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EDITORIAL

WOODROW WILSON'S INAUGURAL.

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THIS passage occurs in the inaugural address delivered on the 17th of this month by the talented gentleman who is now Governor of the State of New Jersey:

“It is plain that our laws with regard to the relations of employer and employes are in many respects wholly antiquated and impossible. They were framed for another age, which nobody now living remembers, which is, indeed, so remote from our life that it would be difficult for many of us to understand it if it were described to us. The employer is now generally a corporation or huge company of some kind; the employe is one of hundreds brought together, not by individual masters whom they know and with whom they have personal relations, but by agents of one sort or another. Workingmen are marshalled in great numbers for the performance of a multitude of particular tasks under a common discipline. . . .”

We break off here. We would not mar the beauty of this truthful presentation, or the profoundness of the observation in this sketch, with the shallow sentence that immediately follows, concerning the necessity to “devise new rules” to meet the changed conditions. Sufficient unto the day is not, in this instance, the evil; sufficient unto the day is the virtue thereof.

Socialism, since it set up its standard on these shores, has proclaimed the fact of a revolution having been wrought in the land since its emancipation from the British Crown.—“Nonsense!” was the jeering response from Press, Pulpit and Professors, the “leaders of thought.”

Socialism specified the nature of the revolution. It was in the shop; it was economic; it amounted to a transformation of the relations of the citizens towards one another, seeing it transformed their opportunities in the pursuit of Life, Liberty and Happiness.—“Ridiculous!” came the sceptic answer from Professors, Press and

Pulpit. "Opportunities are open to all, now as before!"

Socialism explained with minute detail the incompatibility of existing systems of thought, regarding the modern Working Class, with the systems of thought regarding the producers of a previous age.—"Treason!" yelled Pulpit, Press and Professorship. "There are no classes in America!"

Socialism argued with a logic irresistible that the changed relations between employer and employes could not choose but bring about a volume of discontent that could only broaden and deepen until the cause was removed.—Wrathfully came from Press, Pulpit and Professors the charge that "Socialism breeds discontent."

And now, Woodrow Wilson, unquestionably the foremost Intellect among the Ruling Class, solemnly, officially, admits each of these Socialist contentions.

As the light of the Socialist beacon seems to have scattered from the chambers of Woodrow Wilson's mind the blinking owls that nest in the mind of his class, that light exposes him standing where the road forks.

Woodrow Wilson admits the accomplishment of a revolution. Which will now prevail—the man's Class Instincts, or the man's Power of Reasoning?

If his Class Instincts prevail, then, as his inaugural address indicates, he will persist in seeking to meet a Revolution with Reform; the crash of a social structure with tinkering; the march of Evolution with "devises of new rules";—in which case, not Mrs. Malaprop in all her mop ingloriousness, seeking to mop back the Atlantic, will be arrayed like the "New Era Governor of New Jersey."

If his Power of Reasoning carries the day, then the vast stores of his knowledge, the energy that comes from a clean life, the intrepidity that springs from convictions, the power that all these qualities combined have put into his hands, will be turned into the channels of the Social Revolution—one more hereditary member of the Ruling Class will have paid his hereditary debt to the Proletariat—one life less will have been lived in vain.

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