would not be allowed to work at all. He has little or no voice in determining any of the conditions of his employment.

Suddenly, without warning, the shop closes down, or he is discharged and his wage, small at best, is cut off. He has to live, the rent must be paid, the wife and children must have clothing and food, fuel must be provided, and yet he has no job, no wages and no prospects of getting any.

Is a worker in that position free?

Is he a citizen?

A man?

No! He is simply a wage-slave, a job-holder, while it lasts, here today and gone tomorrow.

For the great body of wage-workers there is no escape; they cannot rise above the level of their class. The few who do are the exceptions that prove the rule.

And yet there are those who have the effrontery to warn these wage-slaves that if they turn to socialism they will lose all incentive to work, and their individuality will fade away.

Incentive and individuality forsooth! Where are they now?

Translated into plain terms, this warning means that a slave who is robbed of all he produces, except enough to keep him in producing condition, as in the present system, has great incentive to work and is highly individualized, but if he breaks

his fetters and frees himself and becomes his own master and gets all his labor produces, as he will in socialism, then all incentive to work vanishes, and his individuality, so used to chains and dungeons, unable to stand the air of freedom, withers away and is lost forever.

The capitalists and their emissaries who resort to such bungling attempts at deception and imposture betray the low estimate they place on the intelligence of their wage-workers and also show that they fully understand to what depths of ignorance and credulity these slaves have sunk in the wage-system.

In the light of existing conditions there can be no reform that will be of any great or permanent benefit to the working class.

The present system of private ownership must be abolished and the workers themselves must be made the owners of the tools with which they work, and to accomplish this they must organize their class for political action and this work is already well under way in the socialist party, which is composed of the working class and stands for the working class on a revolutionary platform which declares in favor of the collective ownership of the means of production and the democratic management of industry in the interest of the whole people.

What intelligent workingman can hold out against the irresistible claim the socialist movement has upon him? What reason has he to give? What excuse can he offer?

None! Not one!

The only worker who has an excuse to keep out of the socialist movement is the unfortunate fellow who is ignorant and does not know better. He does not know what socialism is. That is his misfortune. But that is not all, nor the worst of all. He thinks he knows what it is.

In his ignorance he has taken the word of another for it, whose interest it is to keep him in darkness. So he continues

to march with the Republican party or shout with the Democratic party, and he no more knows why he is a Republican or Democrat than he knows why he is not a socialist.

It is impossible for a workingman to contemplate the situation and the outlook and have any intelligent conception of the trend and meaning of things without becoming a socialist.

Consider for a moment the beastly debasement to which womanhood is subjected in capitalist society. She is simply the property of man to be governed by him as may suit his convenience. She does not vote, she has no voice and must bear silent witness to her legally ordained inferiority.

She has to compete with men in the factories and workshops and stores, and her inferiority is taken advantage of to make her work at still lower wages than the male slave gets who works at her side.

As an economic dependent, she is compelled to sacrifice the innate refinement, the inherent purity and nobility of her sex, and for a pallet of straw marries the man she does not love.

The debauching effect of the capitalist system upon womanhood is accurately registered in the divorce court and the house of shame.

In socialism, woman would stand forth the equal of man—all the avenues would be open to her and she would naturally find her fitting place and rise from the low plane of menial servility to the dignity of ideal womanhood.

Breathing the air of economic freedom, amply able to provide for herself in socialist society, we may be certain that the cruel injustice that is now perpetrated upon her sex and the degradation that results from it will disappear forever.

Consider again the barren prospect of the average boy who faces the world today. If he is the son of a workingman his father is able to do little in the way of giving him a start.

He does not get to college, nor even to the high school, but

has to be satisfied with what he can get in the lower grades, for as soon as he has physical growth enough to work he must find something to do, so that he may help support the family.

His father has no influence and can get no preferred employment for him at the expense of some other boy, so he thankfully accepts any kind of service that he may be allowed to perform.

How hard it is to find a place for that boy of yours!

What shall we do with Johnnie? and Nellie? is the question of the anxious mother long before they are ripe for the labor market.

"The child is weak, you know," continues the nervous, loving little mother, "and can't do hard work; and I feel dreadfully worried about him."

What a picture! Yet so common that the multitude do not see it. This mother, numbered by thousands many times over, instinctively understands the capitalist system, feels its cruelty and dreads its approaching horrors which cast their shadows upon her tender, loving heart.

Nothing can be sadder than to see the mother take the boy she bore by the hand and start to town with him to peddle him off as merchandise to some one who has use for a child-slave.

To know just how that feels one must have had precisely that experience.

The mother looks down so fondly and caressingly upon her boy; and he looks up into her eyes so timidly and appealingly as she explains his good points to the business man or factory boss, who in turn inspects the lad and interrogates him to verify his mother's claims, and finally informs them that they may call again the following week, but that he does not think he can use the boy.

Well, what finally becomes of the boy? He is now grown, his mother's worry is long since ended, as the grass grows

green where she sleeps—and he, the boy? Why he's a factory hand—a *hand*, mind you, and he gets a dollar and a quarter a day when the factory is running.

That is all he will ever get.

He is an industrial life prisoner—no pardoning power for him in the capitalist system.

No sweet home, no beautiful wife, no happy children, no books, no flowers, no pictures, no comrades, no love, no joy for him.

Just a hand! A human factory hand!

Think of a hand with a soul in it!

In the capitalist system the soul has no business. It cannot produce profit by any process of capitalist calculation.

The working hand is what is needed for the capitalist's tool and so the human must be reduced to a hand.

No head, no heart, no soul—simply a hand.

A thousand hands to one brain—the hands of workingmen, the brain of a capitalist.

A thousand dumb animals, in human form—a thousand slaves in the fetters of ignorance, their heads having run to hands—all these owned and worked and fleeced by one stock-dealing, profit-mongering capitalist.

This is capitalism!

And this system is supported alternately by the Republican party and the Democratic party.

These two capitalist parties relieve each other in support of the capitalist system, while the capitalist system relieves the working class of what they produce.

A thousand hands to one head is the abnormal development of the capitalist system.

A thousand workingmen turned into hands to develop and gorge and decorate one capitalist paunch!

This brutal order of things must be overthrown. The human race was not born to degeneracy.

A thousand heads have grown for every thousand pairs of hands; a thousand hearts throb in testimony of the unity of heads and hands and a thousand souls, though crushed and mangled, burn in protest and are pledged to redeem a thousand men.

Heads and hands, hearts and souls, are the heritage of all.

Full opportunity for full development is the unalienable right of all.

He who denies it is a tyrant; he who does not demand it is a coward; he who is indifferent to it is a slave; he who does not desire it is dead.

The earth for all the people. That is the demand.

The machinery of production and distribution for all the people. That is the demand.

The collective ownership and control of industry and its democratic management in the interest of all the people. That is the demand.

The elimination of rent, interest and profit and the production of wealth to satisfy the wants of all the people. That is the demand.

Co-operative industry in which all shall work together in harmony as the basis of a new social order, a higher civilization, a real republic. That is the demand.

The end of class struggles and class rule, of master and slave, of ignorance and vice, of poverty and shame, of cruelty and crime—the birth of freedom, the dawn of brotherhood, the beginning of MAN. That is the demand.

This is socialism!

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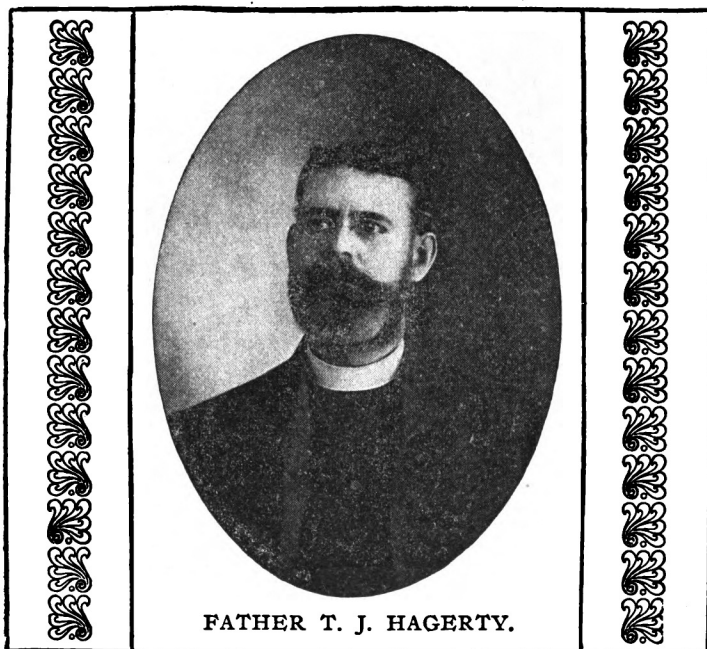
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