

1717

How to Become Rich

BEYOND THE DREAMS OF
AVARICE IN THE SHORTEST
POSSIBLE TIME ; OR,

LABOR & SOCIALISM :

By BERTHA McNAMARA.



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DEDICATED TO THE MEMORY OF
MY DEAR HUSBAND,

WILLIAM HENRY McNAMARA,

WHO DIED MAY 12, '05, AND
WHOSE LIFE AND HEALTH WERE
SPENT IN THE CAUSE FOR THE
EMANCIPATION OF THE
WORLD'S WORKERS.

Introduction.

EVERY man or woman who, unselfishly and without place-seeking, desires the emancipation of the workers, must contemplate with the utmost concern the situation in New South Wales as created by the open attitude of hostility between the Laborites and the Socialists—a state of affairs which must truly make the common enemy of both, the Conservative Capitalist, jump with joy.

For, while Labor is disunited and in the throes of internal conflict, he has little to fear.

The world is growing older and should be growing wiser, if it would but heed the history of the past. Take, for instance, the long feud between Free-traders and Protectionists. Whilst these parties were fighting each other, the politicians and the ruling classes, from the crowned heads to minor dignitaries, had a grand time. But, alas! for that gentry, the fetish of Free-trade and Protection has vanished, or nearly so. The workers have found out, by sad experience, that their lot is the same under one condition or the other; that it does not matter whether it is Free-trade England or highly Protectionist America: the workers' condition in either country is one of mere subsistence and unemployment, of wage-slavery and want. I have taken politics first, and my readers will agree that the different factions have served only too well this end—namely, that of keeping the masses at logger-heads, and the upper classes fattened at their expense.

There is also another factor that has served the same end most effectually, and is also much older. It is Religion.

For, while Roman Catholics and Protestants were waging fierce wars against each other, and slashing each other's throats for the Love of God, and also for each other's beliefs, or disbeliefs, as to the right and only road to heaven, their religious leaders, the priests and parsons, and, by these prelates' aid, the ruling classes, both religious and political, were also having a right royal time, and living in ease and luxury.

Now surely we, who have studied all these facts, are not going to perpetuate the Old Order under a new name by substituting desperate struggles between Laborites and Socialists, thus keeping the working class once more asunder, following this or that leader, knowing not whither they are going. Surely it is time for us to take heed of the lessons that history teaches, and, to our utmost ability, prevent the mistakes of our predecessors, for we can hardly plead their ignorance. It is time that with all our might we prevent so dire a calamity as a political struggle between the workers again. It is the people, the poor people, who suffer and who are eagerly awaiting the Dawn of the Millennium.



CHAPTER I.

SOME REASONS FOR THE ADVISABILITY OF THE LABORITES AND SOCIALISTS JOINING HANDS.

FIRST and foremost, should an election take place before such a desirable end be accomplished, the Socialists, from their present attitude, would undoubtedly oppose Labor as well as other Parties, and what must be the consequence? Only this, that in all probability neither party would emerge triumphant, and the Capitalist would once again reign supreme.

We would have retrogressive Governments, and the few privileges we now enjoy, and which have been so dearly wrung from the ruling class, would be snatched from the long-suffering workers, and in time to come the fight would have to be fought all over again. No doubt, in the end, Socialism will be brought about in spite of all obstacles; but if these sections of Labor maintain here and elsewhere a hostile attitude the desired end will be delayed for at least another quarter of a century. Are we, the workers, through the false attitude of elected leaders, to be kept out of our birthright for ever so long?

The argument can, of course, be brought against the workers, of following leaders who are incapable; but there are many excuses to be made for the workers, for most of them have to make the most strenuous efforts to obtain a daily existence for themselves and those dependent upon them, and the little leisure they have they prefer to spend in lighter recreation than deep political study and controversy. They have learned and imbibed their

religious beliefs and tenets from infancy, and most of them follow their accustomed authority; politically, their ideas fashion themselves according to circumstances and environment, and it is very much easier to remodel the latter than the former.

Therefore, by far the greater blame rests with the leaders if, as many of them declare, the people are not ready for this or that change. The people are and always have been willing to accept better conditions, provided it is made sufficiently clear to them, that such a change will really be for the best; but they wish to be assured on this point before giving up what they possess. Have our leaders done this? Have they really taught the people the essentials of change? The Socialist leaders have done and are doing it; but can the same be said of the Labor leaders? Emphatically, no! But for the people's sake it is to be hoped they will do so in the future.

There is one thing absolutely certain, and that is that the people are now willing and eager to obtain that radical change which would place their existence beyond chance, uncertainty, and penury; and also that they are lending a far more willing ear to the doctrines which will assure this change than to the mere palliatives of the Labor leaders. This is not to be wondered at, as these palliatives have been tried and found wanting.

No doubt, the Labor leaders are fighting for more human conditions of life; they helped to establish the eight-hour principle and obtained a somewhat higher rate of pay; but the grip of Capitalism is still upon them and an army of unemployed still confronts them—they have not touched the fringe of the social problem. Palliatives are a method of robbing Peter to pay Paul, and the devil, Capitalism, bags them both. Take, for instance, our coalminers; by strike after strike they have obtained a little higher remuneration and shorter hours; but coal that was last year 20s. per ton to the consumer, in whom

the very miners are included, is now 24s. per ton; 1s. goes to the miner as increased pay, and the other 3s. is divided between the owner and the trader, the public paying the piper.

This is but a reflex of all other industries. Higher wages and shorter hours under Capitalism and Commercialism raise prices correspondingly, and the wage earner remains in much about the same position—that is, a miserable hand-to-mouth existence. Let it be understood once and for all, and by all, that this cannot be altered while the principle of producing and working for profit instead of for use is adhered to. Therefore, Labor legislation, or what we have seen of Labor legislation, and which has been prominently demonstrated in Australia, at present in South Australia, and more so in New Zealand, has not satisfied the workers, and more radical changes are demanded. These, then, are the reasons why Labor politicians should fearlessly accept the Socialist objective, and unite as one force for the Common Cause, namely, the overthrow of Capitalism.

CAPITALISM—ITS GROWTH AND DECAY.

In the world's history we have had many civilizations, more or less beneficent to mankind, but none have been so far advanced in knowledge and science as the present. However, some have been far more in accordance with justice and for the general welfare of the people. Take, for instance, the early Peruvian dynasties, or the Grecian and Roman Commonwealths—the former resembling a kind of benevolent despotism with the Incas as chief provisors, recognizing and administering to their people's wants, and the latter resembling more the lofty ideals of Communism where money and wealth did not constitute aristocracy, but where the simple laurel wreath was the most coveted prize for noble deeds

and highest intellect. These civilizations, with their splendid men and women, pass away, and we gradually pass on to what we now term the Middle Ages, with its Feudalism and Chattel Slavery, a time when men and women, unless born from the ruling class, had no more individual or civil rights than our cattle at present. But men and women, however degraded and thrown back by circumstances, artificial or natural, have the ever-present desire and tendency for betterment and higher evolution. So, in time, the intolerable yoke of Chattel Slavery was thrown off, and became transformed into Wage Slavery. Instead of men and women being born belonging to a master, whom they had to serve, but who in turn had the obligation of looking after their welfare, they were now free, and the obligation of the master also ceased.

But that Freedom was a mere fallacy. The ruling classes, retaining the ownership of the land, human necessity forced the people to look for a new master, and the terms now became work for wages, and no work no wages.

The world now started on the high road to our modern competitive system, with all its cruelty and injustice, and it is easily seen that this change from Chattel to Wage Slavery was no material change for the betterment of the workers.

For a long time, until the advent of Trade Unions and other protective societies, the lot of the toiler was indescribably wretched; delicate women toiled, with chains about their waists, until a few days before their children were born, and tender children of all ages slaved away at all manner of work in mill and factory, and were ground down, body and soul, in order to make the rich still richer.

So, with the millionaire on one side, the zenith of Capitalism was reached, and, with the pauper on the other, its downfall began.

Such sights as millionaires feeding and banqueting their dogs, horses, monkeys, and even pigs, with the

best of food and from gold and silver vessels, whilst armies of unemployed men and women starved, have roused the workers into action. Why, the historic record of Nero fiddling whilst Rome burned, is but a mere circumstance to our modern millionaire's savagery and disregard of human suffering! Now after all these only too sad experiences let the toilers beware that cunning and craft will not again beguile them; that factions and creeds will not again divide them to fight each other instead of the enemy. Palliatives may help a section here and there at the expense of others; but they cannot bring about a radical change. Such a change requires a radical remedy, and up to the present we know of no other and no better than complete straight-out Socialism.

TAXATION AND NATIONALISATION.

The Labor Party's political tactics at present advocate taxation of land and property, the Socialist principle is Nationalisation—the land for the people! Now, taxation may be divided into a possible and impossible tax. The possible tax is the tax which can be passed on from the owner to the tenant or the holder to the user, and it leads to endless strife. It is the penny to a shilling in the £ tax, or from a penny to a shilling on the acre tax. Fierce fighting and wrangling accompany every extra penny that is so raised.

The impossible tax is the tax that is so high that it could not be passed on. The owner could not possibly exact the amount from the user, and at the same time give him a chance to live. Both would have to bear the burden; it would mean a levelling-down instead of a raising-up, and it would not do away with individual ownership. It would, no doubt, force the owner to cut up his property and let or sell it, but to thus utilise it for all means and by

any means would establish innumerable small farms or holdings, where each individual would be as ready and selfish to take advantage of the others as formerly. We have an example in France at the present day of such a system, and no one can say that la belle France is over-happy, or that she, with her small farmer population, has reached the acme of an idealistic state of perfection—far from it. Land Nationalisation means something far grander. The land will be taken over by the people, as a whole, for the people, and drought, flood, bush fires, or any other unforeseen or unavoidable calamity will not then bring the deathblow of ruin to the man on the land, as it does at present, or as it would do under any form of taxation individually. At present, whatever spells ruin to the man in the West is gain to the man in the East, for the value of his produce is greatly enhanced by the destruction in the West, and he is able to sell at famine prices to his ruined fellow-farmers, as well as to the rest of the community. Land Nationalization is really one great and reliable national insurance. If a drought lays waste one portion of the land, the whole of the nation stand by the people of that part, and without asking favor or accepting charity the ruined ones receive only what is their Right, and the other's duty to give. And when the good seasons make their appearance, and the waste is converted into smiling, fertile land, with splendid crops and a bountiful harvest, then the whole of the nation will share in it.

Now, is it not ever so much better to explain Land Nationalisation to the man who did not think of it before, or who has been prejudiced against it by the enemy and frightened that his little patch would be taken from him, than to lead him on for an indefinite time with a penny, more or less, in the £ taxation, which, in the end and after ceaseless strife, will have to give way to the better system, the system which will not allow one man's misfortune to be another's gain.

Hand in hand with Nationalisation of Land goes that of currency. Money must be free for circulation and usury abolished. Even though we nationalised every acre, while we retained our present system of Commercialism and profit-mongering, we would not advance the conditions of the people to any great extent. We really do not want so much a National Bank, which, presumably, would only take care of the people's money, instead of the private or company concerns of the present, but we want a national issue of money, the limits of which should only depend on the people's desires and needs, and which should be used as a circulating medium only. When this is accomplished we will become rich beyond avarice. Nothing else can stop us then from acquiring whatever we desire, except nature and our own free will.

At present the power of money is created by its restriction and the indirect industry in money. If, for instance, ~~another~~ use were made of money than to weigh and measure our efforts by, the same use, in fact, which is made of weights and measures, which are no further considered once the quantity of products are ascertained, the greatest evil would be overcome.

But, as it is, money, the measure of our efforts, is placed far above these efforts, and our efforts are depending upon it. For example, we want irrigation. We have the men to build the channels, we have the land, and we have abundance of water to be properly stored, but we have no money. Dead stop. No irrigation; the waste remains waste. The dead money, the dead coins, which we cannot eat or drink, on which to rest would make a hard couch, are deadening men's bodies and souls, depriving nature of its glory. What a cruel injustice to the living! Education, Sanitation, Old Age Pensions—all are depending on the same source, and not on our capabilities to produce them.

No, not only the Landlord, but the Moneylord must go. It is the Moneylords who hold the medium of exchange in the iron grasp of usury against their fellow-beings—they who have created an industry of money in borrowing and lending with interest, an industry of dead weights, which brought forth the Dead Sea fruit of human slavery—who must go. Land Nationalisation and Money Nationalisation accomplished, the rest of human reforms become mere details, which must be adjusted according to climate and circumstances. If men are true to themselves, if they have studied economics and politics, they must come to these conclusions, and they must also prepare the world for the change by teaching the truth, and not fear frown or favor; they must not and cannot be satisfied with the half measures which the Labor politicians endorse at present.

Statesmen, worthy of the name, we have none at present. Statecraft has been a game of chance, pitting one man against the other, one nation against the other, instead of considering human welfare. Nature itself has its exactions—the pangs of birth, the struggle of death, and, in between, minor aches and troubles we *have* to endure; but the remedy for the man-made miseries of life lies at our hands: we have but to grasp it and the victory is ours.

CONFISCATION AND COMPENSATION.

No end of controversy has taken place, and is still going on, as to the methods of taking over production and exchange for the nations by the nations. What, dispossess the Landlords and Moneylords and give them nothing for it! Unheard of! No, never! If you want the land and industries we must be compensated. Compensated? What for? For relieving the individual strain of large undertakings, which should be borne by all concerned. But even

if compensation were asked and given, if the power of money were gone for the purpose of interest and usury, what possible use would compensation be? A man cannot eat more than he needs or else nature will punish him; if he drinks to excess he is also degraded. He can but wear sufficient garments to be comfortable; hot or cold, he certainly can only be in one room at a time; or if he rides in a motor car he cannot travel in a yacht at one and the same time. So that, after all, compensation would not benefit him, because under a pure system of Social Democracy all his above individual wants would be assured to him to an absolute certainty, which at the present day are not, for competitive greed and roguery may rob him at any time of his wealth. Money compensation under the better system would be an encumbrance instead of a blessing. Individual ownership means individual selfishness, which, in its progress, has developed into the millionaire and the pauper; and are we to compensate this individual selfishness, which arrogated unto itself many and many times over the good things of life for use or waste. For waste it certainly amounts to, to have houses and mansions idle or in emptiness, carriages, motors, and ships laid by for casual use, raiments eaten by moths, and all to the detriment of others who are in need of them. The men or the women who have been made aware of these facts, and most of them have, and still persist in the manifold possessions, depriving others thereby, altogether or partially, instead of receiving compensation, really deserve punishment.

We must use our reason—it is the divine prerogative. It is reason that makes us humans instead of brutes.

Now, exercising this human faculty, several questions are forced upon us. The first question is: Are there more human beings on this earth than nature can support? All scientists that profess to know anything about it reply in the negative. On

the contrary, they declare that we could comfortably support several times the number, and our so-called statesmen desire at the present an increased birth-rate. And yet, in the face of this, the greater part of humanity live in want.

The second very important question then is: Are there not enough working men and women with sufficient ability to produce all we require and desire? This question has also been answered to the effect, and proved to be absolutely correct, that we have more strength and more ability than we require. The Theory of over-production and the army of unemployed are undeniable facts. Wherever one goes the warehouses are full, and the traders complain of insufficient demand for their goods. The demand is there all right, but the power of purchase, money, is wanting. Therefore, as pointed out before, no real reforms can be accomplished until the curse of the present money system and wage-slavery is abolished. Who gave one man the right, anyhow, to say to the other, "You must work for 7s. a day or less while I am going to have at least £1 and more?" The wages system is a system of injustice and cruelty.

Co-operation of labor and co-enjoyment of the products of labor are the only common-sense and justifiable relations between man and man. Just one modern illustration to still further emphasize this cruel wrong of dead weight coins restricting our energies, while nature is so generous, and all and every material for sustenance, comfort, pleasure, and even luxury are at our command. At the London Exhibition now being held, model dwellings are exhibited, beautifully furnished, and fitted with every modern convenience—cooking, cleaning, washing, ironing is performed by gas and electricity and by ingenious mechanism, even the piano plays by simply touching a button; in fact, these lovely modern dwellings solve the vexed domestic trouble. But each of these houses costs £6000. Therefore, it is only the rich who could live in them and buy them.

The poor man—the 7s. a day wage-earner—can look at them, and long for them at a distance, and live in dirt and eat dirt, just the same as he did before. And the reason is not that we could not build them in sufficient numbers, but that the purchasing power is denied us. We have plenty of men, plenty of material to build beautiful houses for all of us, and willing hands, but one man says to the other: "You shall have no such comfort, you must be satisfied with 7s. per day, because I want £60 a week." The object of the true reformer is not to pull down, but to build up; not to bring the rich man down to the level of the poor man; but to lift and raise the poor man to the standard of living so much appreciated by the former. We do not want to take the fine house from the rich man and give it to the poor. We do not want to take the land from one man and give it to another; but we will take the houses that he does not live in, and the land that he does not cultivate, and use them for the benefit of all. And who shall dare to say us nay, when men will be men, and women will be women, instead of human cattle with bits in their mouths to be curbed and driven as they are at present? The compensation we offer to the wealthy is the wealth of living a clean, healthy, happy, human life, with but a few hours' work per day, and the interest we offer is that they shall see others enjoy the same for all time, and without fear of one robbing the other for want or privation.

One more illustration: The Duke of Westminster has died, and his estate for probate was sworn to be close upon four million sterling. It is interesting to calculate how many paupers this one Duke had upon his conscience, when, according to our statistician, the amount of money per head in the world at present is about £28.

But what is just as interesting and more pleasant to contemplate is that the dear Duke was not able to take his wealth with him; at least, it would not

matter so much about the dead coins, but the amount of sunshine and the broad acres of mother earth which this amount of wealth represents at present would be badly missed.

"But Julius Caesar dead and turned to clay," etc. It is to be hoped that the many living will enjoy and turn to better use what one accumulated to himself.

INDUSTRIAL ORGANIZATION.

This little chapter shall begin with extracts from our daily capitalistic press, of which we can safely say they would not exaggerate, in this instance at all events, as it would not suit them to do so. Here then is an extract from the "Sydney Morning Herald" of recent date about child labor and factory girls, and still another from a country school teacher:—

CHILD LABOR.

STARTLING ALLEGATIONS.—LONG HOURS AND NO WAGES.—REMARKABLE SWEATING AT NEWCASTLE.—GIRLS DIGGING IN CLAY PITS.

In the course of his annual report the clerk in charge of the Department of Labor and Industry emphasises the necessity for legislation to fix a minimum rate of pay for children engaged in factories, and refers regretfully to the unsuccessful attempt made recently in the Legislative Assembly to pass the Minimum Wage Bill.

The main object of the Bill, he points out, was to secure a small weekly wage to a large number of young girls who are employed as unpaid hands in the millinery and dress-making trade for periods ranging from six months to two years, and to whom the sum of 4s. a week from the time they commence work would have been a very material assistance. By the terms of the Shop Assistants' award of the Arbitration Court, young girls employed as shop assistants must now be paid at least 5s. a week, with an annual

increment till they reach 27s. 6d., and some payment is made to all young girls employed in factories other than in the dressmaking and millinery establishments.

The Bill compared more than favorably with the minimum wage provisions of other States, and the payment proposed therein would no doubt have proved a blessing to the many young girls employed in the millinery and dressmaking workrooms of the cities and suburbs of Sydney and Newcastle, and for whom no such liberal provision had hitherto been proposed. One very desirable effect such a measure would have had, if passed, was that it would have placed a strong restriction on the overtime worked by the very young girls, who may, under existing conditions, be worked the full number of nights allowed under the Factories and Shops Act without receiving any remuneration whatsoever, and, although it is not probable that such a practice is to any extent adopted, there is no compulsion on the part of the employer to pay should he not wish to do so.

During 1907 permission was granted to 441 children under 14 years of age to work in factories. This is an increase of 126, or exactly 40 per cent. on the number for 1906.

NEWCASTLE'S UNPAID ARMY.

Mr. Inspector Burkitt, of the Newcastle district, tells a remarkable story of sweating. "The latter part of the year was an exceedingly busy time for many factories," he writes. "A period of unrest, followed by a total, though happily short suspension of work at the collieries, proved to be the proverbial calm before a perfect storm of orders placed with the tailors, dressmakers, and milliners of the district, and necessitated a large amount of overtime being worked, but as far as I could learn in no case in excess of that allowed by the Act; but as more than half the girls employed in the two lastnamed trades are only entitled to 1¼d. per hour, or less, overtime is not appreciated by them at any rate.

NOTHING A WEEK.

"Of the 522 females employed by milliners and dress-makers, 245 so-called apprentices were in receipt of nothing per week, and 60 others were paid 30s. or less per week. In my report for the year 1904 I made very strong reference to this matter, and, in view of the fact that a Minimum Wage Bill was recently discussed in Parliament, I feel impelled to return to the subject. When this Bill was under consideration members were reported to have stated that many of these girls worked without wages for from six to twelve months. In the report above mentioned I wrote: 'The employer takes them on nominally for two

years, and verbally undertakes to give them instruction; but as far as I can gather they learn nothing but the way to use a sewing machine, run up a seam, and minor matters of that kind; the cutting, finishing, and fitting are done by the employer herself. Of course, it is ridiculous to think that any trade can be properly learned in two years, but the point is that when the two years apprenticeship is finished . . . if a small wage is asked for she is recommended to get an improvership elsewhere, and another little girl from school takes her place.'

NO WAGES BILL FOR NINE YEARS.

"These remarks apply with equal force now, as the conditions have not changed, the only difference being that the numbers are greater. They do not apply, however, to the larger firms in the district, who usually pay wages at the end of six months. I have now been in this district for nine years, and can point to numerous dressmakers, some employing as many as ten hands, who have never paid one penny in wages during the whole of that time. The Bill was eagerly watched, but with mixed feelings, by employers and employed (and the latter's parents). The proposed three or four shillings per week would have been a boon indeed to the 245 hard-working girls who, up to the present, have never known the pleasure of 'drawing pay.' Of course, it was thought by some that many would be thrown out of work, but their fears were, I think, groundless; for if work is to be done, hands must be found to do it, and Miss Dressmaker is usually wise enough to make her customers pay sufficient for services rendered to cover the wages-sheet. It is very remarkable that of the 1451 females working in factories some 15 per cent. give their services for two years for nothing and at the end of that time are prepared to accept what can only be termed a nominal wage, while the committee of the local Kindergarten Society have the greatest difficulty in obtaining students, who receive a most complete training in a useful profession, and can easily procure appointments at the end of two years, with salaries ranging from £25 to £30 per annum."

IN A PASSOVER CAKE FACTORY.

Mr. Inspector Armitage reports:—

"I visited a motzo (passover cake) factory at midnight, and found children at work from 13 to 16 years of age. I got signed declarations from some of the girls that they worked till midnight on several nights, and, during the week previous to my visit, one worked 67½ hours, and was paid 10s., being 7s. 6d. wages and 2s. 6d. overtime, which was

2s. short, in accordance with section 37. Another girl, aged 15 years, worked 60 hours during the week, for which she was paid 7s. 6d. The next week she worked 68 hours, and on the Wednesday previous to my calling she started at 1 a.m. and finished at 6 p.m., being 15 hours at one shift, exclusive of meal hours. In this factory I found the worst straight-out sweating that I have come across for years. The occupier was prosecuted in 11 cases.

"In some of the large suburban shops I found that the little girls, during sale time, were brought out of the workroom on Saturday, and worked during the afternoon and night serving. In the case of girls under 18 years, if they are brought from the workrooms, this is a breach of section 43. In Goulburn it was the usual practice for the young girls in shops every Saturday to put in a 12 or 13 hours' shift, and no extra pay.

GIRLS AS BRICKMAKERS.

"While inspecting a very large tile factory I noticed that the young girls did all the wheeling and lifting. The weight of the loaded barrow with the green (wet) tiles is about 112lb. I found that some of the girls were under 18, and gave instructions for them to be put off. After pointing out the serious results that might take place on account of the strain of this lifting, the manager has stopped this class of work being done by the girls.

"In a brickyard in the Goulburn district I came across a family in which the girls did most of the work. One, with her brother, attended to the machines, and two others worked in the clay-pits digging and trucking, besides engaging in other work incidental to brickmaking.

"In a prosecution case, the occupier employed several girls overtime at piecework, making sheepskin boas. These are cut from sheepskins, sewn and combed, for 4½d. per dozen (sold at 2s. 6d. each). He refused to pay rate and a half for overtime; in fact, when he wanted overtime work done, he put the girls on at piecework for the evening, so as to evade the 50 per cent. extra pay. In this instance the magistrate dismissed the case, but the occupier was fined for employing girls after 7 p.m., they being under 18 years, and such time not being overtime.

"In another piecework case, the girls were making boxes, to pack sweets in, for 4d. per 1000. These girls were paid the same rate for overtime as for ordinary time, notwithstanding the fact that the girls would be tired at the end of the day, and could not do as much, having had to stand all day over a machine with gas-jets going all the time to keep the glue of the machine hot for gluing the edges of the boxes."

CHILD LABOR ON FARMS.

A SHOCKING INDICTMENT.

One of the gravest difficulties Public school teachers have to contend with in the country in their interminable battle to "keep up the average," is the tendency of many parents to keep the children at home to help with the farm work.

The annual reports of the inspectors show that this evil is very pronounced in some parts. One inspector writes:—"Children are detained from school on the most paltry excuses, and often unpunctuality is caused by some trivial duty which could be done by some older member of the household." Another reports:—"There are a goodly number (of parents) who force the youngsters to work on farms, and keep them away from school for prolonged periods in sowing and harvesting seasons. Surely the farming industry would not languish if child labor were entirely abolished."

Mr. Inspector Smith (Bega district) is more emphatic. He reports:—"In dairying centres a want of punctuality is frequently shown (except when the inspector is known to be in the neighborhood), and pupils come to school exhausted. The amount of child work on these dairy farms is appalling. Children of tender years are often up before daylight, tending cows, feeding calves and pigs, cleaning up manure; and when breakfast is over—about 9 or 9.30 o'clock—they have often a long walk to school, where, fagged and sleepy, they are physically unfit to receive instruction. They are often compelled to leave school early in the afternoon, to assist at home in the same monotony of labor, unrelieved by a bit of fun of any kind. After cutting sorghum, feeding the chaffcutter, and turning the separator, in addition to the routine mentioned for the morning, they have tea and go to bed. Thus live the children of the milking families, and the children of poor, struggling dairy farmers in this district."—"Herald," June 5, '08.

These articles illustrate the present industrial conditions, and, to say the least of them, they are absolutely cruel and unjust and injurious to the young workers.

What a sorrowful spectacle confronts us to see little tender children slaved and wearied and exposed to all sorts of dangers in factories, in workshops, and in the streets and highways. No joyous

childhood for them, but a dragging existence of weary toil; and they are sacrificed to Mammon because their labor is cheaper than that of the grown-up men, who, in turn, are seeking and begging for work; unable to obtain it, they become loafers, thieves, vagabonds, a charge upon the rest of the community to which they happen to belong. It is the social system of our time which creates the criminal, and any system which would alter these conditions should be hailed with joy.

But what would you do under Socialism? People would not work if they had not the whip end of hunger over them. And who would do the dirty work? Well, first of all, the best and the noblest work has been done not for pay or fear of hunger, but for the love of it, and also because work and occupation are essential to human health, beauty, and general welfare. We would die of inanition and become brutalised without labor of some kind. The very games and pastimes of the rich are but perverted or fashionable labor and exercise.

Under Socialism, though a man may not actually work for a gain in direction of wages, he yet will have to work in order to keep up the standard of civilisation. The dictates of his wants, the desire for a comfortable human existence, will be a sufficient incentive for each and all to do their share.

Machinery does away with slavery if properly controlled. Science and machinery are making it possible for all of us humans to live an easy and a free life. Why then should we, for a moment longer, continue the cruel social wrongs and evils of the present which make these blessings a curse? In which way would you, under Socialism, control and arrange the working forces—or, in other words, how would you share the work out to each worker—are questions which confront us daily from our opponents. And who would do the dirty work? The opponents of Socialism, as a rule, think they are unanswerable. This, however, is not the case. First

and foremost, each and all of us know that the necessary work must be done. Then, as how to do it, we may take the military system as a model. First, as in the present military system, we will, in all likelihood, have an industrial service. Youth, then, will have its training service, and manhood and womanhood their service to the community, a service in which they will be promoted from the more arduous tasks to the lighter ones as they progress in their trades or professions, according to the length of time and the benefit derived from their labor by the community. Each and all, mentally and physically capable, will and must serve. On no account will idle drones find quarter. Under no pretence of gentility will we be scandalised by seeing the young and tender children slaved, or the weak and aged groaning under heavy burdens, while the strong and healthy lounge around in idleness. This method would not be an altogether new one either. In Sparta, B.C., princes of royal blood and the rulers to the throne had for several years to serve in the most menial capacities, in order to fit themselves for their high station, and to have the proper sympathy and the appreciation for workers so laboring.

Very recently the majestic battleships of America have visited these shores, and great homage and hospitality were shown to the men-of-war, who, at a moment's notice, if desired, could and would destroy life and country. Better use, ere long, will possibly be made of such ships and also of the human atoms constituting the crews. The time will come when the soldiers of peace, the industrial workers, will be rewarded for their services by being sent to visit each other's countries, there to learn and emulate all that is best and good.

CONCLUSIVE CHAPTER.

A SHORT SUMMARY OF N.S.W. SOCIALIST LABOR HISTORY FROM ITS FIRST INCEPTION TO PRESENT STATE.

Twenty years ago, on August 26, 1887, the first Socialist League in Australia was formed in Sydney, N.S.W., at premises situated at No. 533 George-street, and Mr. W. H. McNamara, who had previously done good and extensive open-air propaganda, and who truly may be called the first apostle of Socialism in the Southern Hemisphere, was elected secretary. By his most energetic work, and also that of the few comrades who first composed the organization, Socialism grew rapidly and took a firm root amongst the working classes. The unemployed problem at the time being very acute helped to stir up the Gospel of Discontent. Branches were formed at Newcastle, and at adjacent mining centres, Wallsend especially, and in less than two years the organization was several thousands strong. A reading-room, in which over 200 papers were filed, chiefly democratic, greatly helped to spread the knowledge. Then came the great Maritime Strike, and with it the psychological moment for the birth of a Labor Parliament. But be it here distinctly understood that the Labor Parliamentarian owed his election to the Socialist propaganda and to the Socialist League. In New South Wales such men as Watson, Hughes, and Holman were members of the League and most valued lecturers. Now, if the people were ripe and ready 20 years ago to send these men to the House on an absolutely Socialistic platform, and principles absolutely Socialistic, there can be no excuse for the cry now raised that the people are not ready or

ripe for a change. On the contrary, it has been the delay and the toying with these principles which has stunted the growth of the Party.

It may not be out of place to relate here that it was a determined little band of Socialist leaders, of men and a few, a very few, women, at that time—now we can count them by thousands—who almost sacrificed themselves in these first election campaigns, and when their men came in on top of the poll they embraced each other and wept with joy. Since then it has been a weary waiting time, with a policy of support for concessions—concessions which are given with one hand and, if possible, taken away again with the other.

During these 20 years several interesting epochs helped to augment the number of Labor men returned. The Broken Hill Strike, the Bank smashes, and the tyrannical Dibbs Government opposition, all helped to make the Labor Movement more numerous and powerful. And there is not the slightest doubt that the adoption of the Solidarity Pledge of the Labor Party, which ensured an united vote on all vital questions, has been the mainstay and strength of the Party, which the Conservative forces have tried in vain to break. Backsliders to this Pledge, and there have been a few, have been promptly dealt with, both from their confreres inside Parliament and the Labor public outside. However, this support for concessions policy has resulted so far in nothing more than palliatives, which, as was pointed out in the beginning of this pamphlet, is but sectional relief, the same as Unionism under present conditions is beneficial to its members only. If under our present capitalistic system everyone belonging to or having learned a certain trade would join their specific Union there would not be enough work, even under the eight-hour rule, to go all round. This is especially true of unskilled labor, and the Unemployed Problem is not solved, nor can it be except by radical change.

But we have had to pass through this palliative era, if for no other purpose than to show the world how futile it is, and we will accredit our Labor Party in the House with having done the best under trying circumstances in the past and present. The future has a different destiny in store for the workers, and our representatives, if they desire to justify their positions, must shape this destiny so that the benefits of civilisation and the bounties of the earth are shared by all. Now, Socialism and the Labor Movement are so closely related that it would be nothing short of crime and fratricide if they opposed each other. No Labor representative who is not also a Socialist, and proud to own up to it, is worth his salt to the workers. Labor and Socialism have exactly the same aims, namely, "the emancipation of the workers and the overthrow of the capitalistic system." What really is needed is a conference from time to time between the two sections of Labor, in order to agree and consult about the methods of advancing the realisation of our ideals. For it is certain that it is not the spirit of ideals of the emancipation of Labor that we disagree in, but rather more the way of obtaining them. The entrance of women into politics has been the most notable event since the history of the Labor Movement began. Having obtained the franchise in New South Wales and other Australian States, a most active part has been taken by them in all questions of public interest; on the platform and in council, and especially in obtaining the sinews of war by various entertainments, bazaars, etc. This, however, is by the way. The real importance of women helping to frame the laws will be manifest before long. Women have great power of endurance, and for ages they have with more or less patience suffered the cruel injustice of laws which they had no power of making. Who suffered most from poverty, hunger, and degradation? The women, the mothers, and the helpless children.

Let these women, mothers of the people, once thoroughly realise that now, with the aid of their brothers and husbands, they have an equal right to undo the wrongs of the past and it will be done. Those of us who have grasped the truth earlier will have to teach our sisters what we know. Untiring propaganda is necessary, and the abnegation and unselfish spirit of the early Christians must characterise the teachers if they desire to bring about a more complete political education of the masses.

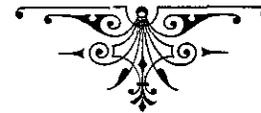
It is only too true that in the past, with some of the politicians at all events, self-seeking was predominant, and accordingly the cause of the workers suffered. That, however, is no reason why the cause should be condemned, or the policy of Labor and Socialism suffer for the acts of individuals. If some of our representatives do not suit, and have not done all we wished them to do, they must make room for others who may and will do better, until the ultimate goal is reached. It is an old saying that "the laborer is worthy of his hire," and it is only right that our Parliamentarians, if they give their time and talents to the people, should be paid; but there is just that danger that men who receive a regular, comfortable allowance are likely to forget the struggles of the people at large for a daily existence at wages of 30s., or even below that, weekly.

Some ways and means must be devised which will bring about a payment by results, and which will bring our law makers' remuneration more in harmony with the general prosperity of the workers—the better conditions for the workers, the better conditions for the law makers. On no account should we remove them far and above the general prosperity. And if this cannot be done the time of Parliamentary careers should be restricted, so that periodically they are returned to the outside world to make their living the same as the rest of the community. If this were done, no doubt our Parliamentary representatives would use their time and best ability to

make conditions which would enable them and all the rest with them to live and work in a more rational way.

This, too, is by the way and a consideration of the future. This little chapter has traced the origin of the Socialist-Labor Movement from its first inception with a mere handful of men to the mighty organization of the present day. And this was all achieved in the face of cruel opposition, the gaoling and starving out of the early leaders. When some dropped on the wayside, others came forward, whose aims were above personal considerations. And so we must proceed—

Onward, ever onward,
Till our task is done,
Till the mighty nations
Live and work as one.



Mrs. B. McNamara,

NEWSAGENT,

BOOKSELLER,



STATIONER AND TOBACCONIST,

**221 Castlereagh Street,
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