





HOW COMES IT THAT THE TRADES ARE OVERSTOCKED?

of culture could be, and often were, idealists. This circumstance explains the appearance, in the forties, of that galaxy of men and women, who took up in this country the idealist philosophy of Fourier, resulting in the Communist tidal wave that swept over the land at that season. These aristocrats of education and culture stood above the other classes and their material aspirations and antagonisms. Education meant power, happiness and worthiness. The conclusion seemed inevitable, that in order to make all men happy and worthy, in order to banish all class antagonisms, all poverty, all wickedness and meanness out of the world, nothing else was needed than to spread education and culture.

Whether this development will result in a movement of the educated people to join the battling proletariat in mass, and not, as hitherto, singly, is still uncertain. This, however, is certain: the fact that the educated people are being turned into proletarians has closed to the class of the proletariat the only gate that was still open, and through which its members might, by dint of their own unaided efforts, have been able to escape into the class above. It is out of all question that the wage-worker can become a capitalist, at least not in the ordinary run of events. Sensible people do not consider the chances of earning a prize in the Louisiana lottery, or of one's falling heir to the wealth of some unknown relative, when they deal with the condition of the working class. Under certain particularly favorable circumstances it did formerly happen, here and there, that a workman succeeded by dint of great privations to save up enough wherewith to start a little industry of his own, or set up a little retail shop, or give his son a chance to study and become something "better" than his father. It was always ridiculous to hold out such possibilities to the workmen as the means of improving their condition. In the ordinary course of events the workingman may thank his stars if he is at all able, during good times, to lay by enough not to remain empty-handed when work becomes slack. To-day, however, to hold out such possibilities to the workman is more ridiculous than ever. The economic development does not only make saving, on the part of the workingman, more and more difficult, if at all possible, but it also renders it utterly impossible, even though he may be able to save up something, to therewith pull himself or his children out of the class of the proletariat. To invest his little savings in some small independent industry, were for him to fly from the frying pan into the fire; ten to one, he will be flung back to his previous condition, with the bitter experience that the small producer can no longer keep his head above water—an experience which he will have purchased with the loss of his hard-earned savings.

Still more difficult than the transition into the class of the small producer, indeed, utterly hopeless is the attempt on the part of the proletariat to give his son a chance to study. But let it be accepted, for the sake of argument, that such an attempt has been successful; of what use will a college education be to the son of the proletariat, who, being without funds and without influence, cannot wait for a good chance to sell his knowledge, in these days when thousands of lawyers, doctors, engineers and all manner of professional men are going about hungry? To-day, whichever way the proletariat may turn, he finds awaiting him the same proletarian conditions of life and toil; those conditions pervade society more and more; in all countries the bulk of the population has sunk to the level of the proletariat; to the individual proletarian all prospect has vanished of ever being able, by his own efforts, to pull himself out of the quagmire into which the present system of production has pushed him. The forecast of James Madison, made sixty-five years ago, that, owing to our competitive social system, the bulk of our people would ere long have lost, not only all property, but even the hope and the prospect of acquiring any, has been verified to the letter.

The individual proletarian can accomplish his own redemption only with the redemption of his whole class. That consummation cannot, however, be reached without the collective ownership by the people of their instruments of production, i. e., by the Co-operative Commonwealth. At every previous social revolution, or be it evolution, class superseded class. Thus the feudal class superseded the theocratic; and, in our own days the capitalist superseded the feudal. In each instance a class below upset the class above, emancipated itself by subjugating others, and introduced a new form of human exploitation. To rear, on the contrary, the Co-operative Commonwealth; to abolish all class antagonisms by abolishing the last of the systems of human exploitation; to redeem itself, and, alone of all classes in the social evolution of the human species, to accomplish its own redemption together with that of the whole, not at the expense of any portion, of mankind—that is the historic mission of the proletariat; that is the noble aim that swells with pride the breast, and sweetens the present bitterness of the lot, of every proletarian, who is conscious of his class distinction, and the obligation it imposes upon him.

THE PEOPLE, 184 William street, New York, N. Y. 50 cents per year. THE NEW CHARTER, 25 Turk street, San Francisco, Cal. 50 cents per year. THE ROCHESTER SOCIALIST (Monthly), 25 cents per year. THE SOCIALIST ALLIANCE, 79 Dearborn street, Chicago, 50 cents per year. GERMAN. Vorwärts, 184 William street, New York, N. Y. \$1.50 per year. Cleveland Volksfreund, 237 Clair street, Cleveland, Ohio. \$2 per year. DANISH-NORWEGIAN. Arbejderen, 6323 Marshfield avenue, Chicago, Ill. \$1.50 per year. ITALIAN. II Proletario, 236 Market street, Paterson, N. J. \$1 per year. SWEDISH. Arbetsaren, 35 and 37 Frankfort street, New York, N. Y. \$1.50 per year. POLISH. Sila, 550 Broadway, Buffalo, N. Y. \$1 per year. JEWISH. Arbeiterzeitung, 9 Rutgers street, New York, N. Y. 75 cents per year. HUNGARIAN. Nepesava, 538 East Fifth street, New York, N. Y. \$1 per year. BOHEMIAN. Prava, 44 E. 12th street, New York, N. Y. \$2 per year. 50 cents a quarter. ENGLISH AND GERMAN. The Truth, 514 West Third street, Davenport, Ia. The English translation of Karl Marx's "Eighteenth Brumaire," that recently ran through THE PEOPLE, is now to be had bound in an elegant volume of 78 pages, with Marx' picture as frontispiece. This work is of great value. No Socialist, even though he be no student, and no student even though he be no Socialist, can afford to be without it. Apply Labor News Co., 64 E. 4th street, N. Y. City. Price, 25 cents.

Correspondence. [Correspondents who prefer to appear in print under an assumed name, will attach their names to their communication, besides their own signature and address. None other will be recognized.] Facts on New Bedford. [The PEOPLE.—So many stories reach this office regarding the "great strike" rendered the strikers by the A. F. of L. and also upon the "victory won by the strikers," that a few cooling facts should be stated. It is impossible for the general public to know what has happened; but at great distances from here much harm can be done by people believing the yarns. Now the facts: When the strike first commenced, a joint strike council was formed composed of members representative of the different branches of the Amalgamated Furriers and Skinsmiths, Paul Watson (loom fixer) treasurer, James Cook (spinner) chairman. It was agreed upon that all monies coming in through collectors should be divided up among the unions "per capita"; monies coming on from levies should go to their respective unions. Collectors were sent out all over the country, and they were to report to the organizers and solicited aid for the strikers. Whenever an organization affiliated with the A. F. of L. sent anything it was carefully noted for "the Go!" to make a list of the future, when there was no doubt that the Go! contributed the same when appealed to whether being affiliated with the A. F. of L. or not. After sixteen weeks of miserable support, and consequently no money, the strikers and the weavers and their families the strike was declared off by the weavers; and the loom fixers followed suit. The strikers' cards remained out, but everyone knew it was only prolonging the struggle. After the weavers had gone to work the strikers went to work with the melodramatic Sammy Go, the Honorable Pay Jay McGuire, and others of the tapeworm's Board of Superannuated Fakirs. The result was that the strikers' cards were sent to these people of "call for aid" on behalf of the strikers; still fighting labor's most righteous cause in New Bedford. Most generous and hearty support was given by the LARS in cold, hard cash—at least that's all I have heard of; I challenge contradiction. However, the agency was prolonged for four weeks for the strikers to get the money. The treasury of the Spinners was busted; the much vaunted "bulwark of defence" was broken. The only thing to be done now was to go to work, if possible. A conference with the manufacturers having been held with the object of securing each spinner his work back on condition that the strike be declared off, the strikers in some instances, the Committee for the Spinners was laughed at. However, in spite of this, the crisis had to be met, and the strike was declared off after twenty weeks of asinine and senseless protest, excepting only labor fakir in the country, from Sammy Go down, or up, as one may prefer. The strike was declared off on a Friday. The day Monday the Spinners presented themselves for work; in most instances they were not allowed in their rooms at all, but were told to wait on the steps. They were not allowed to see the overseer's fancy and put to work. About 35 per cent were sent home and told to stay there until they were sent for, and they were to be sent for when they were sent for work just when, how and where they please, the Spinners consoling themselves by mumbling sotto voce, "There'll come a time some day." A levy of 50 CENTS PER WEEK in addition to their regular dues of 50 CENTS A WEEK has been put on TO BUILD UP THEIR RESERVE FUND, for you see, the strikers' work with capital, as Comrade Hickey has said. In conclusion I may say there are some of the Spinners who will not get back at all, and in my opinion this strike has been one of the most senseless and senseless strikes ever known to the workers of the country the history of organization on the lines presented by the pure and simple trades unions, and added to that the strike has been one of the most monumental piece of stupidity and concentrated extract of asinine verbosity—Samuel Gompers, president of the A. F. of L. New Bedford, Mass., July 10. Forebodings from Fall River. To THE PEOPLE.—There's a chiel among you taking notes, and faith he'll print em—Burns. To THE PEOPLE, Fall River, Mass., July 12.—The following account about our local labor fakirs will surely be interesting: For a while a silent member of the Fall River Weavers' Association (they call it the Progress) I don't know, perhaps Mr. Whitehead and the collectors could explain, yet keeping my eyes and ears open, I frequently noticed that whenever any delegates to conventions, etc., it was generally granted by the clique that attends our monthly business meetings. But should anyone propose to protest against the funds for any other purpose which would add prestige to the union or benefit the members as a body, these very same men at once spring to their feet and utter a long and loud tirade against and traitors to the union for attempting anything of the kind. This was notably so near the close of the last year, when a motion was presented, seconded by Comrade Hawkins, to loan the New Bedford weavers \$100, which we carried in spite of the opposition of Secretary Whitehead, who had only backed the motion, but he has not replied. Next move, I and Comrade Hawkins went before the committee to complain, and because Comrade Hawkins spoke rather snappily to them, only about a dozen of them sprang on him like tigers. I thought they were going to eat him; he must have had something very sweet about him, for he seemed to attract the attention of the tigers. The committee (with tigers) falling to scare us, the chief fakir, Secretary Whitehead, tried to save me by asking me if I was aware that had committed an act in violation of the constitution to challenge me through the "Herald." To which I replied that if he could not answer me through the paper or meet me on the public platform that I would take any other course I thought fit. Next day Mr. Whitehead found his only chance course by informing by letter Comrade Hawkins and myself that we were to attend on Friday, July 24, a special convention to discuss a matter why we should not be expelled for unbecoming conduct. Just imagine these tigers as judges of conduct! The papers in the meeting had quite a number of "trouble breeders"; "Socialists" want to reduce wages; "Socialists" did not believe in good wages for everybody"; "fancy"; "Socialists" are collectors of labor unions being everybody; what logic. And yet the S. L. P. of Fall River had nothing whatever to do with the matter. However, I was in my right to give a notice in writing, the motion never yet having been discussed. But it shall be if I remain a member of them. Well, we attended the meeting to hear our sentence of death. After a lot of wrangling and vague charges first by one and then another, we were ultimately called upon to defend ourselves in a ten minutes' speech. At the close of my defence Secretary Whitehead jumped to his feet, saying he would meet me there when he knew his chairman would not allow me to talk a word. Since then I again challenged the Secretary through three papers here, but as yet no reply from the chief fakir. The public will know what was said of him. It was quite amusing to see the fakirs, for when they saw our supporters outnumbered them they could not sit in their seats, but would stand and walk up and down the back of the room, raising all kinds of objections to our supporters as they came in the hall. This is the bitterest pill that ever Whitehead and Co. had to take and probably not the last nor the most bitter. The previous question being moved, the vote was called for, and the motion was carried by a two-thirds majority, but, alas, we had a majority of 3 over them; viz. 66 for us and 63 against. Thus these fakirs first tried to rule us out, and then they tried to scare us, and afterwards try to expel us in which they miserably and deservedly failed. The only consolation is that the motion remains to be seen. Of one thing we are quite sure; if they had expelled us, they would have been sorry, and

LETTER BOX.

Off-hand Answers to Correspondents. [No questions will be considered that come in anonymous letters. All letters must carry a bona fide signature and address.] "JOHN J." LOUISVILLE, KY.—How would you feel towards the man who would ask you for the difference between a soft-shall crab and one of your own Blue Grass State stallions? That's the way the Socialists will ask you for the difference between the Social Democracy and the Socialist Labor party. Invest in THE PEOPLE from June, 1897, to June, 1898. E. W. B. NORWICH, CONN.—I to give you the names of the Social Labor Party leaders. "Revolution" is a stage of evolution. The birth of a child, for instance, is a revolutionary epoch of nine months of evolutionary process; the detonation or explosion that takes place when a match is touched to go off is merely a revolutionary point in the evolution of gases from the original solid. He who says "revolution" implies, if he knows what he is talking about, "evolution"; and a "Social Revolution" implies "evolution," unless he recalls before logical and natural results. The making of a distinction between the two words

