



Industrial Review From Many Sources

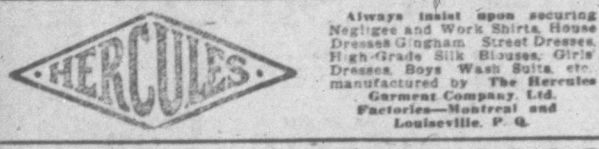


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Garyism is Modern Name for Slavery and Feudalism

The offer of steel trust stockholders to forego profits in Judge Gary's—and their—fight against trade unionism is another case of history repeating.

What is known as Garyism was called feudalism in the Middle Ages and slavery in other periods.

The only difference is that Garyism would hide itself within freedom's cloak while the feudalist and slave holder were frankly autocratic—they boldly announced that they were superior to the men and women of toil.

Stripped of sham and cant, Garyism is control of the many by the few, and the determination of that few to hold their power.

Steel stockholders are "running true to form" with their song that is as old as man's first effort to be free.

Every trade unionist has heard this song, which is always forgotten when a 100 per cent. trade union appears on the scene.

The steel autocrat knows, as did the feudal baron and slave holder, that wage earners become conscious of themselves when they unite. Then—and not till then—do they sense what liberty means.

Then the autocrat loses his power. His dominion over men ends. He must adjust himself to new conditions, but he will not accept these conditions until he is compelled to.

It is amusing to read of these feudal limiters gravely announcing that they are willing to surrender profits to stop steel unionization.

These stockholders and their spokesman will travel the road of every man who would control the lives of others.

History records the end that befalls autocracy in every form. These stockholders may forego profits—but only until they see that Garyism is being swept aside by the solid lines of steel workers.

Then, history will again repeat, and the stockholders will accept the new order, and happily chirp, "We find this union is a good union."

When the steel workers are unorganized, all unions are "bad." The workers themselves must compel the stockholders to accept viewpoints in line with modern times.

Appeals for justice are futile, unless backed by organization. Autocracy was never known to voluntarily surrender.

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Who Speaks for the Unorganized?

Unorganized workers have no voice in fixing the terms of their labor. They have two alternatives: Accept the terms laid down by organized employers or get along as best they can.

In our time, we are not called upon to deal with individual employers. Industry is so developed and wealth so concentrated that we are confronted in nearly every avenue of employment with the associated interests of the employers.

Workers as individuals in our day are as much at the mercy of the employers as in the ruderless ship of the mercy of the waves.

The labor movement, however, confronts each new economic situation as it arises, ready to give succor to the weak and defenceless, and ready to speak for them with the voice of organized power.

Labor is defenceless, weak, has no voice only so long as it chooses to remain in that condition. The labor movement is open to every man and woman who works with hand or brain. It recognizes no aristocracy among the toiling masses. Born of a common inter-

est, it welcomes all on terms of equality. Its strength is limited only by the strength of the men and women who compose it.

All the economic advantages which the unorganized worker enjoys is a mere reflex of the activity of the men and women of the labor movement.

The standards of hours, the rate of pay, the working conditions—all are graduated from the trade agreements prevailing in the organized trades. The man or woman, then, who holds aloof from the union of his or her craft, while accepting the benefits which accrue from that organization, is not only taking something for which no service is rendered, but is checking a movement which can give greater benefit to all in the trade were all engaged in the trade a part of it.

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