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100 Douglas street.

Smith & Champion,

Upholsterers and Awning Makers.

is simply a man was discharged for not working last night and the foreman insists on men working every night no matter how the men feel, whether sick or well or what private business they may have to attend to. The men think this altogether wrong and will not submit to such treatment. The union threatens to call out other departments unless a settlement is reached, while the company state the works will be closed for good rather than submit.

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For the Amalgamated Association to triumph in this struggle would mean that for once labor had triumphed over its arch-enemy, J. P. Morgan. It is he who is primarily responsible for the fact that the contending forces cannot come to an understanding; it is his hate of organized labor which denies workmen the rights which are theirs by law. When J. P. Morgan organized his great steel trust, and created, by a stroke of his pen, seven hundred millions of dollars of fictitious value, nothing more was to be expected than that as soon as possible the steel trust would put on the screws and press the last drop of blood out of its workmen. The trust refused to deal with organized labor whenever it could do so, and it had an iron-clad "agreement" ready for the individual workers to sign, whereby the individual worker simply threw away his manhood, and became a slave in word and in fact to the trust. That such an agreement is against all law, against every true conception of individual liberty, mattered nothing to the trust—therein lay the opportunity to crush organized labor. It is certainly the earnest prayer of every right-minded man, to see the trust checkmated in this dastardly attempt: and whatever outside help and influence can be brought to bear by the friends of organized labor, is freely and generously offered.—Bricklayer.

WORK AND WAGES.

To the Editor:

One of my neighbors is out of work. He was in a packing-house and some improved machinery made half the men in his department unnecessary, so fifty of them tramp the streets to find work, while the cupboard grows bare at home and the children shiver in their threadbare clothes at the appearance of winter.

I have no kick against the machine. It lightens human labor—somewhere. But there is something wrong when labor-saving machines make it harder for workmen to live. So many men are thrown out of work in all lines that, though the machine has not yet touched my own work, the competition for work of any sort makes my living as insecure as any. Any day I may expect some single man to come along and offer to do my work for less than I can keep my family on, and then where will I be?

Wages are tending downward and I don't see how we are going to help it, with so many unemployed. The trusts are making things worse. See the

80,000 "drummers" who are no longer needed. They will crowd out some less gifted men in other lines, and these will become tramps, criminals, or suicides—what else can they do?

I don't blame the trusts, either. They are simply doing things in the most economical way. But something is wrong when economical methods make it harder for workmen to live. Why am I and my comrades in labor shut out from the benefits of inventions and improvements? Why do those in possession of capital get it all? All, and more; for they take advantage of the conditions to get a still larger share of the earnings of labor, and force me to accept less. Why is this country being split into two classes, the rich who get everything, and the poor who get a bare living? The conditions that preceded the fall of Rome or the French Revolution are being reproduced in America; and when the pressure upon us workmen gets a little heavier we will become desperate.

In the United States the production of wealth averages ten dollars and a half for each single day's work of useful labor. Leaving out the "salaries" of railroad presidents and other magnates who do next to nothing for their income, the average wage is about one dollar and a quarter per day. Now who gets the other nine and a quarter dollars? What right has he to it?

As a free man I claim the right to the whole product of my labor. If Brown and I work together, and Brown does two thirds of the work while I do one-third, I claim one-third of the product as mine. If Brown lets me have only one-tenth he is a thief.

If Brown lets me use his tools which will last, say, a year, then he is entitled to the share represented by the cost of his tools. If the tools represent in cost 30 days' work, and my labor is 300 days, Brown is entitled to one-tenth of the product. If he keeps nine-tenths of the product he robs me.

Further, if Brown did not make the tools himself, but got some other men to make them (in partnership) and then robbed them of the greater part of their share, I don't see where his claim to own the tools and share in the product of my labor comes in at all. Such stolen property ought to be returned, or, if that can not be done, let it be confiscated for the public benefit, and let the public share in the product of my labor.

Brown's claim that he ought to have some of the product of my labor because he lets me live on the earth, is the boldest kind of a hold-up. But as long as the law and the government are on his side I must submit. As long as the Government says he may take all he can get of my earnings, and lets him keep all the machines, I don't see that I can do much.

But if we workmen will unite and take possession of the Government: elect our own men who understand what we want, we can get what belongs to us. I suppose that would be socialism, but I am not afraid of socialism.

WORKINGMAN.