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EDITORIAL

CROWS OF ONE NEST.

By DANIEL DE LEON

ALLUSION has been made before this to the recent series of articles in the *Machinists' Journal*, in the course of which Mr. Hugh McGregor, stepping temporarily out of the shadow of his well-earned obscurity, again trots out a number of capitalist paste-board slanders against Socialism. "Flimsy pretexts for universal expropriation," "wholesale robbery," "rapine, arson, and wholesale massacre," are a few of the "arguments" that this faithful, tho' clumsy, lieutenant of the capitalist class enlightens his readers with. Significant enough as these inebriate sputterings are, inasmuch as they betray how hard pressed the Organized Scabbery finds itself by Socialism, what merits real attention in Mr. McGregor's effort is his closing or "fanfare finale." It lets in light on a certain characteristic of the Organized Scabbery that should not pass unperceived. The gentleman closes with this gem:

"The decision of the twentieth session of the American Federation of Labor to organize the 15,000 skilled workers of the island of Porto Rico on the unshakable basis of the trade union is but a first step in a grand march destined to encircle the world."

The religionist missionary is, at this season, a pretty well known and understood figure. With a huge portion of the domestic population outside of the churches; with dense ignorance and keen suffering at home; the missionary passes by that near-by field, and leaps to far and distant peoples "to bestow his goodness upon." His recent prowesses in China, where one of them, with his home in Lynn, Mass., scored the Chinese with the "ungodliness" of refusing to wear shoes of the Lynn pattern, gives some idea of the kind of religion that he is out to promote.

At home, here in America, the field of Labor is immense. It comprises not less than 12,000,000 wage slaves; a more fruitful ground for the organization of Labor can be ill imagined. Of these, the A.F. of L., even with all possible padding, has barely 250,000 in its fold. Does it turn its hand in that direction? No! The conduct of

the religionist minister tells what the fakir does and the reason why.

Like the religionist minister, the labor fakir is despised in the land by ever increasing numbers. Both are being discovered to be apostles of the Moloch of Capital. The field at home, large in point of fact, shrinks ever more to their touch. They then both start in search of greener pastures; that is to say, in search of revenue that is drying up at home.

Nor does the parallel between the two crows end there. The conduct of the Lynn missionary, above referred to, gives an inkling of further points of close resemblance. Missionaries are not all sent from one industrial centre. Those hailing from competing centers set up an edifying spectacle of brotherly love to the heathens they are to “convert.” At home the fakirs are in each other’s wool. “Scab” is one of the mildest epithets they belabor one another with. To each set, the Union is but a peanut stand; and frantic are they in the competition for sales. No one set alone will be allowed to “exploit the field of Labor” in Porto Rico. If one goes, others will. K. of L. and A.F. of L. missionaries will carry thither their conception of solidarity, as understood by “Pure and Simpledom,”—and try to do business, ply the sell-out and strike industries.

The Labor Fakir and Religionist Minister are crows of one nest.

Transcribed and edited by Robert Bills for the official Web site of the Socialist Labor Party of America.

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