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EDITORIAL

## WHOSE SALVATION?

By DANIEL DE LEON

**T**HE *Iron Molders' Journal* has in its correspondence columns a letter from Hornell, N.Y., headed: "A Protest" that should have been given front place in the paper.

"Organized labor," says the writer, "makes a great ado if a few paupers, or what they are pleased to call paupers, are landed on the docks of New York, Charleston or New Orleans. There is a great hullaboo and much strenuous exertion exploded to stop the criminals in our prisons from encroaching on our trades, but there is never a word of protest against these left-handed beggars, known as charity workers and salvationists, pauperizing the most unfortunate and the most helpless of our class." Then follow specifications. Here is one out of several: "I have seen a good painter and letterer working for the Salvation Army for his board and seventy-five cents a week, because it was winter and work was scarce, while the Salvation Army never got any work like that done in the summer, he said, because they would have to pay for it."

Huxley, with that penetrating mind of his, detected the uses that politicians and such saw they could put the Salvation Army scheme to, and the reasons why they chuckled over the thing. Even Huxley himself did not perceive that the Salvation Army scheme was smelled ahead, by the capitalist class, to be a valuable aid in dragging down wages, and thereby increasing the profits of Labor's plunderers. Instances of the Salvation Army's furnishing strike-breakers to employers are numerous. The Hornell correspondent to the *Iron Molders' Journal* opens, with concrete illustrations, the vista of specific ways, outside of strike-breaking, in which the psalms-singing Salvation Army attends to the salvation of the class that subsidizes it.

Transcribed and edited by Robert Bills for the official Web site of the Socialist Labor Party of America.  
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[slpns@slp.org](mailto:slpns@slp.org)