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LABOR
PRODUCE
ALL WEALTH

THE MINERS MAGAZINE

INDEPENDENCE
EDUCATION ORGANIZATION

Published Weekly by the

WESTERN FEDERATION OF MINERS

DENVER, COLO
December 23rd
1909.
Volume XI.
Number 339



WEALTH
BELONGS TO THE
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EDUCATION INDEPENDENCE ORGANIZATION

MINERS MAGAZINE



Denver, Colorado,
Thursday, December, 23, 1909.

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UNIONS ARE REQUESTED to write some communication each month for publication. Write plainly, on one side of paper only; where ruled paper is used write only on every second line. Communications not in conformity with this notice will not be published. Subscribers not receiving their Magazine will please notify this office by postal card, stating the numbers not received. Write plainly, as these communications will be forwarded to the postal authorities.

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John M. O'Neill, Editor.

Address all communications to Miners Magazine,
Room 605 Railroad Building, Denver, Colo.

NOTICE.

Secretaries of local unions and others are requested to be on the lookout for an impostor carrying a card in the Silverton Miners' Union No. 26, bearing the name of Herman Corn, which was stolen from Brother Corn at Silverton, and to take up the card.

ERNEST MILLS,
Secretary-Treasurer.

REINSTATED AND DECLARED FAIR.

Mammoth, Utah, Dec. 12, 1909.

The following named brothers have paid their fines, been reinstated and declared fair: Thomas Gaud and Thomas Croddock paid their fines and were reinstated in Butte No. 1, W. F. of M., and Wm. Crab and Harry Crabb have paid their fines to Mammoth Local No. 238, W. F. M. Said fines were placed against these brothers for non-payment of dues in October, 1909.

By Mammoth Local No. 238, W. F. M.

JOS. MANN,
Secretary-Treasurer.

DECLARED FAIR.

Pioche, Nev., Dec. 15, 1909

Editor Miners' Magazine:

Brother Ed Crawford, who was advertised in the Miners' Magazine of the 11th of November as being unfair, has paid all dues and assessments levied by this local and has been placed in good standing. All secretaries will please take notice.

Yours fraternally,

(Seal)

E. K. WATSON, Secretary.

C. W. POST, who uses the treasury of the Manufacturers' Association to advertise his personal assaults against organized labor, has announced his determination to place a boycott on certain daily journals that refused to accept his slanderous filth at regular advertising rates. If Post was a member of organized labor, he would be threatened with the decision that has been handed down by the Supreme Court of the United States. But as the boycott is only considered unlawful when used by labor to force a merciless employer to grant more humane conditions, Post will hardly be molested in his liberty to visit vengeance against the journals that failed to publish his frothing fanaticism against unionism.

THE FOLLOWING is a list of the names of men working in the Montana Brewery at Great Falls, Montana, who have been declared unfair by the United Brewery Workers of America:

Brewers and malsters—Louis Schaubelager, Adolph Maus, Frank Mouton, Wm. A. Gordan, Harry McClintock, Chas. E. Lundgren.

Drivers and bottlers—Geo. Molt, Paul M. Didriksen, David J. Didriksen, Steve Soha, Osear Hedstrom, N. Gerger, F. J. Hefner, Robt. Rothweiler, Theodore Klick.

Engineers—John Bottomley, Frank Bottomley, George Prentice, Joe Jorgenson.

Cooper—Ike Rafter.

DECLARED UNFAIR AND FINED.

Cobalt, Ont., December 9, 1909.

Editor Miners' Magazine:

I have been instructed by this local at its last regular meeting to forward you the names of the following, who have been declared unfair and fined the sum of \$10.00 each for refusing to pay their back dues and assessments or for depositing their cards into this local: Benny Lewis, formerly of Rossland Miners' Union No. 38; Alex Hogarth, formerly of Rossland Miners' Union No. 38, and other B. C. camps; Alf. Rowe, formerly of Phoenix Miners' Union No. 8; Pat Cassells and Bernard Cassels, of No. 146. Kindly insert above names in magazine and oblige. Fraternally yours,

ALBERT NAP GAMTRIE,

Secretary No. 146, W. F. M.

(Seal)

FRANK M. CASSIDY, formerly editor of the Switchmen's Journal, has launched a publication bearing the name of "The Searchlight," which is published at Buffalo, New York. The Searchlight is certainly an appropriate name, as Cassidy is certainly turning on the light.

T AFT'S MESSAGE to Congress sounded like a plea of a corporation lawyer in defense of the "interests" whose greed is undermining the very foundation of government. The message is a defense of anarchy in broadcloth, and upholds the class of privilege in strangling the liberties of the common people.

THE SUPREME COURT of the state of Colorado has dismissed the writ of error taken by the allied mine owners of Leadville in the suit in which Judge Owers granted an injunction against the institution of the card system. The Court held that, according to the by-laws of the Mine Owners' Association, which were introduced in evidence, the Association had been organized only for a term of five years, and that, as this term had expired, the mine owners really had no case before the court. This dismissal leaves Judge Owers' judgment in full force and effect.

FROM REPORTS that come from Sweden, the Employers' Associations and every organization that has been arrayed against the strikers, are hoisting the white flag. The strikers of Sweden have practically won the battle against the lockout and the exploiting combinations that attempted to destroy unionism in Sweden have almost destroyed themselves. Sweden is suffering from the effects of the general strike and, while the strikers have won a victory, yet thousands of men and women in Sweden will need assistance, pending the resumption of the industries in that country.

IT HAS BEEN REPORTED through the press that the conference held at Pittsburg last week and presided over by Samuel Gompers, had concluded to "plant" union men in the mills of the steel trust in order that organized labor may be able to gain a foothold in the plants of the giant octopus. If such a move is inaugurated, then the union men who are planted in the mills of the trust must carry on missionary work, and how such missionary work is to escape the vision of the paid spotters of the trust is an enigma that is beyond the comprehension of the man of average intelligence. Had the steel trust no hiredlings of the Judas stripe on its pay rools, such a move might meet with success, but the trust is up-to-date and is equipped with a private detective agency, which will be expected to nip in the bud any movement, secret or otherwise, that contemplates bringing its slaves together under the banner of unionism.

THE EMPLOYER of labor pays the salaries of spies in the unions and such a trait in the makeup of the employer shows that he recognizes "the identity of interest" between the exploiter and exploited and furnishes the further proof that the capitalist is the soul of honor in dealing with men who recognize in the union a stronghold for the working class.

IN THE PRESS DISPATCHES of last week, a report was made that the steerage passengers on steamships were subjected to the vilest insults and so flagrant and brutal had become the immorality of the crew of steamships in the presence of steerage passengers, especially in the presence of women, that Congress has been appealed to to adopt some measure to protect defenseless women from human brutes.

Under this murderous civilization, virtue clad in calico has but little protection, and all the power and influence of the teachings of Christianity seem to be futile in planting in the heart of man a reverence for the purity of womanhood.

ALL THE POWER of the American Federation of Labor is to be directed towards improving the conditions of the overworked and ill-paid slaves of the steel trust. The officials of the Federation have discovered that they must gird themselves in the armor of battle if the labor movement is to be saved from destruction through a reluctance to measure steel with the corporate giants. Again, it is announced that the American Federation of Labor proposes to stand behind the strikers in the railway service and, if reports are based on truth, there is liable to be a battle in the world of industry that will be felt from ocean to ocean.

RICHMOND PEARSON HOBSON, Democratic Congressman from Alabama, the soldier and statesman who won deathless fame on account of his willingness to kiss and be kissed, has delivered his usual war speech to the House of Representatives. Hobson clamors for the building of six battleships per annum, regardless of the fact that the government of the United States is running behind about \$75,000,000 per year.

Hobson recognizes the fact that the powerful nations of the earth must have markets, and to establish markets may bring on a struggle that will be world-wide.

The only way by which a war can be avoided is a refusal on the part of the laboring people of the world to engage in a conflict precipitated by a master class that is growing more hungry for profits. If common humanity in every nation on earth had a grasp of the evils that grow out of the present hellish system, there would be no more battleships built, nor would there be any further demand for gatling guns and cannon.

FEDERAL JUDGE Smith McPherson, who, after going on a junket to Mexico in a special train supplied by the railroads, knocked out the two-cent railroad fare law in Missouri, has been called on to do more to square the bill for the train. He was called to Iowa to sit there in place of a judge whose jurisdiction was in that state, the purpose being that he might serve the railroads by knocking out the Iowa two-cent law. He did it on November 29th, at Des Moines, granting a temporary injunction forbidding the Cedar Rapids and Iowa City Railway and Light Company from complying with the Iowa two-cent fare law. The action came through a suit instituted by Mrs. Elizabeth McClintock, of Haverford, Pa., a stockholder of the company, who brought suit to have the law annulled. There are three astonishing features in the case: First, a Federal Judge assumes power not only to set aside law, but also to authorize disobedience to law. Second, a railway company has power to transfer a judge from one state to another in order to get one who will obey its will. Third, a capitalist of Pennsylvania has power to go into Iowa and secure the annulling of an Iowa law. What is law worth, anyhow, in the sight of capitalism? It must beware or it will teach that disrespect for law which will prove in the end its own undoing.—Appeal to Reason.

DURING THE PRESENT session of Congress it is presumed that a law will be enacted imposing heavy penalties on those who engage in the "white slave" traffic. The evidence submitted to Congress shows that the traffic extends over a vast portion of the earth and that the syndicate in this country is now reaping \$30,000,000 annually, through the importation of girls for immoral purposes.

Under this civilization a girl has become an article of merchandise and she is sold for profit with as little scruple of conscience as a dairyman manifests in selling embalmed milk to poison babies to swell the receipts of the undertaking fraternity.

In America, the divorce evil has reached such proportions that fear is felt for the stability of the home and with all the legislation that can be devised by statesmen, and with all the influence that can be exercised by the church, the pestilence has spread, until the law-makers of a nation are commanded to place upon the statute books a law that it is hoped will raise the moral standard of the race. Statistics show that more than 500,000 women in the United States are social outcasts and this awful situation confronts us, regardless of the fact that Socialism has not yet come to "destroy the home."

IN THE EARLY DAYS of last July it was reported from Washington that the Immigration Bureau would send an inspector to Portugal to obtain workers for the coffee planters in Hawaii, whose Japanese laborers had become rebellious and had engaged in strikes.

Later in the same month it was reported that the Hawaii territorial government was negotiating with a contractor from Vladivostok for the importation of Russian laborers to take the place of the Japanese.

Thus did both the national and the territorial government come to the aid of the planters, thereby manifesting their perfect neutrality in the war of classes and, above all, their invincible hatred of paternalism.

The Russian laborers have arrived. In their ignorance of the language, laws and local conditions, they are as helpless as were the Japanese whom they displaced. A friend in need is found. A Russian entomologist, employed by the United States government on the territorial experiment station, goes among the new arrivals and enlightens them as to the situation. Thereupon government spies report that he is sowing dissatisfaction and creating disregard for the new country among the arrivals, and he is promptly dismissed from the government service.

Thus is the impartiality of the government between labor and capital demonstrated beyond the possibility of doubt.—New York Call.

THE PRESS-BULLETIN, of Bingham Canyon, Utah, in a late issue has uttered an editorial whine because the Salt Lake Tribune and the Miners' Magazine castigated the editor for his defense of a cold-blooded murder that had been committed by the paid hireling of a corporation. The editor of the Bulletin attempts to justify his former editorial by declaring that the armed assassin of the Utah Copper Company was forced to shoot the Greek in self defense. Was the Greek, while returning from work, equipped with a deadly weapon that placed the life of the licensed murderer of a corporation in jeopardy?

In the former editorial the Press-Bulletin had not discovered that any crime had been committed by the Greek, save the crime of purloining a few cents' worth of coal from the Utah Copper Company, and the Greek, instead of resisting an officer, attempted to escape. The Press-Bulletin lays stress on the fact that the Greek was a "foreigner" and because he committed the crime of theft, he was an outlaw unworthy of any consideration from the hands of a man upon whose breast a corporation had fastened the badge of a deputy sheriff.

The cry of "foreigner" by the Bulletin is merely made to arouse race prejudice, and through an appeal to prejudice, the editor of the Bulletin hopes to hide his infamy. An appeal to race prejudice is like an appeal to patriotism, and becomes "the last refuge of a scoundrel."

The Lock-Out Must Be Defeated.

WHEN THIS ISSUE of the Magazine shall reach the hands of its readers, the locked-out miners of the Homestake Mining Company will have been idle a month. They have been locked out simply because they refused to yield obedience to the decree of a corporation that has declared that unionism among its employes will no longer be tolerated. A corporation that refuses to recognize the right of its employes to come together in an organization for their mutual welfare and advancement, has no faith or belief in human liberty. The man beneath the canopy of an American sky who is denied the privilege of mingling with his associates as a member of a labor movement is as much oppressed as the crushed victim of Russian despotism, who is haunted by the fear that he will meet death by the bullet of the Cossack, who executes the orders of a Czar. There is but little difference in death by the bullet and death by starvation, only that death by the former method is more humane and merciful.

But, regardless of the fact that the Homestake Mining Company has issued an edict of starvation, the men of the Black Hills are standing firm and loyal to their convictions of right, and will never submit to the imperial mandate of this dehumanized corporation, as long as it is possible to keep body and soul together in the battle for the su-

premacry of principle. The men of the Black Hills realize that if the Homestake Mining Company can establish its dictum that no employe shall be a member of a labor organization, then such a company can impose and establish other precedents as odious as the hellish lock-out that has for its object not only the starving of employes, but the starving of women and children, in the hope that the wan and haggard faces of loved ones may weaken the courage of husbands and fathers. No more brutal mandate has ever been issued by any trust or corporation in this country than that of the Homestake Mining Company. Many men of the Black Hills have believed that this corporation had some generous feelings towards the employes whose labor has made millions for the Hearst family and other fortunate stockholders, who have lived in indolent luxury on the profits which came from the toil and sweat of more than 2,000 men, who on several occasions have proven their fidelity to the privileged coterie who own and control the biggest producing gold mines in Western America.

But the Homestake company, through its official representative, has dispelled this delusion that men labored under for years, and as the mask has been torn off, the former employes of the Homestake can behold brutality in all its nakedness. No sense of gratitude is shown by the Homestake, and fidelity is rewarded by a small army of

professional thugs, equipped with the most modern weapons of murder, to awe, intimidate and coerce the locked-out victims to surrender the last vestige of manhood and honor.

The battle of the Homestake miners is the battle of the labor movement of this continent, and it is to be hoped that every man and woman who stands beneath the flag of unionism shall decree that the lock-out

of the Homestake company shall be strangled to death by the mighty power of organized labor throughout this country. The men of the hills who are fighting a brave battle must be supported in this conflict, and this corporation taught that the time has not yet arrived in the Western mountains when manhood can be crushed by a dictum from a corporation.

Debs Censured By the Ministers.

WHEN EUGENE V. DEBS delivered an address in the People's Tabernacle in the city of Denver on Sunday afternoon, December 5th, he did not preach a gospel that would receive the indorsement of those who worship at the shrine of Mammon. His subject, however, was one that covered the earth and reached all humanity. Debs in his address did not crown capitalism with verbal gems, but raised his voice for the liberty of man, woman and child.

He had no tributes to pay to the mighty potentates of a nation, who juggle with millions on Wall street, because he knew that giants in the world of finance and commerce can command the services of hirelings, who gladly prostitute their mentality to pay glowing tributes to the genius of men whose exploitation of labor fastens on the limbs of countless millions the chains and shackles of servitude.

But Debs spoke for the poor and impoverished, for the victims who have felt the cruel lash of industrial despotism, and because he pleaded for the universal freedom of the human race and for the overthrow of a system that has deluged the earth with tears and blood, he has merited even the censure of some of the saintly men who profess to preach the gospel of Christ in the pulpits of Denver.

While Debs delivered his address in one of the churches of Denver, there naturally came to him the life of the Man who for thirty years stood before the world as the embodiment of the great principles of right and justice.

Debs, in speaking for the struggling wage slaves of the world, felt his memory going back into the ages of the past and beholding the Man "who had not a place whereon to lay his head." Through his mental vision he saw the perfect Man scourged, crowned with thorns and bearing His cross to be crucified on Calvary. After nineteen hundred years of Christian civilization, he beholds the great mass of humanity scourged by capitalism and being crucified on the cross of greed. Because he arraigned the hellish system that grinds human flesh into gold, he is indicted as an "agitator" and almost branded as a blasphemer, when he contends that Christ was an "agitator" and was

mobbed and crucified by the hirelings of the class that ruled in the dawn of the Christian era.

A number of the ministers of Denver felt that the Nazarene was reflected upon when Debs hailed Him as an "agitator" and as that grand character in the world's history who braved death to plant in the heart of man the seed of brotherhood.

If Biblical history is true, Christ scourged the money changers in the temple, and the men who held the purse strings of the world nineteen hundred years ago were the ruling class, just the same as the multi-millionaires hold the sceptre in the morning of the twentieth century.

There is no doubt in the minds of students of history that Christ was an "agitator" and that his voice was ever heard for the oppressed against the oppressor, and because the doctrines which He preached menaced the reign of a class of privilege, he was condemned to death.

What is there in the word "agitator" that arouses the enmity and indignation of the class that rules?

The "agitator" is a teacher who endeavors to throw light into the clouded brain and to hasten the march of humanity towards the goal of a higher civilization. Debs carries no implements of physical force, but only the weapons of unanswerable logic.

His pen and tongue have been dedicated to human liberty, and his life is consecrated to the deliverance of a message that means the death of privilege and the birth of freedom.

Christ was reviled, calumniated and spat upon, and so has every man been covered with calumny and detraction who has fought the battle of the weak as against the strong.

The humanitarian is never rewarded or appreciated in the generation in which he lived, but must die in order that coming generations may weave around his memory a fadeless wreath of immortality.

Debs, when closing his eyes in eternal sleep, may feel the poisoned daggers of a heartless world that could not see the grand and noble stature of this apostle of liberty, but coming generations, basking in the light and joy of a world-wide liberty, will speak his name with deathless reverence.

An Awful Indictment.

FOR THE ONE GIRL that is forced into the white slave market there are a hundred that for fine dress and jewelry walk boldly into it with their eyes open.—Pittsburg Kansan.

If the above editorial statement is true, then it is an awful indictment against the morality of the women of this country. But they are few who have a grasp of economic conditions who will agree with the editor of the Kansan.

It is true that a few women will be carried away by the glamor of dress and jewels, but to say that even those walk boldly into such a life with their eyes open is a statement that will scarcely stand the test of investigation. In the first place, the woman who dishonors herself for fine raiment and a few glittering baubles has a limited vision and cannot see the awful tragedies behind the gilded walls of brothels. She does not realize that in the death of her honor, she becomes dead to every element of society that respects the virginity of womanhood. The eyes of women who sell their virtue for dress and jewels are not open and they cannot see the misery and wretchedness nor hear the sobs of hopeless victims who are imprisoned behind the red curtains of dens of shame.

Statistics have been presented a number of times which prove beyond all shadow of a doubt that 98 per cent of the women whose virtue has been shattered have been the victims of poverty, and forced

by pitiless want to yield to the sensuality of man to escape threatened death by starvation. There are 5,000,000 of women in this country who are the slaves of mills, factories, department stores and sweatshops, and the wages paid in the vast majority of such places are scarcely sufficient to secure the bare necessities of life.

The hours are many and the amount of service required soon sap the vitality of thousands of women who, looking into the future, can behold no ray of light behind the clouds. Is it any wonder that women weighted and crushed by long hours become discouraged as they feel that there is no cessation from their slavery, until they fill an unmarked grave in a pauper cemetery.

Again, the shoddy clothes that they wear and the hovels in which they live bring a curl of contempt from the majority of women, who have never felt the merciless grip of hunger and want.

To be scorned and treated with as little consideration in the bondage of wage slavery, as the blushless woman in a "red light" district, does not tend to give courage to the struggling woman who is battling to retain her honor in the mill, factory and sweatshop.

Behind it all is the brutal system that demands profit, even though woman must place her virtue on the auction block for the price of bread. The system is soulless, and until the people shall rise in their might and destroy the system that starves men and women for dividends, the moral plague will continue to flourish in all its shameless depravity.

Empty Words.

PRESIDENT TAFT was in New York last week and while there, attended a Carnegie meeting. The Carnegie meeting was an assemblage made up of men who shine as brilliant stars in the firmament of the financial world. The Carnegie meeting was a swell affair, and no one was eligible to such a gathering unless he was recognized as a power in corporate, commercial or political affairs.

When Taft had spent a pleasant evening enjoying the company of the magnates who could afford to make liberal contributions to defray the expenses of a national political campaign, "the first gentleman of the land" left the sumptuous apartments of splendor and wended his way to the Bowery of New York, where the hand of the mendicant is stretched to every passerby.

The press gives the following report of President Taft's visit to the mission on the Bowery:

"New York, Dec. 14.—More than a thousand men from the lodging houses of the Bowery and from the park benches were visited at the Bowery mission last night by President Taft. They had gathered in the basement of the new building, wet and bedraggled by the rain, to await the formation of the bread line when Superintendent Hallimond came into the cement floored room with a broad grin on his face.

"'Boys, get upstairs; we've got a big one speaking to us tonight,' he exclaimed.

"As the President walked onto the platform, the organ played 'Hail to the Chief,' and then, led by Superintendent Hallimond, every

man of the thousand that had crowded in the hall and the women that packed the gallery sang the national anthem.

"Superintendent Hallimond, in introducing the President, asked the men if they were grateful to the President for coming among them and he was answered by a lusty shout, 'We are,' and three ringing cheers.

"The president said:

"My friends—I am just about as much surprised at being here as you are at seeing me. I had a note from your benefactor, Dr. Klopsch, asking me to come after the Carnegie meeting to the mission that he has established in the Bowery.

"When I was told about the Bowery mission, I did not know where it was. I have always had a good deal of curiosity to know the Bowery and I felt certain that where Dr. Klopsch and the Bowery met, there would probably be the best part of the Bowery, so I came here. But I am not deserving of any credit for this. As I look into your faces I see that you are earnest American citizens. To use a colloquial expression, some of you are down on your luck, but notwithstanding this the same sentiment of loyalty, patriotism and love of country, ideals and aspirations for betterment that I hope every American citizen has."

"When the president had finished the eyes of the men were much brighter than they had been. One man struck the heart of nearly everyone present when he yelled: 'Bill, you done us a heap of good.'"

The thousand human beings whom Taft addressed at the Bowery

mission must have certainly felt the thrills of "loyalty, patriotism and love of country" as "God Knows" told them that they were "down on their luck." A thousand men in a house of charity waiting until late at night for a miserable hand-out, should be expected to sing the national anthem with a vigor that should cause the stars in the blue field of "Old Glory" to become more brilliant in their dazzling splendor. According to the press report, the poor unfortunate wretch who yelled, "Bill, you done us a heap of good," touched a responsive chord in the hearts of his associates in misery.

When men, homeless, friendless and hungry are imposed upon by a speech on "loyalty, patriotism and love of country" while waiting in an almshouse for the crumbs of charity, it cannot be denied that we are living in an age that has become brutalized by the unholy influences of Mammon.

Taft in his visit to the Bowery mission accomplished no good. There was not one word in his speech that carried to a despairing heart a single ray of hope. Taft as the executive head of a nation of 85,000,000 of people, stood helpless before an assembly of idle and impoverished men and could utter no word that would put a star in the midnight blackness of their adversity.

Taft, the president, the statesman and the man who has been lauded as a jurist, made a speech in which there was nothing but empty words.

Helpless Standing Alone.

IN THIS ISSUE of the Miners' Magazine appears a lengthy article from the pen of Guy E. Miller, of Colorado, who is now in Michigan using his best efforts to organize the miners under the banner of the Western Federation of Miners. The article is a logical one, and its arguments should appeal to the common sense of every man who is standing outside the realms of organized labor.

The man who works for wages and refuses to become a member of organized labor is not only blind to his own interests, but is a corpse mentally and a dead weight to the class to which he belongs. In this day and age, when the "captains of industry" are welding their interests and forming powerful combinations, the wage earner is mentally weak who stands aloof from his associates, and who believes that as an individual he can wrest concessions from a master class.

It is true that almost every journal pledged to the interests of capitalism is used as an agency to poison the minds of the laboring people against identifying themselves as soldiers in the labor movement to give battle and to defend the interests of the class who toil. It is to be expected that subsidized journals will not plead the cause of the working class. The interests of the exploited and exploiter not being identical, it is only natural that the salaried hirelings of capitalism should use all their devilish ingenuity in blackening the character of an organization that is bravely struggling to lift humanity on a higher plane, and to crown the working class with the heritage of economic liberty.

The journals dedicated to capitalism pay a compliment to the spirit and the independence of the mental weakling who rises in rebellion against his fellow man, using his powers of persuasion in convincing him that only beneath the flag of the labor movement can he hope to protect his economic interests. The working man who feels flattered by such fulsome praise from a subsidized journal is blind to the duplicity and treachery of industrial oppressors and his vision is shrouded in the midnight blackness of an ignorance that is pitiable to contemplate. The employer of labor no longer stands alone as an individual, because he has realized that he is more powerful as an individual when his economic interests are fortified behind the bulwarks of an employers' association.

The fact that mine operators' associations, employers' associations, manufacturers' associations, citizens' alliances and all the influences which these organizations can possibly utilize and control, are united for the purpose of strangling the labor movement, should convince every man who toils for another that he cannot afford to stand alone and hope to enjoy any rights or liberties. It is only through organization that the laboring people of any nation can hope to overthrow industrial despotism. The working class economically and politically united can snatch a world from industrial slavery, but scattered and disunited, is as helpless as the puny efforts of the old lady who attempted to beat back the waves of the ocean with a broom. The time is here and now, when the hearts of the laboring people must beat for economic freedom, and it is only through united action that labor can win industrial emancipation.

If the Eagle Would Scream Nearer Home.

TWO SOLDIERS OF FORTUNE, who happened to be American citizens, were shot by orders of the president of Nicaragua. The government at Washington got busy at once. Knox and Meyer and Wickersham and the rest of the big wigs summoned their chiefs, and the chiefs in turn summoned their subordinates, and very soon warships and marines, to say nothing of large quantities of hot air, were being literally hurled at the devoted head of one Zelaya.

Fine! Great! No real American can ask less of his government than that it stand back of every citizen in whatever part of the world he may happen to be.

But somehow we cannot see any great difference in value between the lives of any two of the hundreds of miners who were killed at Cherry a couple of weeks ago and the two men who were shot at Nicaragua. Whatever difference there is seems to be all in favor of the miners. Yet up to now we have heard no great noise out of Washington about that mine "disaster." We wonder how long it will be before the men charged with the duty of making and enforcing law in this country will continue blind and deaf to the underlying cause of such tragedies as Cherry.

Last year three out of every 1,000 miners in the United States were killed. In Belgium less than one out of 3,000 was killed. In Belgium they have an accident insurance law which charges against the mine owners the care of the widows and orphans of killed miners. The mine owners of Belgium can't afford to kill their miners, so they do everything possible to guard against it.

This country is years behind almost every other civilized country in such matters.

We kill men in industry by the tens of thousands every year, simply because the so-called captains of industry find that men are cheaper than accident prevention.

A little less shrieking of the eagle and waving of the flag and grandstanding generally every time some fellow is shot for sticking his nose into the other fellow's business in South or Central America, and

a little more earnest effort to solve some of our vital home problems by the statesmen and near-statesmen down in Washington, would give a quality to the eagle's scream that would mightily tickle the ear of the average man.—Cleveland Press.

The above editorial is to some extent a strong admission that the "government of the people, by the people and for the people" is not administering justice impartially or according the same rights to citizenship. Every observing man and woman has realized long ago that to be an American citizen means but little, unless such a citizen is backed up by a bank account. The man in rags who boasts of citizenship in any country is of weak mentality, and has failed to comprehend the brutal fact that citizenship under any flag without property or economic power is practically worthless.

The government of the United States in declaring war against the president of Nicaragua, merely used the execution of two American citizens as a pretext to cover up the real purpose of dethroning Zelaya. Men powerful in the United States have interests in Nicaragua, and these potentates in the commercial and corporate world of America, becoming antagonistic to the reign of Zelaya in Nicaragua, demanded that "the servants of the people" in the United States should use all the powers of government in suppressing a man whose administration was not in the interest of the corporate vultures of America.

The execution of two American citizens was raised merely as a pretext through which the "patriotism of the laboring man might be reached, who, believing that the honor of his country was at stake, would rush to the battlefield to crucify the monster whose hands were reddened with the blood of American citizenship. The hands of a corporation in Illinois are dripping with human blood, but the vast majority of the laboring people feel but little resentment against the system that murders for profit. Had the miners at Cherry, Illinois, been executed by the orders of Zelaya, the bugle blasts of war would be heard from Maine to California, but a corporation in Illinois can kill four hundred men, and there is scarcely a protest against the mercenary and dehumanized system that puts dollars above human life.

But why should the Cleveland Press expect the statesmen at Washington to give their attention to the tragedy in Illinois that snuffed out four hundred lives and left widows and orphans with bleeding hearts?

The statesmen at Washington are the representatives of the class of privilege and why should they be expected to bring about an investigation that might reflect on the moral stature of their masters? Why should the laboring people expect the statesmen at Washington to do anything that might bring punishment to merciless cupidity?

A Crisis Almost Here.

THE AMERICAN FEDERATION OF LABOR has declared war upon the steel trust. The "open shop," or rather the closed shop to organized labor adopted by the trust, has aroused the membership of the American Federation of Labor, and as a result, a conference was held at Pittsburg last week, in which a number of the most prominent officials of various organizations affiliated with the A. F. of L. participated. After a two days' conference, the following document was drafted and given to the press for publication:

"A crisis in the affairs of labor has arisen. The gigantic trust, the United States Steel Corporation, is using its great wealth and power in an effort to rob the toilers of their right of American manhood and of the opportunity to resist its further encroachment.

"Grown rich by the consent of the people of our country, this corporation in its mad greed for still greater riches, sweeps aside, makes and unmakes law, its enactors and executors, and is now engaged in an effort to destroy the only factor—the organization of its employes—standing between it and unlimited, unchecked and unbridled industrial, political, social and moral carnage.

"If there exists any virile power in our time and life to check the absolute autocratic domination of civic, industrial and political life of our people and our republic, it must be found in the indomitable will and mission of the much misunderstood and misrepresented organizations of labor.

"The United States Steel Corporation has declared war on labor. In its secret councils this corporation has decreed that the only obstacle to its complete sway—organized labor—shall be crushed. The labor organizations consist of its employes, the workers (their wives and little ones), human flesh and blood. It is by their labor that they live; they have no purpose other than safeguarding their lives, their character, their future, the safety of the republic, and humanity.

"These factors now confront each other. By their purposes, attitude and actions must they be judged.

"On June 1, 1909, the United States Steel Corporation proclaimed its decree of hostility toward labor. The right of the workers to associate for their common protection was no longer to be recognized or tolerated. Accompanying that decree was a notice of a further reduction in the already scant wages of the workers.

"The decree went into effect July 1, 1909. We therefore urge that an earnest effort be made to thoroughly organize all employes in the iron, steel and tin plate industry, and subsidiary co-related trades. Owing to immediate pressing necessity caused by the present strike and the indefensible hostile attitude of the United States Steel Corporation, we earnestly call on all national and international unions of America to send at least one organizer to assist in this work. We further urge and recommend that in all places where mills are located the central labor organizations appoint special committees with instructions to co-operate in this work. For educational purposes we recommend that this manifesto be made a special order in all central labor organizations at the first meeting in January, 1910.

"We recommend that the executive council of the American Federation of Labor issue a circular to all unions of America and an appeal for financial contributions to aid the striking iron, steel and tin plate workers. We further recommend that the amount of such contribution should not be less than ten cents per member.

Tuesin Is Sounded.

"In view of the great wrongs perpetrated by the United States

The laboring people of this country have no representatives at Washington, and as long as the working class confiscate their ballots to elect representatives of the capitalist class, they should utter no complaints when their class is murdered to glut the insatiable appetite of soulless greed.

Under the capitalist system, to protect human life would mean a lessening of dividends, and the men who are interested in dividends are not interested in human life.

Steel Corporation, not only against the workers, but the public generally, we recommend that a committee be appointed by this conference to wait upon the president of the United States, the president of the United States Senate, the speaker of the House of Representatives, and such members of either house of Congress as may be deemed advisable for the purpose of laying before them the grievances from which labor suffers at the hands of this corporation.

"At the instance of the United States Steel Corporation, officers of local municipal and state governments have unwarrantably tyrannized over citizens, invading the constitutionality guaranteed right of free assemblage and free speech.

"We recommend that committees be appointed by this conference to wait upon the governors of states and such other official representatives of the counties and municipalities as are in control where the United States Steel Corporation has plants located, for the purpose of presenting to these officials the great wrongs inflicted upon the people of these communities, and that the committees demand an investigation and where charges made are substantiated by evidence, the officers responsible therefor be removed and the wrongs immediately righted.

"We appeal to all liberty-loving Americans for their moral and financial support.

(Signed)

"JAMES O'CONNELL.

"T. L. LEWIS.

"W. D. MAHON.

"GEORGE W. PERKINS.

"J. W. HAYES.

"FRANK M. RYAN.

"T. HEALY.

"SAMUEL GOMPERS.

"P. J. McARDLE.

"CHARLES E. LAWLER."

The above document shows that the labor officials of the national and international craft and trade organizations have realized that the time has come when unionism must sound its battle cry and prepare to conquer industrial tyranny. No intelligent man in the ranks of labor can ignore longer the fact that a crisis is almost here, and that unless labor rises in rebellion against the unbearable despotism of powerful combinations, the working people of America will be ultimately driven into absolute peonage. The fight against the steel trust will cover not only America but Canada, and it is proposed by the conference that was held at Pittsburg to arouse the labor movement from its lethargy in order that every man who stands beneath the flag of organized labor may recognize the fact that the time has arrived for unity of action to halt greed in its assaults on human liberty.

The convention at Minneapolis by the representatives of eleven labor organizations affiliated with the American Federation of Labor to take action relative to the attitude of the railways toward the switchmen, is further evidence that Samuel Gompers and his cabinet have arrived at the conclusion that "these are times that try men's souls," and that resolutions and verbal denunciations will no longer avail in arresting heartless exploitation in its war upon organized labor. The battle is on, and the results of the battle will depend upon the heroism and courage of the laboring men and women of this continent.

Men of the Mines.

MEN OF THE MINES, what have you done for the world? What have you done for yourselves? What place do you occupy? You are at the base of this system whose medium of exchange and whose god is gold, whose motive powers are steam and electricity, whose material implements are steel and copper. Factory and clearing-house, engine and dynamo, railway and sky-scraper are spun from the bowels of the earth by your hands. Bringers of light through dwelling in darkness, creators of wealth yet living in poverty, isolated and helpless, standing alone in the caverns of toil, yet you have fought the battles of every class save your own—from those caves come the iron for the cannon from whose grim lips the mandates of might are sent on their mission of murder. If they ever speak again, let it be for manhood instead of gold.

You have given everything, you have taken nothing. When will you claim your own?

Have you dwelt in darkness so long that the sunlight has no charm? Breathed the poisonous gases of the mine until pure air stifles you? Has poverty chained you through your meager wages until your

hopes and ambitions never wander beyond the satisfaction of animal desires? Work that you may eat and sleep to work again.

Is that the only heritage you are to leave your children? Well might they raise their tiny hands in curses on a father that damned them into such a life. Have you stooped at your toil so long that you cannot stand erect? Have you worked for a slave's wage so long that you have no desire for a man's pay? Has your ear never caught the tread of your brothers marching on their way to industrial freedom? Has your heart never sung the anthem of brotherhood? Are you a slave hugging your chains, clinging to a job that gives you bread in exchange for a twelve-hour day, thanking God for a boss who doesn't give you time to think nor money enough to get drunk?

If you are these things, you may stop here. I have nothing to say to you. You are dead, a corpse crawling around unburied, poisoning the air of better men with your slavish cowardice. The sooner you and your kind are turned into fertilizer for a briar patch, the happier the world will be.

But no; the hope, the desire for better things never dies; it has survived centuries of oppression and will only perish with the race. That hope today is in organized action by the working class. It has

long been organized for production; its toil and genius have solved these problems, now the problem of distribution is to be solved.

Who shall enjoy the wealth created by labor? Shall the worker be satisfied with a crust, half a loaf, or the whole cheese? Your answer to that question is the measure of your manhood. What is it?

YOU want all that YOU produce.

But your wants must be limited by your power to satisfy them. You have not the power of dollars, so you must call the power of numbers to your aid—and each of those who join you will claim an equal share. YOU can only have your full product upon condition that every person has theirs. You cannot be free until every chain has fallen.

Where will the battle be fought?

This is a fight for the wealth of a world. The battle will be fought where that wealth is created, in mine, mill and factory, by the economic organization of your class. It will not be won in a day. The points at issue arising out of that conflict touch every member of civilized society. Never stop with the idea that you are only concerned with the battle in your industry or locality. Your direct struggle is for the product of labor, but that is the life blood of civilization. You seek to control it. He who does that decides what shall live and what shall perish.

Your vision must include every one who renders useful services to mankind. You are building the structure of a new society, there are to be no strangers to its benefits, no voiceless ones in its councils. There is but one place where every voice may be heard, every will registered, and that is on the political field at the ballot box. You will receive wisdom from them, they will gain strength from you.

Your interest is to be the directing force of the future, your will is to be its law, but that day will not dawn until your interests are as wide as a world's welfare and your will the common desire.

There is but one body fit to write the laws of a whole people, and those are the chosen representatives of the toilers.

You have interests on the political field that you cannot afford to neglect. There are vicious laws that should be repealed and measures that the common dictates of humanity demand should be enacted into law. On the political field you can reach the entire population, acquainting them with the wrongs you suffer and the relief you need. You may place men in the governor's chair and the White House who will refuse to use the troops to shoot you into submission, put men on the judge's bench who will not tie your hands with an injunction, but will make the law a shield for the weak rather than the weapon of the strong, and finally you can send your representatives to legislative and congressional halls where you who have been silent so long may speak to all men and write on the statute books the laws that will recognize nature's title deeds—place in the calloused hands of the toilers the wealth of the world.

But if an enlightened self-interest will lead you to the political field, the instinct of self-preservation will compel you to unite on the economic field in the union of your industry. A government in which the people have no voice is a despotism; an industry in which the workers have no control is an industrial despotism whose tyranny is farther reaching and more oppressive than any governmental despotism that history records. The basis of all injustice is economic.

Men are called free in this country because they have a voice in the selection of the men who write the laws of the country. Through these laws they are supposed to be able to make conditions what they wish them to be. But a new power has arisen in this country to which our fathers were strangers—the power of combined capital. The condition under which the millions of this country live are not determined in legislatures or congress—it is in the directors' rooms of great corporations. The acts of that body have more effect on your life than that of any legislative body can have. When they decide what wages they will pay you, they decide at the same time what kind of food you shall eat, what kind of clothing you shall wear, and the sort of house you shall live in. In each case you will choose about the cheapest you can get, not because you like it but because circumstances compel it.

Farther than this it determines the education which your children will receive. They are taken out of school and put to work, not because you are without a father's instincts, but because your wage will not support your family.

Through the long hours that are required and the high speed maintained, men are driven to the point of exhaustion for a wage that will barely sustain life.

Men cannot forfeit the right to speak and decide upon every question affecting their interest. Where the voice of a class is not heard their interests are not considered. Where it is not granted it must be won. Every dollar in dividends is so much withheld from the workers' just recompense; every increase in wages is at the expense of the employer—he gives just as little and takes just as much as possible.

Your wages in the copper mines of Michigan are practically the same that they were twenty years ago. During that time the amount of labor required for a shift's work has practically doubled. The necessities of life cost about twice as much as they did at that time.

Not satisfied with this terrific exploitation, they are preparing still other hardships. Only recently they have taken one of the skilled men from the machines and replaced him with a helper at \$45 per month. The price per fathom was \$7.50. They inform you that you can have all that you make above the cost of your helper. When pay-day comes you find that the price per fathom has been reduced to \$5; standing alone, you are powerless to prevent it.

Capitalists are quick to learn and act. A change that lessens the cost of production in one mine will quickly be followed in all.

What are you going to do about it?

Throughout the West your brothers have established the eight-hour day in and about the mines, with a minimum wage of \$3 per day, exceeding \$4 for skilled labor in many instances.

That is the fruit of organization.

There has never been any legislative interference with the rate of wages in this country. The eight-hour day was almost universally established by the union before it was enacted into law. The workers have fought the great battles for industrial betterment in the mine and factory before their interests were recognized in legislative halls.

No law for the protection of the workers is obeyed anywhere except where they have an economic organization strong enough to compel its enforcement.

The capitalist is accused of having brains. Nothing so well typifies the intelligence of the capitalist class as the perfection of their organization. All its splendid machinery has but one purpose—the making of profits; in the pursuit of them they know neither justice nor pity. Out of your poverty they have coined their millions and from your long hours of toil they have won leisure. Their appetite grows by what it feeds upon. They are ever demanding more.

How much more can you give?

The combinations of capital are becoming ever more colossal—a copper trust looms large on the horizon. When the mines of the West are united with those of Michigan under a common management there will be a tremendous effort to reduce all to a common level. In this crisis the Western miners appeal to you to save them from the misery of your lot by helping to raise your conditions to the Western standard.

You must rise to their level or they will be dragged down to yours, and their fall will send you to still lower depths.

You cannot escape the conflict. You can only perish like a craven-hearted coward or fight like a man.

Come, join with us under the banner of the Western Federation of Miners, an organization that has done more to shorten the hours of labor, increase wages and improve conditions for the workers of the West than all other agencies combined. What has been accomplished there can be done here.

Come with us, and by the splendor of Freedom's glorious cause we will write a page of history luminous with the toilers' hope—a page without a blotch of blood, without the stain of tears.

GUY E. MILLER.

Legislature Will Not Protect Virtue.

DURING THE PAST SEVERAL WEEKS nearly all the daily journals throughout the United States have contained lengthy telegraphic reports concerning the "white slave" traffic, and the evil has reached such proportions that Congress is expected to draft and enact a measure having for its object the suppression of the traffic that is netting \$30,000,000 per annum to a syndicate. This syndicate is made up of men that are a power in the world of finance and politics, but the pestilence of white slavery is spreading so rapidly that even subsidized journalism could no longer remain silent. The following editorial in a late issue of the Denver Express is vigorous and shows that virginity being sold for profit has at least aroused the people to demand legislation. The Express is among the few journals in the country that has come out boldly and placed its seal of editorial condemnation against the sale of virtue to enrich a syndicate.

The editorial, under the caption, "Two Kinds of White Slaves," is as follows:

"Perhaps no public document of recent years is more startling or will receive more instant public attention than that of the senate investigating committee on white slavery.

"That America will long countenance the buying of and selling of girls into slavery is unbelievable.

"There is something about that report that stirs our imagination and arouses in our hearts a purpose to wipe out this shameful traffic.

"Undoubtedly the men as well as the women will at once demand that Congress do something to stop this traffic.

"Our blood boils when we see girls sold as cattle. There is something tangible in a report that shows their value to vice. The sale of a girl, whether French or Japanese, for \$600 is a matter that will at once bring forth instant and insistent demands that the exploiters of virtue be curbed and if possible suppressed.

"It might be more effective if these same senators who have done such valiant work in this matter had probed further. They might have delved into the slavery of American girls and brought forth the fact that they are sold MUCH MORE CHEAPLY than those imported from abroad.

"Perhaps this is too much from senators who framed a tariff bill that will add to the long procession of American girls who are walking the same path along which these foreign girls are driven.

"Unfortunately we have not before our eyes the tangible, concrete form of a slave driver and exploiter, but the girls who take the path know that the slavery is just as complete, even though poverty, low wages and the robberies of Privilege are the influences which SELL her honor and her body. The Aldrich tariff bill, for instance, added to the price of clothes and those articles of wear which have become almost an essential to the working girl.

"Her food has increased in price that the sugar, flour and meat trusts may grow richer.

"In Denver, if she supports herself, she finds the cost of living increased by outrageous charges for the little gas stove.

"Her room rent is higher because rich tax dodgers escape their payment of legitimate taxes and her landlord has to charge higher rents.

"If she works in a laundry, or a restaurant, or a factory, she is met with low wages and long hours. If she turns to the department store her condition becomes perhaps worse.

"The women who will undoubtedly come to the rescue of the foreign girls who are sold as chattels would do well to go farther.

"True, some of them may find that THEY, THEMSELVES, are almost in the same business as these open, venal parasites who traffic in human flesh. They may find that their purchases from institutions which underpay and overwork their girls is accomplishing the same result as is obtained by these importers of slave girls.

"They may find that the few pennies they save in that manner is earned by the tears and the blood of the girls, who turn from conditions that spell starvation and hopelessness to competition with these other girls who are lured from foreign shores.

"Injustice, oppressions, the exploitation by Privilege, turns a dozen American girls into white slaves for every one imported.

"The time has come to stop both."

The above editorial in the columns of a daily journal is worthy of some admiration, and the man from whose brain emanated the above sentiments in protest of white slavery desires to uphold the sanctity of womanhood. But the editorial contains no solution to the evil that now demands the attention of the lawmakers at Washington.

The Express declares: "The time has come to stop both." But men of thought will insist that a mere declaration that the "white slave" traffic must be stopped, will scarcely exterminate the evil.

White slavery is born of poverty, and the capitalist system is responsible for the degradation of womanhood

Legislation will no more cure imported or domestic prostitution under the present industrial system than a law against typhoid fever would cure that disease, while there remains the causes that breed it.

Men do not engage in the selling and purchasing of women and girls for mere pastime, but because they have realized that there is big profit in furnishing human beings to satiate the brutal sensuality of men, most of whom are exploiters of labor.

The women and girls who become the victims of white slavery do not willingly yield to the following of a life that is worse than death. But the law of necessity, which knows no law, demands food, clothing and shelter, and a vast number of women and girls who are doomed to wage slavery under the capitalist system are forced to sell their honor to the highest bidder. In the business world there is no sentiment, and the man who is prompted to pay living wages to women and girls is confronted by a competitor whose respect for virtue is strangled when contemplating dividends. The humane business man who employs women and girls must compete with the most callous and cold-blooded in the commercial world, and if the proprietor of a mill, factory or department store is only willing to pay a wage that bids for dishonor, then the humane man must follow his example or go out of business.

The virtue of woman can never be protected until woman enjoys industrial freedom.

While a master class lives on the profits of wage slavery, virtue will be sold, and all the legislation that can be enacted by state or nation will fail to annihilate the evil.

The degradation of woman is only one of the many evils that have grown out of the capitalist system, and until that system is overthrown and supplanted by a system that will bequeath to humanity an equal opportunity to live, it is idle to expect that the sanctity of womanhood can be protected by legislation.



INFORMATION WANTED.

Information is wanted regarding the whereabouts of Linn Hill, supposed to be in Alaska or western states. Last heard of in Alaska in 1903. Anyone sending information leading to his present location will be paid reward by his brother, Herman Hill, Madison, Kansas. mch 24.

INFORMATION WANTED.

Bingham Canon, Utah, Dec. 11, 1909.
Information wanted regarding Charles McClinoch; last heard of him he was in Silverton, Colo. Anyone knowing anything of him, address Phil Gallinger, % Bingham Miners' Union, Bingham, Utah.

WORDS OF ENCOURAGEMENT.

Grand Forks, B. C., December 10, 1909.
To the Officers and Members of Local No. 2, W. F. M.,
Lead City, South Dakota.
Brothers: We, the undersigned committee, were appointed in regular session, by No. 180, W. F. M., to communicate and express to you, the feeling of the members of this local, towards our brothers, in Lead Local No. 2, in this, your hour of test and trial, and as we, by our own past bitter experiences, have recognized the great lesson, that of the absolute necessity of unified action, on the part of the entire membership of organized labor, in order to win out, in the Titanic struggle and fight set up by these capitalistic corporations.

We urge every brother to leave no stone unturned to defeat the enemy, and to bring this fight to a successful conclusion.

The eyes of every W. F. M. local, and other unions generally, are watching your actions, with sincere interest, fully recognizing the fact that your fight is our fight. If you win, we win; and if you are beaten, then we are bound to feel the effects.

So stay with it, boys, one and all, till you can proudly wave the banner of victory. Yours for industrial emancipation.

- GEORGE RILEY,
- WILLIAM TOWE,
- WILLIAM DACRE,
- LEON MOERKERKEN,
- WALTER E. HADDEN, Secretary.

(SEAL)

UNEMPLOYMENT.

By Emanuel Julius.

In my mind unemployment—that condition wherein men, able-bodied, willing men, ask, beg (and the more courageous demand) the right to sell their labor power for the production of wealth and are denied that privilege—that is the most pathetic, damning feature of Capitalism, and, at the same time that, in a measure, spells its destruction.

This army plods about and wearily gazes here and there for a niche in the industrial cosmos, and, when one is found, tries to fit itself into it. But

the niches are so few and the army so gigantic that the mind of an idiot could easily comprehend the utter futility of their quest.

But still they wander about and search—a search for the Holy Grail of Bread.

They WOULD work, this mass—would labor willingly, for they would also eat. Food, clothes and the other necessities of existence must be had, and work is the best means of obtaining them.

Some have given up this job-hunting as a chasing after an iridescent etheria—some beg as a livelihood; others steal.

What effect will this condition have on the future of mankind? On history? On life itself? Undoubtedly, in the eyes of tomorrow, this co-ordinate aggregation will be looked on as a black mark on the pages of history, but the fact remains that it may and (I choose my words carefully) will be the means of changing the trend of events—changing the character of Society itself!

The danger lies in delay.

Personal observation convinces me that five years in the underworld means a renunciation of hope and the death of the spirit of revolt.

A terrible statement? True, nevertheless.

They are beyond the message. Their ears are not attuned. They become automatons, machines; dull and sullenly content.

They can be led like cattle and are suspicious of anyone who would try to help them.

Their source is the field. The ranks of the workers is the womb from which the underworld springs forth, and as they are thrown on the wayside momentarily are they ferocious at their position and often even vicious at their enemies. But that soon, if left alone, dies out.

That is the time they should be reached. That is the time they are ready and willing to hear. Let us deliver the message.

New York City.

RESOLUTIONS FROM ROSSLAND, B. C.

Rossland, B. C., Dec. 12, 1909.

Whereas, Today we find that the Lead City Miners' Union No. 2, W. F. M., are marked to be led to the slaughter for attempting to perform its mission to organize and educate the working class under its jurisdiction; and,

Whereas, The proclamation issued by the Homestake Mining Company is not to be wondered at, as a conflict of interests takes place at every point between an educated working class and capitalistic class; and,

Whereas, We, the members of Rossland Miners' Union, No. 38, W. F. M., belong in every sense of the word to the working class, recognizing "an injury to one is the concern of all"; therefore, be it

Resolved, That we petition our fellow workers of Lead City to stand pat, and that if they are to dig the ore for the Homestake Mining Company in the future, that they do it as union men, and not as scabs. For, let it be remembered if the union men of Lead City are to be transformed into scabs, so shall it be with every other union under the flag of the W. F. M. Therefore, be it further

Resolved, That we pledge our moral and financial support to the members of the Lead City Miners' Union No. 2, in their hour of trial and ask them to face anything that may come—militia, bull pen or anything else; but never surrender to be a scab. And that we, the members of the Rossland Miners' Union No. 38, W. F. M., shall do all in our power to provide the fighting army



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DEADWOOD, S. D.

of union men at Lead City, South Dakota, with ammunition, in the way of food, shelter and clothing, as long as we can raise a dollar. And that we send at once \$500 to headquarters, with resolutions for the struggling miners. And be it further

Resolved, That a copy of this resolution be sent to Lead City Miners' Union; also to the Rossland Miner, Miners' Magazine and Black Hills Daily Register, for publication, and a copy be placed on our minutes.

Signed, on behalf of Rossland Miners' Union, this 12th day of December, 1909.

J. W. GREGORY, President.
GEORGE CASEY, Secretary.

RICH AND POOR.

By Emanuel Julius.

Inimitable George Bernard Shaw once said: "Waste no time on social questions. What is the matter with the Poor is Poverty. What is the matter with the Rich is Uselessness!"

Said simply and simply well said is the above.

It is not necessary to gather statistics to prove that there are poor about us. Even an ignorant college professor can see that great poverty is rampant.

The problem of the poor is to sweep away their poverty.

As for the rich—their fault is their utter uselessness to society.

How often have we been forced to hear a rich parasite offer as an excuse for his existence that he PROVIDES WORK FOR THE POOR! EVEN THE POOR OFTEN SAY SO THEMSELVES.

Then again, we are often told that they work—extremely strenuous are their labors.

In a prominent society paper we are given the itinerary of a well-known clubman. And, indeed, it is there that we are taught how thorny is the road of the rich!

In one day, we are told, this clubman played tennis for two hours, golf for three hours, shook hands with two hundred and fifty guests, attended an exhausting function where he danced twenty times, and finally he landed in his clubhouse, where he was forced to talk until far into the morning.

Yes, they "work," but the fact that a person works does not mean that he produces anything that can be measured as a social service.

He is quite willing to walk ten miles around the golf links and sweat and puff about and pound away at a tiny ball when that same exertion could easily fill formidable ruts in the roads.

But it would simply be outrageous for him to do anything useful.

He is supposed to waste his effort. If he didn't he would cease being respectable.

Can you imagine what would become of Lord Do-Nothing's reputation if he hoed potatoes instead of played tennis?

So the real problem is merely to separate the poor from their poverty and make the rich useful, which can only be done by making them produce the equivalent of what they consume; and the poor? They must have—well, you know what I mean—Socialism.

Now run along and find out what Socialism is.

New York City.

IN THE NURSERY WITH BROTHERS CAPITAL AND LABOR.

By Robert Hunter.

We hear much nowadays of the Crimes of Labor.

Brother Capital seems very easily offended when Brother Labor commits any indiscretion.

Brother Sam Gompers, so far as I know, has never stolen anybody's watch or jewel case.

He has never, even, so far as I know, defrauded the government with sugar scales.

He has never, so far as I know, bribed Congressmen, stuffed ballot boxes or sold bum armor plate to the government.

Brother Capital has, to be sure, sown a few such wild oats. But Brother Labor has always been an honest, hard working, straightforward boy.

The only thing he does wrong is to talk too much, and so Brother Capital puts him in jail for that. In fact he accuses Brother Labor of the most extraordinary crimes.

Brother Labor says he doesn't like Buck stoves.

"My!" says Brother Capital, "What a wicked, wicked thought!"

Brother Labor says that Brother Capital has been unfair.

"Hush, hush," says Brother Capital, "don't you know to say that is a terrible crime?"

Brother Labor says, "I will only sell eight hours of work."

"Oh, you wicked thing," says Brother Capital, "I'll tell the police."

Brother Labor says, "I refuse to do more than so much work."

"You are becoming a Socialist," says Brother Capital, "and limiting the output. It's a conspiracy, a violent, criminal conspiracy in restraint of trade."

Brother Labor says he will strike.

"If you do that," says Brother Capital, "I'll never let you work for me again."

Brother Labor says that he will tell his friends that he is on a strike.

"What a naughty, naughty thing," says Brother Capital. "Don't you know you are very, very wicked?"

And Brother Capital hurries to Brother Judge and enjoins dear Brother Labor.

Brother Labor pouts, and says, "I want trial by jury, same as you, Brother Capital."

"You wicked Revolutionist!" says Brother Capital. "Don't you know the constitution's against that?"

And Brother Labor is much troubled.

He reads the papers of Brother Capital—and sees himself called all kinds of names.

TWO—MINERS MG—s lea"dhmrapncy

He reads the books of Brother Capital—and sees how wicked he is.

He hears the preachers of Brother Capital—who tell him how very naughty he has become, and how much he owes to Brother Capital.

And he goes to the Judge of Brother Capital—who reads him lectures and sends him to Jail.

And there, in Jail, he reads of the warm love Brother Capital has for Brother Labor, and his heart is sad.

"Dear Relatives," says Brother Clergyman, "what a happy family we are. Here are judges, bankers and workers, all sitting down together."

"See how happy we all are. It is almost like Christmas, and no hard feeling anywhere."

Here is Brother Johnny Parsons of the Sugar Trust and Brother Johnny Rockefeller of the Oil Trust, and between these two brothers sits our beloved little one, Brother Labor.

"Our one grief tonight is that we have not with us Dear Brothers Sam and John."

"Indeed, the only shadow over this happy family is the sorrowful fact that these Dear Brothers are at this festive moment in Jail."

"But let us remember that even if Brother Labor has sinned we must not hold it too much against him because who of us have not sinned?"

"And when his term is over let us take him back and let him work for us—as Brother Labor should ever do."

INTELLIGENCE MEANS FREEDOM.

By Emanuel Julius.

It is known for a fact that an elephant over fifty years of age cannot be used in animal acts of any nature whatsoever.

In their infancy they are easily controlled and made to obey but as they age they become conscious of their power and realize the insignificance of their captors and invariably they become vicious and after they kill two or three attendants they are sold to some zoological garden.

The above may be safely applied to the working class. The workers, like elephants, are powerful.

In fact, all power is vested in them but the fault is that they do not, as yet, realize the fact.

So they live through life—led about, starved, driven, subjected, exploited and even shot down, and to this they offer very little intelligent opposition.

But some day the elephant workers will age—they will comprehend—and then—!

New York City.

THE ATTITUDE OF THE GOVERNMENT.

Considering the attitude of the United States government in the Moyer-Haywood affair, the Fred Warren case, the Mexican and Russian and Refugee troubles, the federal authorities are the hardest combination the laboring class will have to face or struggle with.

There is not a case on record where the United States troops or authorities have been called out to defend the laboring class against the capitalist class. Somehow or other the troops are always used to defeat labor. In the conflict between Labor and Capital the interests of the laboring class, or the creators of wealth, should always be regarded as of greater importance than that of the product, or capital, inasmuch as the right of one is Divine, or natural, and the right of the other, artificial, or man-made.

The policy of placing or making the so-called "rights of capital" above all others, is heathenish, to say the least. Any nation that practices this policy for any great length of time is bound to go wreck.

Capitalism means slavery. Slavery means national decay and degradation.

The "empire builders" have always been the curse of mankind. They belong to the pirate and robber class. They have grown fat and arrogant on the toil of others. If the world would treat the capitalists as they deserve they would not last long. Capitalism is but one form of monarchy, and, perhaps, the most vicious form. The great majority of mankind have been educated or made to believe that it is natural and right that one man, or a certain class, should be allowed to become wealthy off the labors or toil of another. As long as they keep up this villainous system or policy, there can be no such thing as justice.

According to the Chicago Record-Herald and the Denver Post there has never been more extreme poverty and suffering among what is the laboring class than there is at the present time, with the winter season hardly begun and notwithstanding the country produced one of the largest crops in its history, amounting to nearly ten billions of dollars.

There certainly must be something wrong with an industrial system or with the statesmanship of such a country.

If we measure the prosperity of the country by the number of our millionaires and the size of their fortunes and the extravagance of the people, the United States is a great and glorious nation.

If we judge the country by its unemployed, its paupers, tramps, prostitutes and criminals, it is disheartening, indeed.

J. M.



WHY?

"Why do not workingmen go to church?" ask some of the ministers.

While we have not interviewed several thousands of non-attending workingmen, we have talked with quite a number. Among those interviewed was one who very tersely summed up the consensus of the opinions of others. He said:

"I work for a corporation which is as niggardly in its dealings with its men as Shylock was in exacting his pound of flesh. Upon the slightest excuse it pries off a few cents of the wages we are supposed to receive. If through a belated street car one of the men comes in five minutes late, he is docked a half hour. If a man is taken sick, and remains so for a time, he returns to the factory to find his place gone. And in many other ways that corporation demonstrates that the only thing in the world for them is

TO THE WORKING PUBLIC

We extend you a cordial invitation to visit our store, where you will be shown a complete line of

Dry Goods, Notions, Ladies' and Men's Furnishings, Clothing, Shoes, Rubber Footwear, Groceries, Queensware, Flour, Feed, Coal and small Hardware.

Quality the Best, Prices Always Right.

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Money. On Sunday you will find the heads of this corporation up in the Amen pew, quite as pious as the most ardent Disciple in the Bible. They contribute freely to foreign missions, and pass the contribution box. We know them in their every day life and know them as hypocrites. Do you think that I could get into a religious game with them? Not on your life! If I did, the chances are that they would cut my wages if they found me giving to the support of the church and its benefactions."

While this may be an extreme case, yet it was the almost unanimous conclusion arrived at by those asked. Some of the others said that they could do more good for their fellows and neighbors by contributing to mutual aids, unions and secret societies. All were of the opinion that the church of the present day was for the people who can afford automobiles, rather than for the fellow who wore overalls during the week, and cursed the schemes of the buccaneers for separating him from his hard-earned wage. Rather a severe indictment. But we give it as we found it.

Here is what a pastor in one of the first churches in a city of some 200,000 had to say:

"The church has absolutely no desire to help the common people or wield any influence to help the common people to get fair play. It is not back of any organization of men to get their rights. The moneyed classes of today control the attitude of the church toward any problem."

And this comes from a man of the cloth who has served his Master for many years. He has drunk at the well and has found the water of the church bitter and unpalatable. There is a remedy. Will they apply it?—Ex.

WE SHOULD FIGHT BAD CONDITIONS.

Our leaders, politically and financially, are not bad men. We have no quarrel with them. If they are reaching out and taking what should belong to the whole people, they are doing no more than most others would do in their places under the same conditions. We should not fight the people who do wrong, but rather the conditions that make it possible for them to do wrong. The best way to overcome temptation is to remove the temptation. Laws in the interest of the few should be prohibited.

Many of our daily papers are subsidized. They do not always speak the truth. The editorials are too often colored by men behind the scenes.

Intimidation has become apparent here as it has in Russia, and the laboring man is told that he will not be allowed to work, that his wife and children will starve, unless so-and-so is elected. The small business man is intimidated by the big business man. The big business man is threatened by the "system." Fear and panic march hand in hand. Even in times that are supposed to be prosperous, there are hundreds of thousands of men begging for work. Thousands of children are obliged to attend school without a bite of breakfast, and thousands of others are starving in this, the richest country in the world, and in times of abundant harvest and "great prosperity."

There are other thousands of children in our great cities who cannot attend school at all. In this country we have millions of men and women, boys and girls, in the mines and factories who do the same thing over and over, day after day, night after night, for a lifetime—mere machines. They have no time to think. The struggle for existence is so bitter that they dare not raise their heads to question. They know nothing about the comforts of home. They are too tired to read, too hopeless to pray. They know nothing of culture or happiness. They have no personality, no liberty, no love, no hope. There is something wrong with our civilization. We do not want a glory that reaches to the stars if it is built upon crushed hopes, withered souls, and the dead bodies of the men who toil. For these poor souls, and for millions more in the great centers of Europe, "a world of beauty has been turned into a valley of tears."—Leadership.

PRESIDENT TAFT'S MESSAGE.

President Taft has learned one of the arts of diplomacy—how to conceal in verbiage a deficit of ideas. His message to Congress is an interesting example of that fact, and in no other respect can it be said to be interesting.

In the long document there is no forward note, no note of real progress. That message at this time is about as appropriate as would be the chanting of the multiplication table at a funeral.

Take one example from the message—and one is enough. He speaks of the menace of the "White Slave" traffic. He regards it as an evil due to faulty immigration laws. It does not occur to him that social and economic conditions are the foundation on which that foul traffic flourishes. Having his recommendation by asserting that "in the nature of things" the medical departments of the Army and Navy "must be kept separate."

He recommends that the year 1913, which will be the fiftieth anniversary no "brain vision" for social and economic injustice, it does not occur to him that the "White Slave" traffic is merely a symptom of that injustice.

Yes, there is one forward note in his message, and that is partly wrong. He recommends the creation of a "Bureau of Public Health," but cripples of the emancipation proclamation granting freedom to the negroes, be appropriately celebrated. Evidently, the President actually believes that the negroes are free, a belief possibly growing as a mental fungus upon the curious idea that American whites are free.

One of our local papers said, during the President's tour of the country, that he was learning as he traveled. His message leads to the conclusion that he didn't travel far enough—by about 278,000 miles. His message occupies about twelve columns, fine print, of words, words and words.—San Francisco Star.

FLASHLIGHTS ON THE NATIONAL CIVIC FEDERATION BANQUET.

(By Samuel A. Stodel.)

America being a great place for improvements, it is but logical that the National Civic Federation should be a considerable improvement over the Reichsverband of Germany, after which it is patterned. The Reichsverband is composed of representatives of the cultured and favored class alone, whereas the National Civic Federation is made up of these, plus some of the leading figures of the American Federation of Labor as well.

The spirit that appears to pervade this body is that of "identity of interests" between the employer and the employed. Yet, at none of the conventions held has a single thing been done to advance the interests of the employed.

Whatever arguments were presented that tended toward a betterment of the conditions of the workers had always the aim in view that bettering the workers' surroundings would increase their productivity, hence it would pay.

It can be said in truth of the capitalists who speak here that they are frank out outspoken. This is more than can be said of the labor representatives. Their bombastic word-plays are seldom seriously taken. Their attitude has generally been that of assent and submission rather than defiance and independence, and whenever a radical utterance was made by them it was more than atoned for by the subsequent apologetic phrases.

At the banquet in the grand dining hall of the Hotel Astor, "Capital" and "Labor" touched elbows; that is, theoretically, "Labor was recognized."

Labor provided all there was in the shape of magnificent decorations, viands, napery and the accompanying luxuries of the feast.

Labor served up the feast!

Labor's representatives were at the feast!

But! Capital dominated!

In obscure, out-of-the-way corners were placed the lesser lights of labor; but at the main tables, under the speaker's rostrum—to be more exact, at tables 5, 6 and 17—were the most conspicuous of the labor men present.

UNION MINERS

When visiting Terry will find a comfortable home at the

TERRY HOTEL TERRY, SO. DAK.
H. James, Prop.

At table 5 O'Connell of the Machinists rubbed elbows with August Belmont, the patron saint of the organized labor movement!

At table 6 John Mitchell was animatedly in conversation with Henry Phipps, friend of labor (?) and director of the United States Steel Corporation, whom the A. F. of L. executive committee will devise ways and means to fight next month, maybe.

At table 17 sat Gompers, with such noble and painstaking friends of the wage-workers as Ellihu Root, Seth Low, James Speyer, I. N. Seligman and others.

Lynch and Tole, of the International Typographical Union, sat with Herman Ridder, of the Staats-Zeitung, all unmindful of the fact that the guest list had no union label.

They placed Timothy Healy at table 23. (There was probably nothing meant by this.)

At table 35 was Union-Label Sam Prince and a nice gathering of labor leaders. McStay and Holland were there in all their glory.

And further on—back in the ruck, to use racing parlance—were the more distinguished, or less distinguished, stars of the labor firmament.

It had its comic side, also. There were labor representatives in dress-suits, hired for the occasion, that did not seem to fit, aping the mannerisms of their masters. Try as they might, many of them could not refrain from thrusting their knives half way down their capacious maws.

One of the striking incidents of the affair, that serves to well illustrate the lackey-like spirit of these labor leaders (?) occurred during the speech-making and was commented upon at the press table.

Root was speaking and a huskiness in his voice gave Gompers much concern. He filled a glass with water and several times offered it to Root, but Root did not notice him. After Root got through speaking Gompers again offered the water, and this time was rather curtly refused. It was a typical presentation of the lackey and the master.

The speeches are over. The banqueters have departed. The event is now recorded in history!

Before the banquet and after it the wailing voices of myriads of hungry children, some fatherless, others the children of the maimed—all crying for the bread that is a-plenty, but is denied them; the highways of the country teem with the workless and homeless multitude; the streets of the cities swarm with unfortunate women and girls, forced to lead lives of shame through the machinations of a brutal system; on every hand misery, squalor, destitution and crime, all unnecessary, abound.

The National Civic Federation is doomed to fail of its purpose, even with the aid of the labor leaders. The working class will and must rise in its might. A new era is coming on. Paternalism, pensions and profit-sharing must and shall go. The handwriting on the wall spells a new system. It is "Industrial Democracy."

The Workers' Republic is forming.—New York Call.

WHO DAMNS AMERICA?

What follows is not the rantings of an anarchical demagogue, nor yet the ravings of one of those "long haired Socialists," but merely a few quotations from recent speeches and writings of America's big men, business men, church men, editors and prominent politicians.

You will note that in their criticism they spare not a single one of our cherished institutions—our schools, our state, our courts, not even our religion. And when I say that it is not the Socialist that damns America today, ask yourself if I am not correct.

Speaking of the courts, President Taft said in Chicago on September 16th of this year:

"It is not too much to say that the administration of criminal law in this country is a disgrace to our civilization, and that the prevalence of crime and fraud, which is here greatly in excess of that in European countries, is due largely to the failure of the law and its administrators to bring criminals to justice."

Ex-President Charles W. Eliot of Harvard University said in New York on December 16, 1908:

"We are to consider how American freedom has made possible lawlessness in many forms. The defense of society against criminals has broken down. The impunity with which crimes of violence are committed is a disgrace to the country."

Ex-President Theodore Roosevelt, on learning the true character of Judge John C. Pollock, of the Federal Court of the state of Kansas, exclaimed, "My God! is it possible we have such a man on the bench?"

If we would quote from the comments of Samuel Gompers and John Mitchell, the labor leaders now facing jail sentences, on the American courts their remarks would probably frighten you.

Judge Elbert H. Gary, the active head of the United States Steel Corporation, at a banquet in New York the other day, said: "The opportunities for the acquisition of wealth have been and are so great that the large and increasing fortunes of individuals and corporations compel the most thoughtful men to dread the results of the future, unless the influence and power of accumulated money be not so controlled, who can tell when or how and to what extent it may be attacked by the mob?"

McClure's Magazine has been running a series of articles on the condition of morals in New York City; the white slave trade, etc. Says Mr. S. S. McClure, the editor, and one of the best known in the country, too, "It is clear that some change must take place soon in the government of American cities, if we are to retain the quality of our civilization. Only by the most thorough and revolutionary reforms along this line is there hope for the future of American democracy."

Speaking also of the morals of New York City, Bishop Henry C. Potter, of the Episcopal church, says: "The situation which confronts us in this metropolis of America is of such nature as may well make us a by-word and hissing among the nations of the world. For nowhere else on earth, I verily believe, does there exist such a situation as defiles and dishonors New York today."

President Woodrow Wilson of Princeton University, speaking of our educational institutions, says: "So far as the colleges go, the sideshows have swallowed up the circus, and we in the main tent do not know what is going on. And I do not know that I want to continue under these conditions as ringmaster. Schools like this one and the universities like Princeton must pass out of existence unless they adapt themselves to modern life."

Robert M. La Follette, the fearless Republican senator from Wisconsin, writes in his magazine for last week: "There is a stirring in the hearts of the American people a mighty unrest. There will come a lay when the people will rise in righteous revolt against these enemies of the nation and drive them from the high places they have taken by stealth and treachery."

Henry Watterson, noted editor of the Louisville Courier-Journal, just back from a trip to Europe, says: "Universal suffrage and universal education means universal revolution. Nothing can stay the rising tide of Socialism all over the world, equally in England and America and on the continent

of Europe. It may not be—pray God it be not—a revolution of brutality and crime!"

Now listen:

"And then will come the man on horseback. Sometimes I think I see him coming over the hill. He won't stay long, I admit, but the country's awakening and rehabilitation will be fearful and costly."

In such words August Belmont of the Civic federation forecasts his country's future. The man on horseback must come to awaken and rebuild the country.

The Socialist who speaks of bullets is furiously upbraided.

The wretched, underfed, half insane toiler, who speaks of bombs is mobbed.

August Belmont, who speaks of the coming of the man on horseback, is considered a patriot.

What, then, does this man on horseback mean? It means Cossacks, mass murder. It means riding down men, women and children. It means the abolition of the constitution, of the courts, of the laws. It means the reign of brute power, overturning of republican government and the beginning of absolutism and tyranny.

Had Sam Gompers, John Mitchell, or any other labor leader; had Eugene Debs, Victor Berger, or any other leader of Socialism said that labor would maintain its rights by the use of the rifle, what vials of wrath would not be poured on their heads?

Bishops, university presidents, bankers and editors would have flayed and crushed these men to atoms.

Yet, August Belmont can calmly threaten the poor with the coming of the man on horseback and no bishop, university president or editor condemns him.—The Free Press.

WARES.

The most prominent feature of society as at present constituted is that it is a world of wares. Everything is for sale. Everyone a huckster. Selling their own wares or another's. Their own labors or the crystallized sweat of another's. Not only vendors of wares, but of human flesh and blood, and themselves vendible. Courtier and courtesan, artist and artisan, all transformed by the alchemy of gold to the common level of commodities. Man's "honor" and woman's "virtue"; genius and thuggery; all alike. "Every man has his price," and also everything the hand of man fashions or the heart of man desires.

Yet few have ever stopped to enquire what determines the price, and most of the few have been content to blame it on the trusts, the railways, or Providence.

To go further seems simple enough on the surface. We see the price of a commodity rise when that commodity is scarce, fall when it is plentiful, hence we say that the condition of supply and demand governs the price. Yet there is more behind that, for, with the money we receive in selling a commodity, we buy other commodities, so that the sale and purchase amount actually to a barter or exchange of commodities for one another—a trade.

Whence arises afresh the question, what determines the exchange relation of commodities to one another? On what basis can they be compared in value? They are more varied than the hues of the spectrum. They are of stone and steel, wood and wool, of paper, of gold, of clay, of all materials to be found upon the earth, and many of no material, but purely abstract. In no respect do they resemble one another, neither in weight or form, color or consistency. Nothing common to all anywhere meets the eye.

Yet one thing hidden they all contain—and one thing alone—human labor. Without labor none of them could have any being. The raw materials of which they are composed, have, untouched by labor, no value and no price. When labor has discovered and developed a new territory, its natural resources become salable. A demand arises for them as potential as means of production and of exploitation. As labor, delving into nature's treasures, fashions the raw materials to the uses of men, they, too, become salable wares with a price, varying in accordance with their scarcity and plentitude, but with a value determined by the labor necessary to produce them.

The laborer receives in wages less than the value his labor creates. The difference, the unpaid labor, is the profit of the capitalists.

With the same process taking place on a national and international scale we have profits being taken in various fields of production whose average gives us the average rate of profit.

When the price of any commodity rises above the prices of commodities of similar value, the profit in the production of that commodity rises above the average rate of profit, and so tends to attract capital, ever profit-hungry, to that field of production. The greater the rise the stronger the attraction. The production of that brand of commodity is accelerated beyond the requirements of the market and the price falls below the prices of commodities of similar value, cancelling the previous rise.

Thus the law of value asserts itself indirectly and by roundabout methods, bringing commodities in the long run to exchange one with another at their exchange values.—Western Clarion.

AWAKE YE SLAVES.

(W. R. Hibberd in Cotton's Weekly.)

Some working plugs get very indignant and excitable when the Socialist tells them and explains to them that they are slaves, and the working mule always denies the fact. While it is nice to think you are free, your thinking does not alter that you are slaves, both mentally and physically, a slave in body and mind. Your lives are one of miserable slavery from morning till night; from the cradle to the grave. You die, never knowing what it is to have lived. You set that alarm to waken you in the morning, you get up and don your shoddy clothes; you get some adulterated food in your stomach, race down to your workshop (I mean his factory) with the fear of being late and getting fired haunting you. There you toil in conditions that are not fit for pigs. You keep at it for ten or twelve hours, wasting your very life, wearing out your bones, giving your blood away for another man to live in splendor, and all you get for your wear and tear of your body and mind is a miserable pittance of a wage enough to keep you alive and bring you back next morning to toil on once more; to create more profits for your boss.

How in the name of common sense can you be free when you have to go cap in hand saying, "Please give me a job"? How is it that you cannot work when you are anxious and willing to work? How is it that the boss fires you when you want to keep your job? The reason is you don't own a job. The boss owns the job and the boss owns you, but your boss is very wise. When he finds he cannot make profit out of your hide, he throws you on the scrap heap. You see, the only difference between a wage slave and a mule is, the mule is well housed and well fed and well cared for. If the mule is not well cared for he begins to kick, but the wage slaves are different. The more you ill-abuse them the more submissive they become. They are all ill-treated, abused and threatened with unemployment and starvation and yet there are only a few who have the audacity and imprudence to kick. They are the discontented wage slaves, the Socialists, men who are free in mind, if slaves in body. The Socialist realizes he is a slave and so in the class in which he belongs. We know every article we make in the workshop is for the benefit of an idler, who will suck our blood until we workers unite politically and say, "The means of production are ours. The world now belongs to us, and you, Mr. Capitalist, if you want to eat, you must work." The Socialist party is organized to put an end to wage slavery forever. Our means to the end is at present the ballot, but if they, the ruling class, take from us the ballot, other methods will be employed. If the ruling class uses any meth-

ods of suppression, we shall use equally effective methods of retaliation. Although the Socialists are out fighting the fight of the workers, it is not only our fight, but your fight, and strange to relate, we Socialists, get all kind of abuse from the workers themselves, who have not the moral courage to get in line and fight with us for us; but we do not need that kind of man in the ranks of the Socialists. We do need men, but they must be men worthy of the title. You must realize that you are slaves, you are bought on the market like any other commodity. The only difference is that you are measured by the clock instead of the scales. If you would like to be free and if you are anxious to be free, why the way is easy and simple. If you workers unite yourselves together in one solid body on the political field with the Socialist party, you can get freedom. You will own your job; you will own your lives and own collectively the whole earth and its fullness. People will cease to starve in the midst of plenty, for they will have access to the plenty. They will own the machinery of production, which will prove a blessing instead of as it now is a curse. We are slaves to the machine, but the time is not far ahead when the machine shall be our slave. You cannot brutalize a machine, like the slaves of the machine. The machine is all right. There is only one thing wrong with it, that is, the ownership of the machine. While there is private ownership of the machine, there must and always will be, private ownership of the workers of the machinery of production. Now, what do you intend to do about it? Are you always going to boast of your imaginary freedom? Or will you throw in your lot with the Socialists, who are organized to emancipate the working class from wage slavery and establish freedom, liberty and democracy?

BREAKING THE VENEER.

"Scratch the most civilized man and you will uncover a savage," is a true of nations and societies as of individuals. All the conventions by which society is regulated are but veneers that crack off when scratched by the class struggle.

The right of free speech, of assemblage, of a free press, of asylum, of trial by jury, are supposed to be the most fundamental guarantees of the present social organization. They are commonly said to be the very foundations of our government structure. They are imbedded in the constitution to insure against interference by changing legislative bodies. They are the deepest layers of our veneer of civilization.

While society runs on smoothly they are guaranteed to all, and any one who would lay hands upon these rights would receive slight consideration.

But a great struggle like that between chattel slave owners and wage slave hirers comes along. Then these rights are tossed to the winds. Abolitionist papers are refused the mails. Abolition speakers are dragged through the streets by mobs. A fugitive slave law brushes aside the right of trial by jury for certain classes.

Finally this question is submitted to the "stern arbitrament of blood and iron." Then it is settled. Then for a time these rights are respected. The social veneer is restored to its previous highly polished state.

Now a new social struggle is on. The workers seek to free themselves from the thrall of wage slavery. At first no heed is paid to their efforts. The position of the social rulers is not threatened. Then the organizations of labor grow strong. Its literature penetrates into every corner of working class consciousness. Strikes and a growing Socialist vote threaten the profits of the masters.

Then the veneer falls off. Free speech is no longer permitted. Those who attempt to exercise it, as at Spokane, are thrust into jail and treated to medieval tortures. A free press is destroyed. To be connected with a paper that defends free speech becomes a "criminal conspiracy."

A monst like Diaz is given the highest honors and criticisms of his atrocities become treason. The right of asylum is refused when political offenders are criticising in other countries evils which also exist within our own boundaries.

The trade union fight invades the sacred precincts of profits. The right of free speech, free press and trial by jury are tossed aside as if they did not have the sanction of centuries behind them. The very judge who is pledged to maintain precedent, and spends most of his life trying to hold the present within the cabined confines of the past, suddenly breaks with all precedent and tosses aside rights bought by centuries of blood and suffering in order that a ruling class may be undisturbed in its reign.

These are the things that are happening today. The veneer of civilization is cracking at Washington, in Spokane, along the Mexican border, wherever capitalism feels itself in danger.

The veneer is cracking and the savagery of class rule stands revealed. This is at bottom good. The savagery may not be pleasant to look upon, but that it stands revealed is a sign that the society of privilege and exploitation upon which it rests is being bent and torn in the stress of a class conflict that is destroying only to build better than before.—Chicago Daily Socialist.

In Memoriam.

Bisbee, Ariz., December 8, 1909.

Whereas, In the mad rush for profits, the life of one of our members, Brother John Regnier, was sacrificed to satiate the greed of a soulless mining company, and

Whereas, Through the negligence of the legislators of the territory of Arizona to enact laws for the protection of miners and other underground workers, lives are being sacrificed to the profit-making system in the mines of the Warren and other mining districts in this territory,

Therefore, We, the members of Bisbee Miners' Union, denounce a system of government that affords protection to the mining companies of the Warren and other districts and allow them to murder those who are compelled to work under whatever conditions such mining companies wish to impose; and be it further

Resolved, That we tender our sincere sympathy to the sorrowing relatives and friends of our deceased brother, and that a copy of these resolutions be placed on our minutes and a copy sent to the Miners' Magazine for publication.

W. E. STEWART,

J. L. BROOKS,

Committee.

(Seal)

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