

LABOR NEWS

WHAT LABOR IS "COMMON?"

(By SEF.)

"Common labor?"

What is "common labor?"

Is there any such thing as "common" labor; and what is the bearing of "common labor" upon the body politic?

[Why "common" labor?

"The last shall be first, and the first shall be last."

A thing is "common" according to Webster, as applied to things, when "not distinguished by excellence or superiority; not equivalent to mean." The word comes from a corruption of "cum" (like) and "man"; hence like unto or becoming men. Therefore, the work of a skilled craftsman under pressure of the urge of speed incident to profit, is most liable to be "common" indeed.

The implied meaning of "common labor" is quantitative, however, and under the bases of our political form: "Majority rule," and "greatest good to the greatest number"—any of the shibboleths of our proud democracy (?)—"common labor" should rule—actually would if it were organized.

"Common" labor becomes "common" soldiers in time of war; and "common labor" makes munitions. Food is a "common" necessity; and farm work, like "hewing an empire from the forest," is "common" labor. In short, to paraphrase Lincoln, God must love "common labor," He made so much of it.

It is "common" labor to make bricks, lumber, even to cut the timber and make the pulp that carries this message to you.

You'd have few of the necessities and none of the luxuries had not "common" labor paved the way for the more assertive skilled craftsman. Niggers dig diamonds before the lapidary handles them.

When labor mirrors the bosses' tactics and voices his "better than thou" theories, it builds up "class consciousness" in its own midst that leaves "a house divided against itself"—stirs up an acrimonious feeling that serves the purpose of "soulless corporate greed" and makes a fat breakfast for the politico-economic lice that live on or off (as you like) the back of the body politic.

If you look about you, wherever you will, whatever your vocation be, you will become painfully conscious of the omnipresence of common labor, and ought to feel mighty "small potatoes and few to the hill."

The greatest plan ever drawn is but a picture—a hazy figment of the engineer's brain—until "common" labor has finished its work. The medico, the chemist, the surgeon are supine without the "finished product" of common labor. The printer (the compositor), a sort of an industrial super-numerary, is pitifully puny without the miner's refined product with which to exercise his skill; moreover, without type and other materials, but once removed from the hand of the common laborer, an absolutely without vehicle of skill. Not much upon which to hang my pride of vocation, is it? Not only am I environed on the one side by an atmosphere of dependence, but on the other the pressman stands between me and the consumer of my "finished product."

Just a few words on the justice that is due "common labor," after calling to attention that the educated man owes to "common labor" the support of the institution which furnished his mental equipment. Common labor, either as direct taxpayer or the indirect vehicle of taxation, supports all our institutions of learning, besides paying cost of collection of taxes in interest added by everyone along the line from producer to him as consumer.

"Common labor" pays the same for flour, meat and clothing as the professional man or skilled craftsman, still he gets less money with which to do it; hence, under pressure of necessity, works longer hours, has less time for "self-determination" and mental development, begets inferior children, raises them under-nourished and drives them to work or crime at an age that estops mental development and moral growth.

Is it right? What is the answer? The result of this practice and usage in Russia was Bolshevism—intolerance and terrorism. But he will not be distraught in America. He will organize and make this really and truly a country of "majority rule," a country "of the people, by the people, and for the people."

A LOGICAL RESULT.

Co-operative effort, unless it goes into banking, is bound to experience all kinds of difficulties. They are finding this truth out very early in Tucson.

After six months' trial, a small co-operative store there paid a dividend of \$15 a share, on an investment of \$50. Investigation has proven that "Uncle" Albert Stein-

feldt's bank (Steinfeldt is the "whole thing," commercially speaking, in southern Arizona) and other institutions of a kindred nature were responsible for credit difficulties which curtailed cash-discount revenues and hampered buying through low or no quotations in Dunn's and Bradstreet's, hence the boys were only able to extract from themselves a measly 20 per cent profit in these days of big things along that line.

But the kernel in the nut is this: They took from the local merchant, the banks' clients, 30 per cent profit which, added to what they saved,

means a 60 per cent difference to the union men, or interest at 6 per cent ("payable semi-annually") on \$1,000, whereas only \$50 were actually invested. That's what it means to the banks and the merchants.

But there's another point. If those rascals down there start that bank (and they will) the unions there will have a "safe and sane" depository for their funds, and that where they will be harder to reach by equity proceedings (injunctions) and in time of strike they will be able to hypothecate their Liberty bonds to themselves—and the Car-

penters' local, along, has \$2,000 worth of them. In short, Tucson union dollars will not be the motor to turn the grindstone that sharpens the ax that cuts union men's heads off.

WHAT IS THE ANSWER?

The English have virtually capitulated to Soviet Russia, the French will do anything to placate the Bolsheviks; this nation has all but recognized the bear in fear and trembling, and a German militarist, speaking as a soldier and for mili-

tarism, said Bolshevism was destined to overrun Europe and the world if the Red army was allowed to cross the Polish frontier.

Well, Lenin, Trotsky & Co. have crossed the border and have said (as the German general tacitly admitted) that the international peace terms, as to geographic lines of Poland, are inadequate to her development and unjust.—Willing to give her a "licking" to make her take more (German) territory.

That's "getting back at" Germany with a vengeance, isn't it? And incidentally it is the best, the

very best, propaganda possible.

There must be something in Bolshevism that we don't understand. Men (and women) won't fight and starve for years for nothing—rise superior to "superior" nations and notions; win by being starved, and fatten their cause on "knocks," without an inspiration that is not known by the outside.

I wonder what it is; don't you?

And if the Bolsheviks finally make the truth known, what will happen in this and other countries to the fellows who have made a bogie of the Bolshis?

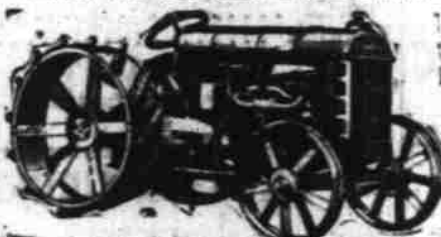
"A prophet is without honor in his own land." Maybe they will be out of a job, as profiteers, too.

That man Milliken, whose sermon was published on the front page of this palladium of freedom last Sunday, is a "radical," a "louche lizard"—everything that goes to make up a man who sees and thinks, and isn't afraid to say what he thinks. They should have hidden his sermons on the Labor page, where folks would have had to hunt for it. Here's to you, Brother Milliken. (Wonder if you are my red-headed boyhood friend?)

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Barbers	P. W. Hubbard	112 N. Com.
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