

REVOLUTIONARY UNIONISM

By EUGENE V. DEBS

Speech Delivered at Chicago, November 25, 1905,

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The unity of labor, economic and political, upon the basis of the class struggle, is at this time the supreme need of the working class. The prevailing lack of unity implies lack of class consciousness; that is to say, enlightened self-interest; and this can, must and will be overcome by revolutionary education and organization. Experience, long, painful and dearly bought, has taught some of us that craft division is fatal to class unity. To accomplish its mission the working class must be united. They must act together; they must assert their combined power, and when they do this upon the basis of the class struggle, then and then only will they break the fetters of wage-slavery.

We are engaged today in a class war; and why? For the simple reason that in the evolution of the capitalist system in which we live, society has been divided into two economic classes—a small class of capitalists who own the tools with which work is done and wealth is produced, and a great mass of workers who are compelled to use those tools. Between these two classes there is an irrepressible economic conflict.

Unfortunately for himself, the workingman does not yet understand the nature of this struggle, and for this reason has hitherto failed to accomplish any effective unity of his class.

It is true that workers in the various departments of industrial activity have organized trade unions. It is also true that in this capacity they have from time to time asserted such power as this form of organization has conferred upon them. It is equally true, however, that mere craft unionism, no matter how well it may be organized, is in the present highly developed capitalist system utterly unable to successfully cope with the capitalist class. The old craft union has done its work and belongs to the past. Labor unionism, like everything else, must recognize and bow to the inexorable law of evolution.

The craft union says that the worker shall receive a fair day's pay for a fair day's work. What is a fair day's pay for a fair day's work? Ask the capitalist and he will give you his idea about it. Ask the worker and, if he is intelligent, he will tell you that a fair day's pay for a fair day's work is all the workingman produces.

While the craft unionist still talks about a fair day's pay for a fair day's work, implying that the economic interests of the capitalist and the worker can be harmonized upon a basis of equal justice to both, the Industrial Worker says, "I want all I produce by my labor."

If the worker is not entitled to all he produces, then what share is anybody else entitled to?

Does the worker today receive all he produces? Does he receive anything like a fair (?) share of the product of his labor? Will any trade-unionist of the old school make any such claim, and if he is bold enough to make it, can he verify it?

The student of this question knows that, as a matter of fact, in the capitalist system today the worker who produces all wealth receives but enough of his product to keep him in working and producing order. His wage, ~~in the aggregate,~~ is fixed by his living necessities. It suffices, upon the average, to maintain him according to the prevailing standard of living and to enable him to reproduce himself in the form of labor power. He receives, as a matter of fact, but about 17 per cent. of what his labor produces.

The worker produces a certain thing. It goes from the manufacturer to the jobber, from the jobber to the wholesaler, and from the wholesaler to the retailer—each of these adding a profit, and when it completes the circle and comes back to the worker who produced it and he stands face to face with the product of his own labor, he can buy back, upon the average, with his paltry wage but about 17 per cent of it. In other words, he is exploited, robbed of about 83 per cent. of what his labor produces. And why? For the simple reason that in modern industry, the tool, in the form of a great machine with which he works, is the private property of the capitalist, who didn't make it, and could not, if his life depended upon it, use it.

By virtue of his private ownership of the social tool—made and used by the co-operative labor of the working class—the employer has the economic power to appropriate to himself, as a capitalist, what is produced by the social labor of the working class. This accounts for the fact that the capitalist becomes fabulously rich, lives in a palace where there is music and singing and dancing, and the luxury of all climes, while the workmen who do the work and produce the wealth and endure the privations and make the sacrifices of health and limb and life, remain in a wretched state of poverty and dependence.

The exploiting capitalist is the economic master and the political ruler in capitalist society, and as such holds his exploited wage slaves in utter contempt.

No master ever had any respect for his slave, and no slave ever had any love for his master.

I must beg you to indulge the hoarseness of my voice, which has been somewhat strained addressing meetings of the Industrial Workers held in and about Chicago during the last two or three evenings; but, fortunately, my eyesight has not been strained reading the accounts of these meetings in the capitalist papers of Chicago.

Alert, vigilant, argus-eyed as the capitalist dailies of Chicago are, there is not one of them that knows of this meeting of the Industrial Workers. But if this were a meeting of the American Federation of Labor and an old trade union leader were here, you would read tomor-

row morning a full account of it and him in every capitalist paper in the city. There is a reason for this that explains itself.

The capitalist newspapers know that there is such an organization as the Industrial workers, because they have lied about it. Just now they are ignoring it. Let me serve notice on them through you and the thousands of others who flock to our meetings everywhere, that they will yet reckon with the Industrial Workers.

There are those wage workers who feel their economic dependence, who know that the capitalist for whom they work is the owner of their job, and therefore the master of their fate, who are still vainly seeking by individual effort and through their waning craft unions to harmonize the conflicting interests of the exploiting capitalist and the exploited wage slave. They are engaged in a vain and hopeless task. They are wasting time and energy worthy of a better cause. These interests never can and never will be harmonized permanently, and when they are adjusted even temporarily it is always at the expense of the working class.

* * * * *

It is no part of the mission of this revolutionary working class union to conciliate the capitalist class. We are organized to fight that class, and we want that class to distinctly understand it. And they do understand it, and in time the working class will also understand it; and then the capitalist class will have reason to understand

it better still. Their newspapers understand it so well even now that they have not a single favorable comment to make upon it.

When the convention of delegates was in session here in June last for the purpose of organizing the Industrial Workers, every report that appeared in a Chicago paper—capitalist paper I mean; every single report was a tissue of perversion, misstatement and downright falsehood. They knew that we had met for a purpose, and that that purpose was to fight the class of which they are the official mouthpieces. Now, it seems to me that this uniform hostility of the capitalist press ought to be significant to even the unthinking workingman. Capitalist papers are all quite friendly to the craft unions. They do not misrepresent them; do not lie about them! do not traduce their representatives. They are exceedingly fond of them, because they know enough about their own interests to know that the craft unions are not only not a menace to them, but are in fact bulwarks of defense to them. And why? Because, chiefly, craft unions divide and do not unite the working class. And I challenge contradiction.

There was a time when the craft union expressed in terms of unionism the prevailing mode of industry. That was long ago when production was still mainly carried on by handicraftmen with hand tools; when one man worked for another to learn his trade that he might become its master. The various trades involved skill and

cunning, considerable time was required to master them. This was in the early stages of the capitalist system. Even at this early day the antagonism between employer and employed found expression, although the employer was not at that time the capitalist as he is today. The men who followed these trades found it necessary in order to protect themselves in their trade interests to band together, form a union, so that they might act together in resisting the encroachments of the "boss." So the trade union came into existence.

The mode of production since that time has been practically revolutionized. The hand tool has all but disappeared. The mammoth machine has taken its place. The hand tool was made and used by the individual worker and was largely within his own control. Today the machine that has supplanted the old tool is not owned nor controlled by the man, or rather the men, who use it. As I have already said, it is the private property of some capitalist who may live at a remote point and never have seen the machine or the wage slaves who operate it.

In other words, the production of wealth, in the evolution of industry, from being an individual act a half a century ago has now become a social act. The tool, from being an individual tool, has become a social instrument. So that the tool has been socialized and production has also been socialized. But evolution is yet to complete

its work. This social tool, made socially and used socially, must be socially owned.

In the evolution of industry the trade has been largely undermined. The old trade union expresses the old form of industry, the old mode of individual production based upon the use of the individual tool. That tool has about disappeared; that mode of production has also about disappeared, but the trade union built upon that mode of production, springing from the use of the hand tool, remains essentially the same.

The pure and simple trade union, in seeking to preserve its autonomy, is forced into conflict with other trade unions by the unceasing operation of the laws of industrial evolution. How many of the skilled trades that were in operation half a century ago are still practiced?

At the town where I live there used to be quite a number of cooper shops. Barrels were made by hand and a cooper shop consisted wholly of coopers. The coopers' union was organized and served fairly well the purposes of the coopers of that day, but it does not serve the purposes of the workers who make barrels today. They do not make barrels in the way they used to be made. Today we want a union that expresses the economic interests of all the workers in the cooperage plant engaged in making and handling barrels. But a few coopers still remain, a very few. It is no longer necessary to be a cooper to make a barrel. The machine is the cooper today. The machine makes the barrel,

and almost anyone can operate the machine that makes the barrel.

You will observe that labor has been subdivided and specialized and that the trade has been dissipated; and now a body of men and boys works together co-operatively in the making of a barrel, each making a small part of a barrel. Now we want a union which embraces all the workers engaged in making barrels. We lose sight of the cooper trade as evolution has practically disposed of that. We say that since the trade has completely changed, the union which expressed that trade must also change accordingly. In the new union we shall include not only the men who are actually engaged in the making of barrels directly, but also those who are helping indirectly in placing them upon the market. There are the typewriters, the bookkeepers, the teamsters, and all other classes of labor that are involved in the making and delivering of the barrels. We insist that all the workers in the whole of any given plant shall belong to one and the same union.

This is the very thing the workers need and the capitalist who owns the establishment does not want. He believes in labor unionism if it is the right kind. And if it is the right kind for him it is the wrong kind for you. He is more than willing that his employes shall join the craft union. He has not the slightest objection. On the contrary, it is easily proven that capitalists

are the most active upholders of the old craft unions.

The capitalists are perfectly willing that you shall organize, as long as you don't do a thing to them; as long as you don't do a thing for yourselves. You cannot do a thing for yourselves without antagonizing them; and you don't antagonize them through your craft unions nearly as much as you buttress their interests and prolong their mastery.

* * * * *

The average workingman imagines that he must have a leader to look to; a guide to follow, right or wrong. He has been taught in the craft union that he is a very dependent creature; that without a leader the goblins would get him without a doubt, and he therefore instinctively looks to his leader. And even while he is looking at his leader there is some one else looking at the same leader from the other side.

You have depended too much on that leader and not enough on yourself. I don't want you to follow me. I want you to cultivate self-reliance.

If I have the slightest capacity for leadership I can only give evidence of it by leading you to rely upon yourselves.

As long as you can be led by an individual, you will be betrayed by an individual. That does not mean that all leaders are dishonest or corrupt. I make no such sweeping indictment. I know that many of them are honest. I know also that

many of them are in darkness themselves, blind leaders of the blind. That is the worst that can be said of them. And let me say to you that the most dangerous leader is not the corrupt leader, but the honest, ignorant leader. That leader is just as fatal to your interests as the one who deliberately sells you out for a consideration.

You are a workingman! Now, at your earliest leisure look yourself over and take an inventory of your resources. Invoice your mental stock; see what you have on hand.

You may be of limited mentality; and that is all you require in the capitalist system. You need only small brains, but huge hands.

Most of your hands are calloused and you are taught by the capitalist politician, who is the political mercenary of the capitalist who fleeces you, you are taught by him to be proud of your horny hands. If that is true he ought to be ashamed of his. He doesn't have any horns on his hands. He has them on his brain. He is as busy with his brain as you are with your hands, and because he is busy with his brain and you neglect yours, he gets a goodly share of what you produce with your hands. He is the gentleman who calls you the horny-handed sons of toil. That fetches you every time. I tell you that the time has come for you to use your brains in your own interest, and until you do that you will have to use your hands in the interest of your masters.

Now, after you have looked yourself over; after you have satisfied yourself what you are,

or rather, what you are not, you will arrive at the conclusion that as a wage worker in capitalist society you are not a man at all. You are simply a thing. And that thing is bought in the labor market, just as hair, hides and other forms of merchandise are bought.

When the capitalist requires the use of your hands, does he call for men? Why, certainly not. He doesn't want men, he only wants hands. And when he calls for hands, that is what he wants. Have you ever seen a placard posted: "Fifty hands wanted"? Did you ever know of a capitalist to respond to that kind of an invitation?

President Roosevelt would have you believe that there are no classes in the United States. He was made president by the votes of the working class. Did you ever know of his stopping over night in the home of a workingman? Is it by mere chance that he is always sheltered beneath the hospitable roof of some plutocrat? Not long ago he made a visit here and he gave a committee representing the workers about fifteen minutes of his precious time, just time enough to rebuke them with the intimation that organized labor consisted of a set of law-breakers, and then he gave fifteen hours to the plutocrats of Chicago, being wined and dined by them to prove that there are no classes in the United States, and that you, horny-handed veteran, with your wage of \$1.50 a day, with six children to support on that, are in the same class with John D.

Rockefeller! Your misfortune is that you do not know you are in the same class. But on election day it dawns upon you and you prove it by voting the same ticket.

Since you have looked yourself over thoroughly, you realize by this time that, as a workingman, you have been supporting, through your craft unions and through your ballots, a social system that is the negation of your manhood.

The capitalist for whom you work doesn't have to go out and look for you; you have to look for him, and you belong to him just as completely as if he had a title to your body; as if you were his chattel slave.

He doesn't own you under the law, but he does under the fact.

Why? Because he owns the tool with which you work, and you have got to have access to that tool if you work; and if you want to live you have got to work. If you don't work you don't eat; and so, scourged by hunger pangs, you look about for that tool and you locate it, and you soon discover that between yourself, a workingman, and that tool that is an essential part of yourself in industry, there stands the capitalist who owns it. He is your boss; he owns your job, takes your product and controls your destiny. Before you can touch that tool to earn a dime you must petition the owner of it to allow you to use it, in consideration of your giving to him all you produce with it, except just enough to keep you alive and in working order.

* * * * *

Observe that you are displaced by the surplus product of your own labor; that what you produce is of more value under capitalism than you who produce it; that the commodity which is the result of your labor is of greater value under capitalism than your own life.

You consist of palpitating flesh; you have wants. You have necessities. You cannot satisfy them, and you suffer. But the product of your labor, the property of the capitalist, that is sacred; that must be protected at all hazards. After you have been displaced by the surplus product of your labor and you have been idle long enough, you become restive and you begin to speak out, and become a menace. The unrest culminates in trouble. The capitalist presses a button and the police are called into action. Then the capitalist presses button No. 2 and injunctions are issued by the judges, the judicial allies and servants of the capitalist class. Then button No. 3 is pressed and the state troops fall into line; and if this is not sufficient button No. 4 is pressed and the regular troops come marching to the scene. That is what President Roosevelt meant when he said that back of the mayor is the governor, back of the governor the President; or, to use his own words, back of the city the state, and back of the state the nation—the capitalist nation.

If you have been working in a steel mill and you have made more steel than your master can sell, and you are locked out and get hungry, and

the soldiers are called out, it is to protect the steel and shoot you who made the steel—to guard the men who steal the steel and kill the men who made it.

* * * * *

I am not asking you to withdraw from the craft unions simply because the Industrial Workers has been formed. I am asking you to think about these matters for yourselves.

I belonged to a craft union from the time I was nineteen years of age. I can remember the very evening I first joined the Brotherhood of Locomotive Firemen. I can recall with what zeal I went to work to organize my craft, and it was the pride of my life to see that union expand. I did what I could to build it up. In time I was made to realize that that union was not sufficient unto itself. I next did what I could to organize other branches of the service and then establish a federation of the various unions of railroad employes, and finally succeeded; but soon after the federation was formed, on account of craft jealousies, it was disrupted. I then, along with a number of others who had had the same experience and had profited by it, undertook to organize the railway men within one organization, known as the American Railway Union. The railroad corporations were the deadly enemies of that organization. They understood that its purpose was to unify all the railroad employes. They knew that the unity of the working class meant their end, and so they set their faces like flint

against the American Railway Union. And while they were using all their powers to crush and stamp out the American Railway Union, they were bestowing all their favors upon the several craft brotherhoods, the engineers and the firemen, the conductors and the brakemen. They knew that so long as these craft unions existed there could be no unification of the men employed in the railway service.

Are the railroad men of this country organized today? No! Not nearly one-half of them are organized at all. And when the railroad corporations from motives of good policy make a concession to the engineers or the conductors, it is gouged out of the poor devils who work for a dollar a day and are compelled to submit.

There are a great many engineers who are perfectly willing to be tied up in a contract. They think they can save themselves at the expense of their fellow-workers. But they are going to reap, sooner or later, just what they have sown. In the next few years they will become motor-men.

While we are upon this question, let us consult industrial history a moment. We will begin with the craft union strike of 1888. The Brotherhood of Engineers and the Brotherhood of Firemen on the C., B. & Q. system went out on strike. Some 2,000 engineers and firemen vacated their posts and went out on one of the most bitterly contested railroad strikes in the history of the country. When they went out, the rest of the

employees, especially the conductors, who were organized in craft unions of their own, remained at their posts, and the union conductors piloted the scab engineers over the line. I know whereof I speak. I was there. I took active part in that strike.

I saw craft union pitted against craft union, and I saw the Brotherhood of Engineers and the Brotherhood of Firemen completely wiped from the C., B. & Q. system. And now you find these men, seventeen years later, scattered all over the United States. They had to pay the penalty of their ignorance in organizing a craft instead of organizing the whole.

In 1892 a strike occurred on the Lehigh Valley; the same result. Another on the Toledo, Ann Arbor & North Michigan. Same result. The engineers have had no strike from that time to this. Every time they have had a strike they have been defeated.

The railroad corporations are shrewd enough to recognize the fact that if they can keep certain departments in their employ in a time of emergency they can defeat all of the rest. A manager of a railroad who can keep control of 15 per cent. of the old men can allow 85 per cent. to go out on strike and defeat them every time. That is why they have made some concessions to the engineers and conductors and brakemen, and now and then to the switchmen, the most militant labor union of them all.

A year and a half ago the telegraph operators

on the Missouri, Kansas & Teaxs went out on strike. The engineer remained at his post; so did the fireman; the conductor at his; and the **brakeman** at his. And they hauled the scabs that **no**cked in from all parts of the country to the several points along the line, and delivered them in good order to take the places vacated by the strikers; worked all round them and with them until they had mastered the details of their several duties; and having done this, the strike was at an end, and the 1,300 craft unionists out of jobs. You will find them scattered all over the country.

Now were not these other craft unions scabbing on the telegraphers just as flagrantly as if they had stepped into their positions and discharged their duties? They were acting with the corporation against their union fellow workingmen, helping the corporation to defeat and crush them. Without their aid the corporation could not have succeeded. With their aid it was very easily done.

Is it possible that a craft unionist can see such an object lesson as this so plainly presented to him and still refuse to profit by it? Still close his eyes and, as it were, shut up his reason, and absolutely decline to see that this is suicidal policy, and that its fruit must always be disruption and disaster?

This world only respects as it is compelled to respect; and if you workingmen would be respected you must begin by respecting yourselves.

You have had enough of this sort of experience. You have had more than enough of it here in Chicago.

Why didn't the steel trust annihilate the Amalgamated Steelworkers? Only two years ago they defeated them completely. The trust had its iron heel upon the neck of the Steelworkers' Union, and could have, had it chosen, completely crushed the life out of it. But Morgan was too wily. Schwab was too wise. They used to oppose trade unions. They don't. They don't any longer. They have discovered that a union can be turned the other way; that it can be made useful to them instead of being useful to the working class. Morgan now says he is in favor of trade unions, and Schwab agrees. They didn't crush out the Steelworkers' Union because they knew that another and a better one would spring from the ashes. They were perfectly willing the old craft union should grow up again and block the way to real union.

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You have had a machinists' strike here in Chicago. You are well aware of this without my telling you. There is something pathetic to me about every strike.

I have said, and say again, that no strike was ever lost; that it has always been worth all it cost. An essential part of a workingman's education is the defeats he encounters. The strikes he loses are the only ones he really wins.

I am heartily glad for myself that I lost the

strike. It is the best thing that ever happened to me. I lost the strike of the past ~~but~~ I may win the strike of the future.

I am a discredited labor leader, ~~but~~ I have good staying qualities. The very moment the capitalist press credits me with being a wise labor leader, I will invite you to investigate me upon the charge of treason. I ~~am~~ discredited by the capitalist simply because I ~~am~~ true to his victim. I don't want his favors. I do not court his approbation. I would not have it. I can't afford it. If I had his respect it would be at the price of my own.

I don't care anything about what is called public respect. I know precisely what that means. It is but the reflex of the interests of the capitalist class. As between the respect of the public and my own, I prefer my own; and I am going to keep it until I can have both.

When I pick up a capitalist newspaper and read a eulogy of some labor leader, I know that that leader has at least two afflictions; the one is mental weakness and the other is moral cowardice—and they go together. Put it down that when the capitalist who is exploiting you credits your leader with being safe and conservative and wise, that leader is not serving you. And if you take exception to that statement, just ask me to prove it.

* * * * *

The rank and file of all unions, barring their ignorance, are all right. The working class as

a whole is all right. Most of them are misguided, and stand in their own light.

It is sometimes necessary that we offend you and even shock you, that you may understand that we are your friends and not your enemies. And if we are against your unions it is because we are for you. We know that you have paid your dues into them for years and that you are animated by a spirit of misdirected loyalty to those unions.

I can remember that it was not a very easy matter for me to give up the union in which I had spent my boyhood and all the years of my young manhood. I remember that I felt there was something in it in the nature of a sacrifice, and yet I had to make it in the interest of the larger duty that I owed to myself and my class.

Let me say to you, if you are a craft unionist, that infinitely greater than your loyalty to your craft is your loyalty to the working class as a whole. No craft union can fight this great battle successfully alone. The craft is a part, a part only, of the great body of the working class. And the time has come for this class, numerically overwhelmingly in the majority, to follow in one respect at least the example of its capitalist masters and unite as a whole.

In this barbarous competitive struggle in which we are engaged, the workers, the millions, are fighting each other to sell themselves into slavery; the middle class are fighting each other to get enough trade to keep soul and body to-

gether, and the professional class are fighting each other like savages for practice. And this is called civilization! What a mockery! What a sham! There is no civilization.

Today there is nothing so easily produced as wealth. The whole earth consists of raw materials; and in every breath of nature, in sunshine and in shower, hidden everywhere, are the subtle forces that may, by the touch of the hand of labor, be set into operation to transmute these raw materials into wealth, the finished products, in all their multiplied forms and in opulent abundance for all. The merest child can press a button that will set in operation a forest of machinery and produce wealth enough for a community.

Whatever may be said of the ignorant, barbarous past, there is no excuse for poverty today. And yet it is the scourge of the race. It is the Nemesis of capitalist civilization. Ten millions, one-eighth of our whole population, are in a state of chronic poverty. Three millions of these have been sunk to unresisting pauperism. The whole working class is in a sadly dependent state, and even the most favored wage-worker is left suspended by a single thread. He does not know what hour a machine may be invented to make his trade useless, displace him and throw him into the increasing army of the unemployed.

And how does labor live today? Here in Chicago you may walk along a certain boulevard, say Eighteenth street, and you will find it lined

with magnificent palaces. Beyond that you will find a larger district where the still complacent middle class abide. Beyond that is a very much larger territory where the working class exist; and still beyond that, to complete the circle, you see the red lights flickering in the distance.

Prostitution is a part, a necessary part, of capitalist society. The department store empties in the slums.

I have been here enough to know that when the daughter of a workingman is obliged to go up the street to look for employment, when she is 14 or 15 years of age, and ought to be in the care and keeping of a loving mother, and have all of the advantages that our civilization makes possible for all—when she is forced to go to a department store, to one of those capitalist emporiums, and there find a place, if she can, and work for a wage of \$3.00 a week, and have to obey a code of cast-iron regulations, appear tidily and neatly dressed and be subject to a thousand temptations daily, and then takes a mistep, the first, as she is more than apt to do, especially if she has no home in any decent sense of that term—the very instant this is added to her poverty, she is doomed—damned. All the doors of capitalist society are closed in her face. The coals of contumely are poured upon her head. There is for her no redemption, and she takes the next step, and the next, until at last she ends a disgraceful career in a brothel hell.

This may be your child. And if you are a

workingman, and this should fall to the lot of the innocent blue-eyed daughter that you love more than you do your own life—I want you to realize that if such a horror be written in the book of fate, that you are responsible for it, if you use or misuse your power to perpetuate the capitalist system and working class slavery.

You can change this condition—not tomorrow, not next week, nor next year; but in the meantime the next thing to changing it is making up your mind that it shall be changed. That is what we Industrial Unionists have done. And so there has come to us a new state of mind, and in our hearts there is the joy of service and the serenity of triumph.

We are united and we cannot be disunited. We cannot be stampeded. We know that we are confronted by ten thousand difficulties. We know that all the powers of capitalism are to be arrayed against us. But were these obstacles multiplied by a million, it would simply have the effect of multiplying our determination by a million, to overcome them all. And so we are organizing and appealing to you.

* * * * *

The workingman today does not understand his industrial relation to his fellow-workers. He has never been correlated with others in the same industry. He has mechanically done his part. He has simply been a cog, with little reference to, or knowledge of, the rest of the cogs. Now, we teach him to hold up his head and look

over the whole mechanism. If he is employed in a certain plant, as an Industrial Unionist, his eyes are open. He takes a survey of the entire productive mechanism, and he understands his part in it, and his relation to every other worker in that industry. The very instant he does that he is buoyed by a fresh hope and thrilled with a new aspiration. He becomes a larger man. He begins to feel like a collective son of toil.

Then he and his fellows study to fit themselves to take control of this productive mechanism when it shall be transferred from the idle capitalist to the workers to whom it rightfully belongs.

In every mill and every factory, every mine and every quarry, every railroad and every shop, everywhere the workers, enlightened, understanding their self-interest, are correlating themselves in the industrial and economic mechanism. They are developing their industrial consciousness, their economic and political power; and when the revolution comes, they will be prepared to take possession and assume control of every industry. With the education they will have received in the Industrial Workers, they will be drilled and disciplined, trained and fitted for Industrial Mastery and Social Freedom.

DEBS

His Life, Writings and Speeches.

Socialists are not hero-worshippers. We do not put our faith in leaders. Methods of class warfare do not come from the brains of the isolated scholar, but from the brains and experience of fighters.

That is why we publish the life, writings and speeches of Eugene V. Debs. He has never set himself up as a leader of the labor movement. But by choice of it, joy in it, love of it, he has remained a part of the movement itself. Separate him from the revolutionary working class movement and you lose Eugene V. Debs. He is bone of its bone, flesh of its flesh. His very life, his hopes and aims are interwoven into the very mesh of the labor movement.

All his writings that he thinks worth preserving are included in this book, which also tells the story of his life and work.

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