TWO EVENTS—A CONTRAST.

By DANIEL DE LEON

This year’s St. Patrick’s Day witnessed two events, that, falling on one and the same date, threw such light upon each other as to illuminate a principle, that, like a Polar star, may never be lost sight of by those who navigate the waters of the Labor Movement.

The first of these events was the DAILY PEOPLE celebration at the Grand Central Palace. A daily paper in the hands of the Working Class is a battle-ship of first rank, a center from which continuous light is shed on the path of the toilers, and continuous shot poured into the camp of Capitalism. Such a paper the Socialist Labor Party established in the DAILY PEOPLE. The gigantic, daring undertaking cannot exist without funds, especially during these its early days. How were the funds to be gathered? Rising equal to the occasion, and guided by the principle that the funds wanted are not the end, but the means to the end in view, the S.L.P. turned to its own membership, and to the Working Class, in whose interest alone the paper is conducted. Only if supported by them could the paper fulfill its mission; drawing support from any other source, it would be but a pirate ship. The dense mass of workingmen that packed the hall was fired by the ennobling sense that the DAILY PEOPLE, issued from the loins of the proletariat of America, looked only to its own parents for aid, and that these, fully conscious of the worthiness of their offspring, felt themselves, in turn, inspired by it. The contributions came from Ocean and Ocean; the crowd from far and wide; and loud and thrilling was the applause that surged from the floor to the galleries at the boldly conceived tableau of the “Buzz-Saw of the Fighting S.L.P.” Resting wholly upon the sound principle that the emancipation of the Working Class must be the achievement of the Working Class itself, and full of confidence in the Working Class, the DAILY PEOPLE turned to the Working Class, and the response was a demonstration.

While this scene was enacting in New York, another was enacting in Brooklyn. The Volkszeitung crew of Kangaroo Social Democrats, who constitute the Labor
Lyceum Association, met to take final action on the donations from Carnegie, Coler, Hearst, Ridder and other Labor-exploiters and their politicians. The thunder of indignation, that rolled from the camp of the class-conscious, self-respecting Working Class at the infamy of the *Volkszeitung* crew of Kangaroo Social Democrats in lowering the dignity of the Working Class by applying to such sources for help in the name of Labor, caused them to fear that the boodle might be rejected by “weak members;” the fear acted as a whip; the gentlemen turned up in full strength. The Working Class was declared by them to be unreliable; from it moneys could not come; moneys had to be taken from any other source. The donations were accepted, a trothless crew, that had betrayed the Working Class, and were spurned by that Class when asked to contribute to the fund to rebuild the Labor Lyceum, they “lost faith” in the Proletariat, and reached out the open palm to the exploiter. With this act the Labor Lyceum received its quietus as a Temple of Labor.

On both sides of the waters, the deserters have dropped as “Utopian” the Marxian principle of the Class Struggle as a living principle. On both sides they have “lost faith” in the Working Class; and—on both sides they are plunging headlong into the ditch.

In contrast with them, on both sides of the waters, there is a camp of the stalwarts, in whose midst burns bright the living principle of the Class Struggle; with whom faith in the Proletariat grows instead of waning; and—to whom the future belongs.

The two events constitute an inspiring contrast between virility and senility, between honor and dishonor, between the Socialist Labor Party and its riff-raff adversaries.

Nor will many an erring workingman, who, in the confusion raised by his betrayers, lost his way, fail to find the straight and right path back again by the flash of light cast by this contrast on the situation.