

It is to be borne in mind that "recognition" involves the free admission of the "walking delegate" or his equivalent into all works, shops or mines, for the purpose of detecting "scabs," or union members in bad standing—i.e., in arrears for dues. In some places and trades it means that neither owner nor foreman can give orders to his individual employees. All communication with them must be had through an official of their own choosing. Mr. Mitchell, it is admitted, made a good speech, urging the national convention of his union not to order a general strike. But all he said was from the standpoint of immediate policy. In the Hazelton convention, we are reminded he had opposed the strike but when it was voted over his head made haste to organize it and justify it as a rebellion against "intolerable" conditions. That is what he would have done if the Indianapolis convention had ordered the larger strike which he deprecated. He believes, just as much as anybody, that such an order must be obeyed, and that it supersedes local obligations, even of honor; for this construction of such obligations is involved in the "recognition" of the union!

There are other kinds of recognition,

however, which deserve to be considered though they do not go by that name. These we shall let Mr. Raymond explain:

The first is the recognition of the union by magistrates, judges, sheriffs, legislators, shopkeepers, priests, doctors, publishers and editors. This involves what is called "fair" treatment of the members and acts of the union, and aid, both active and passive, in its holy war upon the hostile, the lukewarm and the would-be independent (i.e., according to usage, the "scab"). Credit must be given, it seems, to the men who have sworn not to work; cash must be refused from those who are working, and those who are trying to protect the workers from violence. All statutes made to guard person or property from violence or conspiracy must contain provisions explicitly exempting "labor unions" from their operation. Governors must not call out troops, and, above all, the power of the United States must not be invoked when local powers have failed, for the soldiers of Uncle Samuel have a most uncomfortable way of not recognizing "labor" or anything else when it is engaged in breaking the peace.

But there remains the "recognition" of the union which is exacted from its own members and other wage-earners. To the members it means, among other things, that they must abandon work without grievance or knowledge of grievance (as the bridge strikers in New York have just done), at the command of organized labor in general; that when they thus strike they will get no help in money (as the unions who struck in aid of the steelworkers found out); that when, at last, relief is provided or promised, it will be given, if given at all, to the shiftless only, and not to those who have saved money; in other words, that a member of the union is expected to contribute to its fighting fund, not merely all that he has paid into its treasury for that purpose, but also all that he has laid by for his wife and children. And when, impoverished and discouraged he returns to work (if luck has favored "labor"), with 10 per cent. increase of wages, or some "concession" of that sort, and reflects that he sacrificed 50 per cent. of his year's earnings to secure this result, he is expected to join in the chorus: "But 'twas a famous victory!" and commence to lay up money for another! Truly this kind of recognition is the cruellest of all, and we are amazed that thousands of honest and well-meaning men are betrayed into it. The cause is two-fold. It is partly terrorism and partly a spirit of heroic, unselfish self-sacrifice for the sake of organized labor in general.

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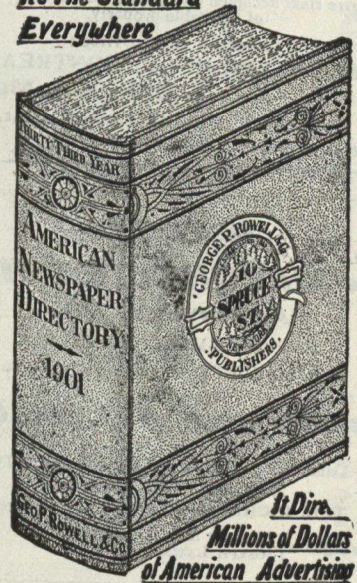
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