

other time. Their existence in those spheres cannot be denied.

Instead of individual production for the use and benefit of the individual producer, we have come through the evolutionary process to a state of collective form of production for individual benefit. The form of production is changed, the form of appropriation of the product is the same. This antagonism between the modern form of producing goods and the form of their appropriation is daily causing untold suffering to humanity and is the cause of such a glaring inconsistency: the richer the country the poorer the people, the wealth of the country falling more and more into the hands of a few. It is also the cause of the industrial panics when people are punished with starvation because they have produced too much. It has become a social anachronism. Is it not then historically reasonable that harmony between the form of production and the form of appropriation of the product, without which the productive powers of society cannot develop further, should be the next necessary step in the progress of human society? And do not the socialist thinkers, who demand the collective ownership of the means of production and distribution, and their operation for the benefit of all the producers, offer the most practicable solution, which facts, and nothing but facts, dictate to the unprejudiced mind?

Minneapolis, Minn., July 25, 1896.

### The Church and Labor.

The time has come when those engaged in the preaching of the gospel to the people should stand on the platform on which their ideal Christ was the first advocate, in studying the Bible in its present form and adapting it to the present day. We find that Christ went among the common people and taught them that socialism which is being developed in the trades unionism of today. He instructed them to secure those rights which legally belong to them: the right and privilege of freedom to exercise that power given to all men, a free will of their own; but which is being taken away from our fellow toilers day by day. They are not allowed to use that God given power; or if they do use it they have to leave their homes and families and become members of that great army of the unemployed who are destined to eternal tramping. Not only are we denied the right of our will power by monopoly but we are also denied, to a certain extent, the right to live, as the wages which are at present paid to millions of our fellow toilers are insufficient to procure that which is necessary for the sustenance of the daily exertions which we have to make.

We hear our ministers telling us to seek the narrow way which leads to Eternal Life; but when we come to look at the environments of our people and the conditions under which they labor, are we surprised to see our sisters losing all sense

of shame and joining that great rank of unfortunates? Yet we all hear these entreaties and special pleadings and exhortations to return to a better life in churches which are held up by the blood money of our seamstresses, shop clerk and sweat shops of this great country, while those who give this blood money are lauded all over the world on account of their philanthropy. They may go to Europe and engage in debauchery in Paris and London and gamble in the dens of Monte Carlo, still we hear them held up as patterns for us to follow by those who seem to forget that their mission is to preach the idealism of Christ.

We often hear the question asked: Why do not the poor people attend church? The reasons are plainly depicted before them if they will only observe passing events. The working masses today see more of that which the ministers preach so much about, that is, the fatherhood of God and the brotherhood of man, practiced outside the church membership than they do on the inside circle—hence their staying away.

So taking our stand with the ranks of organized labor, I think it is the duty of the church to preach more of labor subjects and of every day life and bring their discourses into plain and simple language, so that those whom they wish to reach may know more and be led into the right path, and not only that, but let them go forth and try to alter the environments of these people, and teach them that socialism which is to elevate the characters of our people. The labor movement is identical with the church, but today we find many of our so-called christian leaders denouncing labor for doing that which Christ taught them and was persecuted for, namely, standing up and speaking for their rights.

If Christ came upon this earth today he would say as of old, "My house is a house of prayer but ye have made it a den of thieves." Our churches, some of which are more luxurious than some palaces, should be made in accordance with the masses of the people and the class distinction which we see so plain be taken away and labor given its rights. We are told there is no distinction in the land above, and I believe it ought to be the object of all true ministers of Christ to make heaven here on earth, and so by the church going out and assisting organized labor in their efforts to alleviate the sufferings of the toiling masses they will fulfil the mission in which they are engaged. Ishpeming, Mich.

### What Debs Says.

The A. R. U. is in politics. It proposes to take a hand in this campaign. Committed by the unanimous vote of its delegates to the People's Party, it pledges its support to Bryan and Watson, and all other candidates of that party. In these stirring days a labor organization that takes no part in politics can hardly be said to have a mission. With all that organized labor has

done and attempted to do for American labor, the haggard fact remains that workingmen were never so oppressed, so degraded, so utterly wretched as they are to-day. Who dare deny it? Millions are working for niggardly wages and cower like peons at the approach of their bosses, and millions of others who have no work at all are trembling on the ragged edge of starvation. If this is the best that organized labor can do for the victims of corporate greed and capitalistic rapacity, we have no hesitancy in saying that its mission is a total failure, and that it were better to disband. But such is not our conclusion. Labor has been cheated and robbed by a gang of brigands because it has kept out of politics. The testimony is overwhelming. The members of the A. R. U. know by bitter experience what it is to keep out of politics. Whatever other organizations may or may not do, they propose to go into this political fight in a solid body. They are after the gang of corporation managers and political hirelings who used the powers of government to overwhelm them two years ago. That was done by "corporation politics." A little "organization politics" for a change will be in order. The members of the A. R. U. have been enjoined by corporation courts from doing almost anything beneath the sun, but they can't be enjoined from going to the polls shoulder to shoulder and voting for Bryan and Watson, whom the railroad corporations and all the capitalistic influences will turn earth and hell to defeat. It is only by going into politics that organized labor can prevent the election of presidents of the Cleveland stripe and place such men as Bryan in the White House, and with the election of such a man as Bryan, a Caldwell will find his way to the Supreme Bench and labor will cease to crawl in the dirt, but will stand erect.—Railway Times.

### The Railway Age.

This corporation parasite has come out for McKinley and gold. Of course! It could not be otherwise. This stock gambling tool must do as its masters order it to do. But the monumental gall comes in with the announcement that it proposes to organize "sound money" clubs among the railway employes. This implacable foe of organized labor has become exceedingly solicitous about the "poor employes" just as the hungry wolf is concerned in the well being of a bleating lamb. All the campaign orators combined cannot make railroad employes a stronger argument in favor of Bryan and Watson than the mere fact of the Railway Age being against them. This venomous organ has again and again befouled all the organizations of railway employes, nor has it ever had a word to say in their favor unless there was a corporation ax to grind, and any railroad man whose vote can be controlled by this special pleader is either himself a corporation worm, or he is a fit subject for a feeble minded institute.—Railway Times.