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THE MINERS MAGAZINE

INDEPENDENCE
EDUCATION ORGANIZATION

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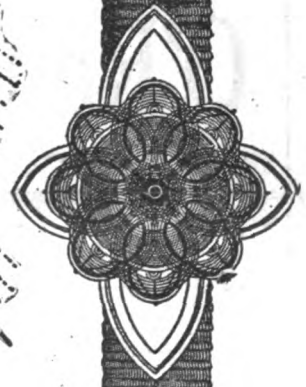
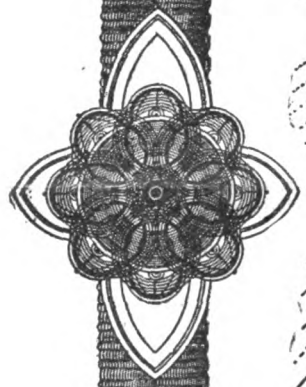
WESTERN FEDERATION OF MINERS

Denver, Colo.
May 16,
1912

Volume XII.
Number 464



WEALTH BELONGS TO THE PRODUCER THEREOF



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EDUCATION INDEPENDENCE ORGANIZATION

MINERS MAGAZINE



Denver, Colorado,
Thursday, May 16, 1912.

Volume XII., Number 464
\$1.00 a Year

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 Communications not in conformity with this notice will not be published.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.

Entered as second-class matter August 27, 1903, at the Postoffice at Denver, Colorado, under the Act of Congress March 3, 1879.

John M. O'Neill, Editor

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

Card of the Homestake Mining Co.

Lead, S. D.....19..

I am not a member of any Labor Union and in consideration of my being employed by the HOMESTAKE MINING COMPANY agree that I will not become such while in its service.

Occupation
.....

Signed
.....

Department
.....

LABOR in Chicago is now in a position to say something about the political power of a newspaper trust. The lockout has taught the lesson.

WHEN LABOR is dragged into court charged with crime, the verdict is generally *guilty*, but when capital is courteously invited to honor the judicial sanctuary with its presence charged with crime, the verdict is invariably *not guilty*.

"We are all equal before the law." Rats!

IT HAS frequently been declared that *poverty* is not a *crime* but the sooner the great mass of the people who are the victims of poverty recognize the fact that *poverty is a crime* the sooner will want and hunger be banished from the land.

The victim of poverty may not be a *criminal*, but the profit system that disinherits the worker is *criminal*.

THE E. & H. L. LEVY Silk Company of New York with mills in Pennsylvania has been paying its women employes in the mills the princely salary of \$3 to \$3.25 per week.

Peter W. Collins, David Goldstein, Father Vaughan and other celebrities who are elaborating on how "Socialism would destroy the home" and create a reign of "free love," should deliver a series of lectures to these well-paid slaves of the Key Stone state. Their horrible word paintings on the evils of Socialism would be much appreciated by

the silk workers who would spurn with contempt any movement that would jeopardize their weekly salary of \$3 per week.

Father Belford of Brooklyn who believes in silencing the Socialists with bullets, might go down to Pennsylvania and shoot a few Socialists in order that these women in the silk mills may feel that their jobs are secure at \$3 per week or less.

H. J. Martin, secretary of National Miners' Union, No. 254 of National, Nevada, has letters for F. H. Connolly, former secretary of the local union, A. Kinneberg and A. A. Richie. These letters will be forwarded to the above named parties as soon as their present whereabouts are made known to H. J. Martin, National, Nevada.

DR. BADING, the non-partisan mayor who succeeded Mayor Seidel, the Socialist, has appointed Mr. Fahlk, the president of the Employers' Association as police commissioner. Dr. Bading, the non-partisan, is certainly class-conscious, which is more than can be said of millions of workingmen in this country who use their ballots to enslave labor.

THE POLICE FORCE of Chicago, as usual, demonstrated its loyalty to a master class in the lockout of the pressmen and the strike of the freight handlers. But it is useless and a waste of time for organized labor or its press to denounce or pass resolutions of denunciation while the vast majority of laboring men uphold with their votes the system that demands armed brutality.

THE NEW YORK CALL devotes considerable space calling on the local I. W. W. of New York to explain the assault of its members on the American flag at a Socialist meeting held on May 1st.

The Call should use its space for a better purpose.

The man or woman who assaults a flag, has no more intelligence than a bull who becomes maddened at a red rag.

IT IS REPORTED that the "Men and Religion Forward Movement" has expended \$800,000 and yet Socialism is still alive and healthy.

The money of Morgan & Company was a *snap* for the wind-peddlers who befeched their malice against a movement that is giving chills to capitalism.

The Men and Religion Forward Movement will be in the morgue just as soon as Morgan and his colleagues shut off the revenue.

THE COSSACK'S "BILLY" in Pennsylvania has taught some workingmen how to cast an intelligent ballot.

It is strange how *scars* inflicted by the thugs of capitalism on the heads of some laboring men improve their mental capacity and clear their vision to the class struggle.

Brutal conditions are educating the masses of the people, and these brutal conditions under which labor suffers, are bringing the slaves closer together to fight shoulder to shoulder for the emancipation of the race.

Labor is slowly but surely uniting on the economic field and at the ballot box, and industrial solidarity backed by political solidarity, must win the fight for humanity.

WILLIAM R. HEARST, that great "friend of labor," has ungloved his hand in Chicago. Hearst in the lockout of the pressmen has only revealed another proof that he is opposed to any organization whose principles are inimical to the interests of bloated plutocracy.

The greed of gluttons for profit must be satiated, and Hearst, the journalist, politician and mining magnate, must have dividends, even though such dividends are wet with tears and red with blood.

There was a time when organized labor throughout this country was showering encomiums of praise upon Hearst, but a time came when the idol whom labor had lifted on a pedestal became shattered and now a number of the labor organizations can find no words sufficiently severe to denounce the man who no longer attempts to conceal his cloven hoof.

The lack of solidarity on the part of labor makes it possible for Hearst and men of his ilk to treat labor with insolent contempt.

The pressmen on strike, while nearly all the other crafts of the printing trade are at work, make it easy for Hearst to deliver solar plexus blows to the pressmen.

When will the membership of the labor movement become alive to their class interests and refuse to commit treason to others of their class, while waging war against a despot?

ON ANOTHER PAGE of this issue of the Miners' Magazine will be found a circular letter making known the fact that the working people of Oatman, Arizona, have organized "The People's Co-operative Company" and are anxious that organized labor shall encourage and aid in the success of this new enterprise by purchasing shares of stock.

The members of Snowball Miners' Union No. 124 W. F. M., are behind the co-operative institution and the tone of the circular letter indicates that the members of this local union feel confident that "The People's Co-operative Company" can be made a success and lighten the burdens of the workers who are now the victims of insatiable extortion.

The members of Snowball Miners' Union propose to *do things* and *action* is far more potent than words.

"The People's Co-operative Company" established at Oatman, should receive the favorable consideration of the membership of the Western Federation of Miners, and we trust that the subscription for shares of stock will insure the People's Co-operative Company being so securely established that failure will be impossible.

The members of all local unions of the W. F. M. are urged to read the circular letter in this issue of the Magazine.

THERE IS NOT much difference between the political conditions of to-day and those of sixty years ago. In the days of its great strength the slave power had control of our government, and had no scruples about ways and means for keeping control. Big business has

control to-day, and is bothered by no scruples about ways and means for keeping control.

To the slave power the people and their rights meant nothing. Slavery was the big business of fifty-five and sixty years ago, and the men who managed that big business knew that the only way to save themselves was to control the government. It is the same way with the big business of to-day.

When Lincoln proposed to submit the question of slavery to the people, Jefferson Davis said: "No; majorities are seldom right." When it is now proposed to give the people a voice in their own government by means of the initiative and referendum and recall, big business says: "No, for that means government by the mob."

Big business objects to the recall and the initiative and referendum because they mean government by the people for the people. Government of the people without the consent of the people means political slavery to begin with, and political slavery is the seed of industrial slavery.

The big business of slavery had to be crushed by war. The big business of to-day will be crushed by the initiative, referendum and recall.—Labor World.

THE CENTRAL LABOR COUNCIL of Spokane, Washington, has sent out the following notice:

"Stay away from Spokane, Washington!

"The Builders' Exchange, backed up by the Chamber of Commerce, has declared for the open shop and locked out union men. A reduction of wages is to follow, which means misery and poverty for those who will be compelled to work for the wage offered. Through the false advertising of the Chamber of Commerce the city is overrun with jobless men, and at the present time there are 5,000 idle men in Spokane. Business conditions have been at a standstill for a year and there seems no hope for immediate betterment. There are twenty men for every job. Stay away from Spokane if you are seeking to better your condition. The real estate shark and scab-herding employer has almost paralyzed the city. There is no work here!

"Stay away!"

The above notice shows that corporate and commercial interests have combined to weaken the forces of organized labor in one of the leading cities of the state of Washington.

The working class will soon realize that all the interests diametrically opposed to the laboring class will always be found amalgamating whenever *privilege* is to be served.

Conditions are being created every day which must ultimately teach an exploited class that labor must come together industrially and politically, to overthrow the profit system that brutalizes humanity.

Why I Am a Union Man

BECAUSE I PROPOSE to protest against any man or set of men stealing my right to health, home and happiness.

Because I want plenty of good "grub" in my craw, and I want to see my fellowmen enjoy the same blessing.

Because I am not afraid to line up with my fellow workers, and make an honest demand for that which is ours by heritage.

Because I want to see every man, woman and child have plenty to eat, plenty to wear and plenty of time to enjoy it.

Because I am opposed to filth and ignorance, and in favor of health and knowledge.

Because I think more of an honest heart under a ragged shirt than I do of a black-headed bloot with a bank account.

Because a union man is never disrespected by any one, except a lot of red-eyed rounders with more money than kindness.

Because when I pay my dues into the union I realize that I am

stirring some thickening into a bowl of soup for some poor hungry woman or child.

Because I had rather be unpopular with a lot of double-chinned dough-heads than to show the white feather to my fellow workers.

Because I believe it is better to give than to receive, and by being a union man I am giving my influence and money to those who deserve and should receive it.

Because I am in favor of more bread and less brutishness, more pie and less pomp. More cozy cottages and less cowards and criminals. More soup and less superstition. More health and happiness and less hellishness. More honest women neatly dressed and less foolish women overdressed. More live, loving husbands and less dirty drunken drones.

Because in union there is strength, and in strength there is knowledge, and in knowledge there is health, and in health there is happiness, and all sensible people want to be happy.—Ex.

Socialism Cannot Be Crushed

THE REV. DR. WILLIAM J. DONALDSON, rector of the Catholic Church of the Assumption of the Blessed Virgin Mary of Brooklyn, New York, recently preached a sermon from his pulpit, in which he severely arraigned Socialism.

In the course of his sermon he said:

"Some may criticize me for preaching politics from the pulpit, but it is not as a political party that we denounce and expose Socialism. It is only its false principles and utter disregard for the laws of God and of man. The remedy the Socialists would apply for evils would be like recommending the chopping off of the head to cure the toothache.

"The teaching of Socialism would disrupt the family, undermine society and bring about social disorder. For instance, their views in regard to the marriage tie are such as almost to legalize prostitution, claiming as they do that husband and wife have a right to change life partners as often as they please.

"It is nihilism in Russia, anarchy elsewhere. If not checked in this country, Socialism will lead to the same disastrous results as in other countries.

"We priests have the right, we have the obligation to denounce

wrong; we shall exercise that right; we shall thunder our denunciations of all evil, and we shall warn our people from affiliating with such weird enterprises as Socialism."

The Brooklyn priest is laboring under a delusion if he entertains the opinion that men and women of intelligence can be convinced of the evils of Socialism simply because men wearing the garb of religion see fit to hurl their denunciations against the political creed that is taking possession of the minds of millions of people throughout the civilized nations of the earth.

Clerical condemnation does not prove anything. To carry conviction, there must be logic and argument based on facts.

The time has passed when men in the pulpit can sway their congregations by mere statements that were born in bigotry and prejudice.

There was a time when minds undeveloped could be controlled by church prelates, but as men have climbed to loftier summits of intelligence, statements are discarded, unless supported by indisputable evidence.

The fear of hell or the promise of heaven have but little to do with men in this age of reason, and the time is here when superstition is at a discount.

The priests who declare against Socialism on the grounds of the

evils that are connected with it, realize but too well that they are unable to prove their statements, and their denunciations of Socialism are but insults to the intelligence of men who are mentally equipped to analyze and dissect every doctrine of Socialism.

The priest and preacher have ever been but poor students of economics and laboring humanity will show a great reluctance in accepting their dictums on questions that affect the material welfare of the human race.

The priest and preacher have been following their vocation since the dawn of the Christian era, but regardless of their efforts, the earth has become a hell, and brave, determined men in every nation of the world propose to banish the brutal system that has wet the pages of history with tears and blood.

The church may retard the growth of Socialism, but the church cannot stop the rising tide that will ultimately sweep capitalism from the face of this planet.

Outbursts of Fanaticism

IN A NUMBER of cities of America May 1st, known as the international Labor day, was commemorated. The press dispatches contained reports of the stars and stripes being ruthlessly desecrated in New York and Seattle.

The man or woman who spews his or her venom against a flag, whether it be an American flag or the flag of a foreign power, belongs in an institution for the care of lunatics.

Men and women of intelligence have no fight with any flag, for, regardless of all flags and what they are supposed to represent or stand for, there will be no *real liberty* until the industrial system that breeds millionaires and tramps has been destroyed.

An assault upon the stars and stripes will not make lighter the chains of slavery that fetter the limbs of labor.

To spit upon the flag that once floated over the corpse of regal despotism and that waved over the shattered ruins of chattel slavery

will not bring economic freedom to the downtrodden and oppressed.

Organization and education are the two potent factors in the *emancipation of labor*.

The fanaticism that hurls insults at any emblem merely advertises the fact that the parties indulging in such insults are comparatively blind to the system that has made the flags of all nations the emblems under which humanity is held in subjugation. The flags of all nations are as much the property of a master class as is the machinery of production and distribution, and the masses of the people not owning the natural resources of the earth and the tools of production and distribution, cannot hope for protection beneath the folds of a flag that is owned by economic masters.

The outbursts at New York and Seattle reflect but little credit on the men and women who were swept off their feet by a fanaticism that can lay no claim to intelligence.

Organize and Educate

THE MAN who is a dependent on a job who stands outside the pales of organized labor has either no conception of the brutal system that enslaves toiling humanity or else he has lost that spirit of independence that rebels against wrong and oppression.

The individual standing alone and apart from his fellowmen who are making a brave and determined struggle to ameliorate industrial conditions, is consciously or unconsciously prolonging the supremacy of economic slavery.

All the publications subsidized by employers of labor are using the most specious sophistry to impress upon the man outside the realms of unionism that to enter a labor organization means a forfeiture of his individuality and independence as a sovereign citizen.

But regardless of such sophistry, the employers of labor are banded together in organizations to promote the interests of an exploiting class.

The employer has recognized the fact that he can far better maintain his individuality and independence behind the fortress of an organization of his class than he could maintain such individuality or independence outside the bulwarks of such an organization.

As a result of such conclusions on the part of employers there have

been organized mine operators' associations, manufacturers' associations, employers' associations and the business men have resolved themselves into various associations, and all of these organizations are maintained to promote and protect the interests of the membership. When the laboring man, who is practically disinherited, sees such unity on the part of an exploiting class, he should realize that his individual interests demand that he should join hands with men of his class to build a labor organization of such strength and power as would wrest some justice from the iron grasp of greed.

The workingman who is dependent on another for a job and who refuses to enter the sanctuary of unionism, has practically no protection. As an individual he has no power to enforce his demands and when he is wronged or imposed upon by an employer he must either quietly submit or seek employment from another employer who may be as heartless in his tyranny as the former master whose services he was forced to quit to retain some semblance of his manhood.

In this day and age it should not be necessary to appeal to workingmen to rally beneath the banner of organized labor. They should know that only through organized bodies of labor can toiling humanity be lifted to the broad plane of human liberty.

The Greatest Battle of History

C. W. POST, the Battle Creek fakir who has grown rich by selling what is called "breakfast food" to yaps who are easily separated from their money, seems to be in earnest in pushing the organization which he has founded, called the Trades and Workers' Association. Post has evidently decided that the Pacific coast is a good place for him to spread his propaganda, perhaps being under the impression that the reign of tyranny inaugurated and supported by H. G. Otis and the Employers' Association has cowed the toilers and made them susceptible to his wiles. At any rate Post has established a western headquarters at Seattle and many of the daily newspapers on the coast have been printing glowing descriptions of the Post philanthropy in building a "home" for the T. and W. A. at Battle Creek, and his talking delegates are assuring all who will lend an ear that the new "labor" organization is meeting with grand success and will supersede the present "Socialistic unions," which are organized on class lines and a menace to industrial freedom, and so forth. Of course Post has a bag of money and is reported to be quite a liberal spender, and, therefore, he will doubtless attract numerous flies to his molasses barrel. But it will be fun to watch his association perform if it really should secure enough members to become noticeable.—Cleveland Citizen.

C. W. Post may be more rabid than the vast majority of employers

of labor, but Post is no more an enemy of organized labor than the Homestake Mining Company that organized the Loyal Legion using the membership of such a body to maintain a lockout that denied the members of a *real union* the right of employment.

The Post Trades and Workers' Association is no more villainous than the Miners' Protective Association launched by the Mine Operators of the Cripple Creek Mining district.

So-called labor organizations promoted by employers are but the deceptive and treacherous methods used by exploiters to hold their slaves in bondage.

The working class of every nation is fighting the greatest battle of history, for when *labor* is triumphant *despotism* is dead and *liberty* is born.

The road that leads to economic freedom is not carpeted with roses but with thorns, and labor when victorious, will know that the battle for industrial emancipation was the hardest fought in all the annals of history, but the fruits of victory will be the greatest heritage that has ever come to the human race since Mother Earth revolved in the immensity of space.

When labor wins, man will begin to live, and the earth will become a heaven filled with peace, happiness, love and joy.

Petty Vindictiveness

THE DAILY MINING EXPOSITOR of Ely, Nevada, has recently been gracing its editorial page with some snarls against the Socialists. Were the working class of Ely, Nevada, permeated with the same sentiments of democracy as Governor Wilson of New Jersey, whom the Expositor is boasting for the White House, the sheet edited

by an accidental governor of Nevada would pauperize the English language to pay tribute to the intelligence of the "horny-handed sons of toil" who labor in the mines and smelters of Nevada's great copper district. But many of the victims of wage slavery in the Ely Mining district have reached the conclusion that the time has come for labor to

do its own thinking, and because men clad in the garb of labor have refused to longer yield obedience to the political hirelings of corporation-owned democracy, they have become "undesirable citizens" and the scribblers of subsidized sheets feel called upon to hiss their indignation against such presumption as labor thinking for itself.

Under the heading, "What the Socialists Read," the Expositor recently had the following:

"A lusty-lunged Socialist was proclaiming on the street a few days ago that the Expositor had lost 200 subscribers since it began calling attention to the peculiarities of the brothers. That was a characteristic Socialist statement. Every one knows there are not 200 Socialists in the district that can read; those who can read confine their reading to the Appeal to Reason. In that journal, which "flaps from out of its condor wings invisible woe," the brothers get just the dope their mental faculties can assimilate."

Under the heading: "A Discriminating Reader," the Expositor quotes the following:

"The Yellow Jacket prints the following from one of its dissatisfied subscribers, which sheds a little light on the workings of a Socialist's mind:

"Gleen fall new york

"Aprul the sekund

"dear sure i guess you had be a stoppin of yoars dam payper becase it isnt jest what i thot it was, when i took hit it was tolt that hit was a soysalyeist payper and i see it haint so i dont want to read nuthin but what is for soysalyeists.

"trooley yourn

" " " "

Both of these extracts taken from the editorial page of the Expositor, shows the petty vindictiveness of a Democratic editor who through death fell heir for a short time to the gubernatorial chair of the "Sage Brush" state.

In the editorial written by the ex-governor, the attempt is made to impress upon the readers of the Expositor that Socialists are illiterate and that many of them are unable to read, and the "rot" snatched from the measly sheet known as the Yellow Jacket is such a raw fabrication that not even Democrats with average intelligence will believe that such butchery of orthography was committed by a Socialist.

The most bitter enemies of Socialism are forced to admit that Socialists are readers and thinkers, and furthermore, that Socialists are the moving spirits in the labor movement in every nation on earth. Such puerile flings at Socialists as appear in the Expositor, are not even complimentary to the mental caliber of the ordinary Democratic editor.

Hard Jolts for the Courts

THE PUBLIC had the following comment on the speech of Judge Wanamaker of Ohio, to the legal fraternity of Chicago:

"Judge Wanamaker of Akron, Ohio, spoke with great frankness to the gentlemen of his profession at Chicago last week on the subject of recalling judges. To the protests that judges should not be governed by the people, he retorted that 'we have in this country' something worse—a government of the people by the judges.' To the plea that judges should be sacrasanct, his retort was that 'our judges are chosen from the big lawyers, and the standard of the big lawyer is nearly always the big fee.' And when he dealt with the pitiful point that under the recall, judges would 'keep an ear to the ground,' he made a reply which unhappily goes to the heart of the question: 'I would rather they kept both ears to the ground than that they kept one ear to the railroad track!' Men who honestly shrink from subjecting judges to the popular recall, have only their own indifference in the past to thank for the now irresistible tendency in that direction. Had they been as solicitous for the judicial ermine when railroad lawyers were coming into wearing it to soil it, as they are now that popular distrust of the judiciary has been thereby aroused, the recall might never have been demanded. As it is, the ordinary citizen finds it difficult to reconcile the unanimity, in opposition to the judicial recall, of big business and the lawyers and judges thereof, with any other motive than a desire to save to privileged classes this last resort of privilege."

The above sentiments expressed by a lawyer and a judge are worthy of the deepest consideration. The position occupied by Judge Wanamaker makes him competent to speak of the infirmities of the

judiciary. He knows what he is talking about, and he knows the influences that have resolved lawyers into judges. He knows that lawyers have been selected to occupy seats in our temples of justice, who are absolutely owned by trusts and corporations, and he knows that such men on the bench will render such decisions as will meet with the approval of the interests that made it possible for them to wear the judicial ermine.

Even the judges of our state courts are nominated in conventions that are dominated by big business, and the people are at last awakening to the fact that justice cannot come from tribunals that are owned by a master class.

The infamous dictums of courts of late years have aroused the people to a consciousness of judicial corruption, and the people are now resolving that the courts shall be under the control of the people rather than under the domination of trusts and corporations.

The recall is meeting with the most vehement opposition from all the influences controlled by the money power, but the mighty voice of the people must prevail. Though potentates in finance and commerce, through the great daily journals which they control, may denounce the people (the mob) for their presumption in demanding that weapon of democracy known as the recall in order that they may be able to bring to a close the official life of a judicial degenerate though pulpits may ring with the condemnation of dignitaries of the church to whom corporation donations are more valuable than precepts of Christianity, yet the people will move forward until privilege is overthrown and justice made the foundation of the coming civilization of the world.

Hearst's Anti-Labor Record

NEWSBOYS struck against Hearst papers in Boston. Hearst employed thugs to beat them up. Had mayor take licenses from boys. Placed on unfair list by the Boston Central Labor body. Agreed to arbitrate if his name was removed. After this was done he refused to live up to his promise to arbitrate.

Erected a building in New York with scab labor.

Made miners employed in Homestake mine at Lead, South Dakota, owned by Hearst estate, sign an agreement that they would not join the union before they were allowed to work. Two thousand miners driven from Homestake by Hearst through use of the lockout.

The Homestake mine in which George Hearst made his millions which boosted him into prominence and placed him in the United States Senate has been worked in the greater part by the very same men that his son has locked out because they refused to become abject menials at the behest of this unworthy and ignoble offspring. Was George Hearst living, the Homestake lockout would not have occurred. George Hearst was a noble man and during his lifetime had tasted the bitterness of abject poverty. He knew of the vicissitudes and hardships of the wage slave, and sympathized with him. The honored name that his father left behind is now being besmirched and blackened by

his only child. Clothed in the power which his ill-gotten millions afford he assumes the role of imperial dictator over those whom he is most dependent upon. Strip W. R. Hearst of his millions and you would have a simpering, ignoble nonentity.

In Los Angeles Hearst allied himself with Harrison Grey Otis, one of the greatest enemies of labor in the country. Otis and Hearst each published the same articles in their respective papers.

Denounced in resolutions passed by the Chicago Federation of Labor, Los Angeles Central Trades and Labor Council and other labor organizations throughout the country.

In 1903 the workers sought out Hearst in New York for assistance in fighting the Times. Hearst agreed to start a Los Angeles Examiner if he could be guaranteed forty to fifty thousand subscribers for six months. Every union man constituted himself a committee of one to gain subscriptions. Furthermore, to aid the Examiner at its opening night the union men gave an immense parade with music and fireworks, and transportation was chartered to bring workers in from San Diego, Santa Barbara, Riverside, San Bernardino and thereabouts. Hearst soon forgot. Before many months he was siding with the Merchants and Manufacturers' Association, headed by Otis, and fighting those who had made his paper all that it was.—Black Hills Daily Register.

He Is Harmless

FATHER VAUGHAN, the celebrated orator from England, delivered two lectures in Denver last week, and neither his lecture or his presence has caused any perceptible change to take place in the "Queen City of the Plains." The clerical gentleman was honored with a banquet at the Savoy, one of the most exclusive hotels in Denver, and

a number of the aristocracy were present to pay a compliment to the famed pulpit orator who, since coming to America, has made it known from pulpit, rostrum and interviews, that he is unalterably opposed to Socialism.

His opposition to Socialism has given him a standing with the upper

strata of society, who are always willing to welcome and feast the defender of that social order that keeps the many in slavery.

Father Vaughan, during his stay in Denver, made a serious mistake when he assailed Woman Suffrage, for the editorial writer of the Rocky Mountain News took him to task and shattered into fragments the fallacies advanced by the church dignitary, whose ideas on the right of woman to cast a ballot belong to an age when man looked upon woman as a creature without a soul. So potent and unanswerable were the facts and logic set forth by the editorial writer of the News, that Rev. Vaughan was forced to admit publicly that he was laboring under delusions.

If the conclusions reached by Father Vaughan on Woman's Suffrage were based on error then it is reasonable to presume that his conclusions relative to Socialism are about as sound as his ideas were concerning the placing of the ballot in the hands of woman. Father Vaughan in his lectures in Denver dwelt at length on "race suicide" and was severe in his denunciation of the husbands and wives who restricted the size of the family. The gentleman seemed to be ignorant of the *real cause*, but in a covert and indirect manner charged "race suicide" to moral recreancy.

"Race suicide" has its *cause* and husbands and wives know the

cause far better than the gentleman who chose the life of a celibate. Men outside the conjugal life and without posterity should hesitate ere assuming to dictate the rules and regulations that should govern the domestic hearth.

The married people of America need no instruction from the anti-Socialist of England as to the number of Eves and Adams that should grace the home, and they have as much right to refuse to populate the earth as the sanctified bachelor whose vocation spurns the *rib* that tempted Adam in the Garden of Eden.

Men and women with hearts and souls are not going to bring children into the world without knowing that they will be able to supply such children with some of the necessities and comforts of life, and all the censure and criticism that may come from childless ministers of the gospel who denounce "race suicide" will have but little effect on husbands and wives whose domestic affairs are guided by intelligence. Father Vaughan may be a classical scholar and may be brilliant in philosophy and theology, but as an economic student he is yet in the primer, and should he ever meet in joint discussion the student of industrial problems the clerical critic of "race suicide" will look like the veritable "30" cents.

Did He Secure His Fee?

THE FOLLOWING special to the Rocky Mountain News from Pueblo, Colorado, a short time ago, is conclusive proof that the powers that be are becoming alarmed at the magnitude of the worldwide movement that threatens the supremacy of a class of privilege.

The special was as follows:

"Pueblo, May 5.—That it rests with the Catholic laity of the nation to protect the American republic from the curse of anarchy and the vagaries of Socialism, which are passing their blighting shadow over the country, was the declaration of District Attorney M. W. Purcell of Colorado Springs in an address this afternoon upon the occasion of laying the cornerstone of the new Sacred Heart church.

Bulwark of Nation.

"'Catholic men of America, the protection against this hydra-headed monster of anarchy and Socialism which is stalking this land to-day rests with you,' said Mr. Purcell. 'The teachings of the Catholic church have well fitted you to withstand this onslaught and to stand shoulder to shoulder as the bulwark of this nation against the encroachment of the enemies to society.

"'The anarchist and the wild-eyed, extravagant socialist would disrupt the social order and substitute the red flag of anarchy, discontent and discord for the peaceful and liberty assuring folds of our own starry banner we love so well.'

Edifice to Cost \$50,000

"The new church will be erected at a cost of \$50,000 and will be the second finest church in the state. The Right Rev. N. C. Matz, Bishop of Denver and Colorado and the Rev. William O'Ryan of Denver participated in today's ceremonies."

It is somewhat singular that every gathering of people, no matter for what purpose the people were brought together, the orators of the occasion wander away from their theme to hurl a few shots at Socialism. The ammunition used by these rabid orators is harmless, as Socialism seems to assume more powerful proportions under the perpetual fire of vituperation that is spewed from the lips of slander.

The Catholics are now being deluged with appeals to their patriotism and they are now being hailed as the great defenders of liberty. The big-

lunged and broad-mouthed exhorters in the employ of a master class rave in the delirium of words, as they tell the Catholics how well they are equipped to strangle the "hydra-headed monster" that has invaded the sanctuary of human rights to slay our "social order," and dim the lustre of the stars that emblazon the folds of Old Glory.

These orators seem to forget that the very element that is now appealing to Catholics to save the nation from Socialism launched the American Protective Association, an organization whose literature and official organs covered with odium and calumny the Catholics and Catholic church less than twenty years ago.

No one of adult age can obliterate from their memory the fires of bigotry and prejudice that were kindled by the element that is now hailing the Catholics as the Spartans who are girded for the coming battle.

The sophistry of the jaw-smiths who are fighting Socialism becomes ludicrous to men of intelligence who know the depths of depravity to which capitalism will descend to prolong its reign of legalized robbery.

Catholics as well as Protestants have long ago discerned the ulterior motives of the American Protective Association, and Catholics now will be able to see the features of the paid hypocrite who wears a mask to hide his perfidy. Catholics as well as Protestants are the victims of industrial slavery, and economic necessity will force men, regardless of their religious connections, to come together to fight the soulless system that even endeavors to conceal its brutality behind the garb of Christianity. The working class is awakening from its long sleep and the worn and weary victims of wage slavery in every nation on earth are opening their eyes to the rosy tints on the distant horizon which herald the sunburst of economic freedom. The lawyer frothing against Socialism while the cornerstone of a religious edifice is being laid, will hardly raise any barriers against the propagation of the doctrines of a movement that was born in the wrongs that afflict down-trodden and oppressed humanity.

Lawyers belong to a profession that usually collects fees and when a lawyer raises his voice and presumes to plead with Catholics to save the nation from Socialism, it is safe to conclude that the lawyer has already secured his fee from that element that lives on the sweat and misery of impoverished humanity.

The Socialist Press

By A. W. Ricker.

A VITAL PART of the American Socialist organization is its splendid Socialist press.

To one who has been in this movement from the days of its "swaddling clothes," it is a mighty inspiring thing these days to take a survey of the fields. In my numerous travels far and wide, I have never yet been where I could not get a Socialist paper, nor have I yet visited a city, north or south, where some "newsy" was not selling The Daily Socialist, The "Call," the "Leader," each of which are great daily papers.

There in this country now perhaps 400 papers, which are exponents of Socialism, with a combined circulation of at least one and a half millions of copies.

American Socialist newspapers are owned and controlled in several different ways.

Some are privately owned and managed. The Appeal to Reason, The National Rip-Saw, and Coming Nation are illustrations.

Some are owned and managed by corporations composed of Socialist stockholders. In this division we have the Milwaukee Daily Leader, New York Daily Call, Chicago Daily Socialist, International Socialist-Review, St. Louis Labor, and many others.

Some are party owned papers, as the Oklahoma Pioneer and the California Social Democrat. These are owned co-operatively by So-

cialist party state organizations. Many local Socialist organizations are now publishing newspapers.

There is nothing more remarkable than the growth and development of the Socialist press. Only a few years ago, the party was small, and a few papers of national circulation served it sufficiently well; but as the movement grows it brings a multiplicity of problems that only a great variety of journals can deal with.

The Socialist press now covers the entire journalistic field. Each of the different classes of Socialist papers fills a definite need. The great monthly or weekly propaganda papers like the Rip-Saw and the Appeal, are for making new Socialists and new material for organizations. The great daily Socialist papers fill the need for current news and take the place of the plutocratic press with their suppression of news vital to the workers. The weekly state, party organization or local papers keep the members in touch with party organization work and the county papers fill the bill in the farming districts.

The Socialist Press comprises:

Great monthly and weekly propaganda papers of nation-wide circulation, like the Appeal to Reason and the National Rip-Saw.

Magazines of special interest like the "Progressive Woman" (monthly), Chicago, and literary magazines, as the International Socialist Review, Chicago (monthly); the Masses, New York (monthly), and the Coming Nation (weekly) Girard, Kans.

Newspapers in foreign languages. Socialist papers are published

in Bohemian, Croatian, Finnish, French, German, Hungarian, Italian, Jewish, Lettish, Lithuanian, Norwegian, Danish, Polish, Russian, Serbian, Slavonic, Slovak and Swedish.

Trades Union Socialist papers, like the Miners' Magazine, Denver.

Weekly party organization papers of state-wide or local circulation There are local Socialist papers in either English or foreign languages in 37 states.

Great daily newspapers like the New York Call, the Milwaukee Daily Leader and the Chicago Daily Socialist.

Weekly county Socialist papers taking the place of the usual county weekly newspapers.

The papers of national circulation are almost exclusively devoted to agitation or propaganda. They deal largely with attacks on the capitalist system, exposure of its villainies, corruptions and injustices with simple explanations of Socialism. Such papers depend entirely on the good will and voluntary co-operation of their readers to keep them going, and this renders them at all times and under all circumstances anxious to please their readers. They are calculated to reach the non-Socialists and are the pioneers in the advance lines of the Socialist onward march. Papers like the Rip Saw and Appeal are language guns whose exploding shells fall throughout the nation. They have prepared the way for the variety of Socialist papers and for party organization which follow into the territory they open up.

The state party organization papers are usually co-operatively owned or owned by Socialist corporations and deal more largely with party organization and with detail party work than do the propaganda papers and are usually established where the party has attained some considerable power and responsibility. They give much space to party detail, because that's what they are for, and they fill a corresponding place and are of tremendous value.

The local Socialist papers confining thought and effort to local affairs succeed finally in getting a foothold. A Socialist paper cannot be a good local organ and a national propaganda paper at one and the same time. Where it has been tried, failure has always resulted. Great chains of local Socialist papers are now being established in this country, and the future will see hundreds where there are now scores of local Socialist papers.

The wide circulation of the three great daily Socialist papers is of the utmost significance. We have demonstrated that daily papers can be published and circulated free from the evil characteristics of the venal capitalistic press.

In these stirring days, a new Socialist paper is born with about every change of the moon. Then comes a long, hard struggle before it is self-sustaining. But hands are willing, and the Socialist will go down in his pocket for the last copper for the cause.

Speaking, as it does, for the working class, the business interests will not patronize the Socialist paper with advertising until forced to do so by the fact of a large circulation among many class-conscious readers. The successful Socialist papers almost always enjoy a cash-paid-in-advance circulation and live almost entirely from their subscriptions. The subscription money must pay the bills and subscriptions must be paid in advance, so that the money may be used from day to day to meet expenses. It is really a process of borrowing today and using immediately what is really payment for fifty-two weeks ahead.

Ours is the only press that will speak out and tell the truth in the interest of the working class. We alone will defend the unions in their strikes and struggles. As a consequence, union men are seeing the necessity of sustaining the Socialist press and many of them are voting money out of their treasure chests to pay Socialist printers' bills. I saw one such check for \$3,000 passed to the Chicago Daily Socialist from the state organization of the Illinois coal miners and it was not the first.

Flint, Michigan, comrades, established their press, jointly with the unions of that city. Many other cases might be mentioned.

Ours is not an artistic press. Often our papers look like handbills, but the words—the message—they convey, come in form and language that the workers understand.

The Socialist journals have been born of the sweat and life blood of the working class. There is not a single one of them but what has come up through struggle and sacrifice, but some of them are now self-sustaining and the others have passed the "crisis" stage, and more will come in the future.

Surely the Socialists can be proud of the great press, which has been built and supported by their voluntary and unpaid labor.—National Rip-Saw.

"There's a Reason"

C. W. POST has invited Samuel Gompers to come to Battle Creek, Michigan, and hold a conference with Mr. J. W. Bryce, the president of the Trades and Workers Association. This spurious, so-called labor organization has been brought into existence by "Gripe Nuts" himself in the hope that enough dupes can be found to make the organization self-supporting and a valuable ally in the promotion of the interests of the proprietor of the fodder factory.

Mr. Post has declared in his invitation to Samuel Gompers that "The National Trades and Workers Association is 'free from strikes, slugging, fines, dynamiting and murder.'"

But it seems that Gompers of the American Federation of Labor treated the invitation of Post with silent contempt and Post, deeming the silence of Gompers as an insult, had another fit in which the language used was of that sulphurous character which causes timid and nervous people to think of the tropical regions of the *fire department* of another world.

Were Mr. Post a stranger to the laboring people of this country

and were his record in doubt, there might be some people who might look upon his invitation to Gompers with some little favor, but as Post is as well known as Kirby, Parry or Otis, and as he has been one of the most heartless and conscienceless exploiters that ever minted profit from the sweat of ill-paid labor, his invitation to Gompers becomes a burlesque and has been extended merely as a pretext to enable the wife-sluggers of Battle Creek to indulge in a few more vitriolic tirades against *real unionism*.

Mr. Post achieved a reputation as a *slugger* when he put away his wife to enjoy the *charms* of his youthful stenographer and typewriter.

His honesty was punctured when he was convicted in court of manufacturing worthless compounds in his scab factory. Collier's Weekly tore the mask from the face of this brutal hypocrite and no honest man can give credentials to the mercenary pariah who is known throughout America as the Sputtering Vesuvius, whose emissions of torrid invectives are the result of a mind gangrened by malice and a soul shrivelled by greed.

Conditions in the Lead Belt of Missouri

(Lead Belt News, May 3.)

THAT THE WAGE MATTER in the Lead Belt has not been settled by the increase announced by the companies on April 15th, and which went into effect May 1st, is indicated by the fact that the unions are engaged in framing a request to the companies for a conference for the purpose of discussing general wage conditions in the Flat River district.

"A request will be presented, in my opinion," said President Moyer Friday noon, "for a conference between representatives of the miners and the operators, at which general wage and other conditions will be discussed."

"It is our desire to get at conditions in this direction in the most amicable way," he continued, "and the request, which I think will be made, will be simply for the purpose of trying to arrive at some just agreement on the problems which are presented to all of us in this district."

President Moyer was asked whether or not a demand for a wage increase would be presented to the companies, as has been rumored about the streets of Flat River for several days.

Basis of Understanding.

"I do not believe there will be a demand," he replied, "in fact, we do not conduct our business that way. We prefer to proceed with a request in order that all phases of a matter may be presented to both sides, and in this instance, in the event a conference is asked, we hope to be able to arrange some definite basis of understanding so

that there may be a certainty as to business and industrial conditions throughout the lead belt.

"We have a very fine organization throughout the district, and there is nothing now apparent which will prevent the unions from continuing to grow and develop along the most healthy lines.

"The men are in earnest in their union affiliations and above all are desirous to see conditions improved without any trouble whatever."

President Moyer was asked when the request for a conference probably would be made. He stated that the request would, in all probability be prepared before his departure for St. Louis and Denver on Sunday.

The request will be addressed to all the companies in the district and will ask that representatives from each of the companies meet with representatives from the unions.

It is presumed that the request will be presented early next week and that the operators will be given a reasonable length of time to comply.

In the event a conference should be refused the question will arise as to whether or not the unions shall present formal demands upon the companies.

President Moyer Busy.

President Moyer returned at noon Friday from Herculaneum, where he met with the Herculaneum union Thursday night. Throughout the week, ever since President Moyer's arrival on last Sunday, conferences of leaders have been held at which every phase of the local union situation has been thoroughly discussed.

On Monday night the Flat River union, in the largest meeting it

has had, and from which several hundred were turned away because of lack of room in the union hall to seat them, heard President Moyer speak on unionism. Several matters of immediate importance to the organization were discussed.

On Tuesday President Moyer went to Bonne Terre where a conference with union representatives from all over the district was held. At this meeting the situation was gone over carefully, and a plan of action outlined. Tuesday night he visited the Elvins local.

President Moyer attended the Leadwood union meeting Wednesday evening and Thursday went to Herculaneum.

"I was very much impressed with the excellent union in Herculaneum," said President Moyer Thursday. "The personnel of the union is remarkably good and the organization is in fine shape."

To Enter New Field.

Since looking into the local situation, President Moyer has determined upon an aggressive organization policy as is indicated by the plan to send organizers into the Collinsville district at once.

Collinsville is the location of the smelting plant of the St. Louis Smelting & Refining Company (National), and a strong effort will be made there to get the men into line. Mrs. Emma F. Langdon, who organizes ladies auxiliaries throughout the lead belt and helped with other organization work, will go to Collinsville at once to lay the foundation of the organization there.

The men at Federal, Ill., just below Alton, where the Federal Lead Company smelts its concentrates, also will be organized.

In Madison county the work will be pushed with vigor. Executive Board Member Lowney of Butte, who accompanied President Moyer to the lead belt, has been in the Madison County field since Wednesday. He is accompanied by Organizer R. Lee Lashley.

The federation now has two locals in Madison county—at Fred-

ericktown and Mien la Mote. Although these unions are young they are showing remarkable growth.

The Wage Question.

The wage matter, in view of the proposed conference, stands much in the same position it occupied before the companies made the voluntary increase on April 15.

At that time the companies announced increases ranging from 5 cents to 25 cents per day. The increase for top men ranged from 5 cents to 15 cents, and the underground men received a straight 25-cent raise throughout the district.

The increase was not satisfactory to a large number of the top men and it had been rumored ever since that the original demands of the unions, voted upon more than a month ago, would be presented to the companies. Just what these demands were is not known, but they are said to have been in the neighborhood of 50 cents per day. It was also said that recognition of the union would be demanded.

In Effect Wednesday.

The 5 to 25-cent increase went into effect Wednesday and it is presumed that the men's pay check on May 20 will carry the increase. By that time the conference request will have been presented to the companies and some action will have been taken.

Moyer Will Leave.

President Moyer and Executive Board Member Lowney will leave on Sunday for St. Louis and will go from there to Denver.

In the event their presence is demanded as a result of the conference request, one of them, or some member of the executive board will return.

Between Friday and the day of his departure, President Moyer will attend meetings of the unions at Bonne Terre on Friday night and at Desloge on Saturday night.

Nominations by Local Unions of the Western Federation of Miners

THE FOLLOWING are the names of members nominated by the local unions of the Western Federation of miners to fill the offices in the Federation for the ensuing term and to represent the W. F. M. in the convention of the American Federation of Labor, and the names of those who have accepted the nominations and whose names will appear on the official ballot to be voted on at the June election.

FOR PRESIDENT.

Charles H. Moyer, nominated by 69 locals.
Thomas Campbell, nominated by 16 locals.
Charles E. Mahoney, nominated by 2 locals.
J. A. MacKinnon, nominated by 2 locals.
E. B. Simanton, nominated by 1 local.
J. C. Williams, nominated by 2 locals.
James O'Brien, nominated by 2 locals.
Owen McCabe, nominated by 1 local.
J. C. Lowney, nominated by 1 local.
C. H. MacKinnon, nominated by 1 local.
Neil J. McGee, nominated by 1 local.
Frank Curran, nominated by 1 local.

FOR VICE PRESIDENT.

Charles E. Mahoney, nominated by 60 locals.
Harry Lappin, nominated by 15 locals.
E. B. Simanton, nominated by 5 locals.
William Davidson, nominated by 3 locals.
W. P. Gallentine, nominated by 2 locals.
Frank Brown, nominated by 2 locals.
Yanco Terzich, nominated by 1 local.
Frank Curran, nominated by 1 local.
W. T. Stodden, nominated by 1 local.
J. C. Williams, nominated by 1 local.
John Mitchell, nominated by 1 local.
Joseph D. Cannon, nominated by 1 local.
Frank Aaltonen, nominated by 1 local.
E. G. Locke, nominated by 1 local.
Phil Christian, nominated by 1 local.
George Lloyd, nominated by 1 local.

FOR SECRETARY-TREASURER.

Ernest Mills, nominated by 80 locals.
Thomas Reilly, nominated by 16 locals.
Joseph D. Cannon, nominated by 1 local.
A. S. Embree, nominated by 1 local.
Robert Dalzell, nominated by 1 local.

FOR EXECUTIVE BOARD.

J. C. Lowney, nominated by 52 locals.
Yanco Terzich, nominated by 36 locals.
William Davidson, nominated by 34 locals.
Frank Brown, nominated by 25 locals.
Guy E. Miller, nominated by 24 locals.
Joe Guelfi, nominated by 18 locals.
Leslie Turner, nominated by 17 locals.

Albert Nap. Gauthier, nominated by 16 locals.
Dan Holland, nominated by 15 locals.
John Puera, nominated by 9 locals.
Joseph D. Cannon, nominated by 9 locals.
Howard Tresidder, nominated by 7 locals.
John Valimaki, nominated by 6 locals.
Fahle Burman, nominated by 5 locals.
J. E. Dahi, nominated by 5 locals.
Joseph E. Hutchinson, nominated by 5 locals.
John C. Williams, nominated by 5 locals.
George Heatherton, nominated by 3 locals.
Tom Corra, nominated by 3 locals.
W. H. Burton, nominated by 2 locals.
Tom Campbell, nominated by 3 locals.
John D. Barry, nominated by 2 locals.
John J. Taylor, nominated by 1 local.
Marion C. Leake, nominated by 2 locals.
W. H. Swift, nominated by 2 locals.
Dan Paddock, nominated by 2 locals.
W. A. Morgan, nominated by 2 locals.
Walfrid Holm, nominated by 2 locals.
Edgar E. Knox, nominated by 1 local.
John Corrigan, nominated by 1 local.
Edw. Crough, nominated by 2 locals.
Dan D. Sullivan, nominated by 4 locals.
Frank Aaltonen, nominated by 1 local.
Fred Erickson, nominated by 2 locals.
R. Lee Lashley, nominated by 3 locals.
Julius Lane, nominated by 1 local.
Alex Main, nominated by 1 local.
Barry McCaffery, nominated by 1 local.
Anthony Shilland, nominated by 1 local.
O. J. Owens, nominated by 1 local.
L. R. McInnis, nominated by 1 local.
Pete Hipple, nominated by 1 local.
R. Dalzell, nominated by 1 local.
P. W. Flynn, nominated by 1 local.
George Curray, nominated by 1 local.
Jno. J. McGuire, nominated by 1 local.
Axel Kolinen, nominated by 3 locals.
Chas. McCallum, nominated by 1 local.
E. B. Simanton, nominated by 1 local.
George Casey, nominated by 1 local.
William Murphy, nominated by 1 local.
John Mangan, nominated by 1 local.
Edwin Young, nominated by 1 local.
Jos. E. Bradley, nominated by 1 local.
J. A. MacKinnon, nominated by 1 local.
Fred Clough, nominated by 2 locals.
Robert Adamson, nominated by 1 local.
James Roberts, nominated by 1 local.
Roy Cameron, nominated by 1 local.
J. F. Maki, nominated by 1 local.
C. N. Larson, nominated by 1 local.
Steve Oberto, nominated by 1 local.

FOR DELEGATES.

Charles H. Moyer, nominated by 35 locals.
 Edwin Young, nominated by 26 locals.
 Charles E. Mahoney, nominated by 22 locals.
 Joseph D. Cannon, nominated by 23 locals.
 Guy E. Miller, nominated by 17 locals.
 Dan Leary, nominated by 15 locals.
 M. J. Scanlon, nominated by 13 locals.
 Thomas Campbell, nominated by 15 locals.
 Harry C. Lappin, nominated by 14 locals.
 Dan Holland, nominated by 12 locals.
 J. C. Lowney, nominated by 11 locals.
 Ernest Mills, nominated by 6 locals.
 William Davidson, nominated by 8 locals.
 John M. O'Neill, nominated by 5 locals.
 J. C. Williams, nominated by 5 locals.
 George Heatherton, nominated by 4 locals.
 Frank Brown, nominated by 4 locals.
 R. W. Jones, nominated by 3 locals.
 W. P. Mahoney, nominated by 3 locals.
 Dan D. Sullivan, nominated by 3 locals.
 Richard Bunny, nominated by 3 locals.
 Frank Curran, nominated by 3 locals.
 John Valimaki, nominated by 3 locals.
 John C. Driscoll, nominated by 2 locals.
 A. E. Comer, nominated by 2 locals.
 R. H. Dalzell, nominated by 2 locals.
 George Casey, nominated by 2 locals.
 W. A. Morgan, nominated by 2 locals.
 Joe McKinnon, nominated by 2 locals.
 Yanco Terzich, nominated by 2 locals.
 R. Lee Lashley, nominated by 2 locals.
 J. A. MacKinnon, nominated by 2 locals.
 William Fleming, nominated by 1 local.
 Joe Guelfi, nominated by 1 local.
 D. R. McCord, nominated by 1 local.
 George Curry, nominated by 1 local.
 William Thompson, nominated by 1 local.
 C. H. MacKinnon, nominated by 1 local.
 Phil. Christian, nominated by 1 local.
 J. M. Donohue, nominated by 1 local.
 Neil McGee, nominated by 1 local.
 Walfred Holm, nominated by 1 local.
 Jerry Mahoney, nominated by 1 local.
 Joe Hutchinson, nominated by 1 local.
 W. A. Burns, nominated by 1 local.
 Roy Cameron, nominated by 1 local.
 George Berks, nominated by 1 local.
 Abe Winwood, nominated by 1 local.
 Thomas Henry, nominated by 1 local.
 Walter E. Haddon, nominated by 1 local.
 Tom Corra, nominated by 1 local.
 Joe Gentile, nominated by 1 local.
 George A. Godfrey, nominated by 1 local.
 J. L. Brooks, nominated by 1 local.
 Frank Aaltonen, nominated by 1 local.
 John R. Bruce, nominated by 1 local.
 Charles H. Tanner, nominated by 1 local.
 James Kirwan, nominated by 1 local.
 William D. Haywood, nominated by 1 local.
 Marion C. Leake, nominated by 1 local.
 Fahle Burman, nominated by 1 local.
 Robert Adamson, nominated by 1 local.
 William Nolan, nominated by 1 local.
 J. W. Dinwiddie, nominated by 1 local.
 Ernest Allen, nominated by 1 local.
 Mark Page, nominated by 1 local.
 E. B. Simanton, nominated by 1 local.
 John Harper, nominated by 1 local.
 Robert Nicholls, nominated by 1 local.
 A. G. McIntyre, nominated by 1 local.
 John Turney, nominated by 1 local.

The following have accepted the nominations and their names will appear on the official ballot to be voted on at the June election:

FOR PRESIDENT—One to Elect.

Charles H. Moyer, nominated by 69 locals.
 Thomas Campbell, nominated by 16 locals.

FOR VICE PRESIDENT—One to Elect.

Charles E. Mahoney, nominated by 60 locals.
 Harry C. Lappin, nominated by 15 locals.
 E. B. Simanton, nominated by 5 locals.

FOR SECRETARY-TREASURER—One to Elect.

Ernest Mills, nominated by 80 locals.
 Thomas J. Reilly, nominated by 16 locals.

FOR EXECUTIVE BOARD—Four to Elect.

J. C. Lowney, nominated by 52 locals.
 Yanco Terzich, nominated by 36 locals.
 William Davidson, nominated by 34 locals.
 Frank Brown, nominated by 25 locals.
 Guy E. Miller, nominated by 24 locals.
 Joe Guelfi, nominated by 18 locals.

Leslie W. Turner, nominated by 17 locals.
 Albert Nap. Gauthier, nominated by 16 locals.
 John Puera, nominated by 9 locals.
 Howard Tresidder, nominated by 7 locals.
 Fahle Burman, nominated by 5 locals.
 J. E. Dahl, nominated by 5 locals.
 John C. Williams, nominated by 5 locals.

FOR DELEGATES TO A. F. OF L. CONVENTION—Four to Elect.

Edwin Young, nominated by 26 locals.
 Joseph D. Cannon, nominated by 23 locals.
 Dan Leary, nominated by 15 locals.
 Thomas Campbell, nominated by 15 locals.
 Harry Lappin, nominated by 14 locals.
 M. J. Scanlon, nominated by 13 locals.
 Dan Holland, nominated by 12 locals.
 John C. Williams, nominated by 5 locals.



INFORMATION WANTED.

Information is wanted of the whereabouts of John Lenard Jones, who was formerly a member of the local union at National, Nevada. Anyone knowing his present address will confer a great favor by writing to his anxious wife. Mrs. John L. Jones, R. F. D. No. 4, Hillside avenue, Riverside, California.

A CO-OPERATIVE COMPANY ESTABLISHED AT OATMAN, ARIZONA.

Oatman, Arizona, May 5th, 1912.

To Officers and Members of Organized Labor.

Greeting: We, the members of Snowball Miners' Union, No. 124, of the Western Federation of Miners, having been held up, both here and in Gold Roads, for the necessities of life, by the corporations that monopolize the business of supplying these camps, with scab goods, until we can stand it no longer, have organized a company, and registered under the state laws, to build and operate a general trading store.

The name of the company is The People's Co-operative Company, capitalized at \$500,000, in 100,000 shares of a par value of \$5 each, fully paid and non-assessable.

We have raised sufficient money among ourselves to erect a first-class building, which is now being done, and we are applying to you for further capital to purchase stock for same.

We calculate that the share will earn at least 6 per cent interest from the start, as the whole trade of these two thriving camps is assured us, when once we are open for business; and the opportunities for extending our operations in the future are unlimited.

We are practically a closed camp, and while the union, officially, has nothing to do with the company, all the members of the board of directors, are prominent men in the union, which assures the conduct of the business to be by the people and for the people.

In applying to you for your subscription to a block of stock, we would impress upon you the fact, that in addition to supporting a progressive idea, you are investing in a proposition that is bound to prove successful, in view of the bright outlook for this district; you are also assisting the cause of labor, by enabling us to procure union made goods.

Applications for stock may be made in any amount from \$5, for one share to \$250, for 50 shares, and should be accompanied by check, made payable to The People's Co-operative Co. and addressed to A. E. Botterell secretary-treasurer, Oatman, Arizona. Reference: The Arizona Central Bank, Kingman, Arizona. Your favorable consideration is earnestly requested.

Fraternally yours,

THE PEOPLE'S CO-OPERATIVE CO.,

E. M. SHOTMILLER,
President.

(Seal)

A. E. BOTTERELL,
Secretary-Treasurer.

Endorsed by Snowball Miners' Union, Local No. 124, of the Western Federation of Miners.

H. E. SCOTT,
President.

(Seal)

C. S. PROESTEL,
Financial Secretary.

A BRIGHT SUNDAY SCHOOL BOY.

By R. A. Dague.

One day Mr. Hatton, a teacher in a Sunday school, said: "Infidelity or unbelief, has been, in the past, and is now, the chief reason why the church does not more rapidly convert the world. Infidelity appears in different forms. Recently it has come to the front under the name of Socialism. I hope you young people will steadfastly oppose it." Up spoke Tommy Davis, a bright youth, who said: "Mr. Hatton, may I ask you one or two questions?" "Certainly," replied the teacher. "Well then," said Tommy, "did not Jesus and his followers, for about three hundred years, preach brotherhood and hold property in common, until the pagan Emperor Constantine forced Christians to abandon it, and accept the competitive system of industrialism, and did he not eliminate from the Christian church its 'peace doctrines,' and substitute the war policy; and did he not foster slavery and in a large measure change both the doctrines and practices of Christians? Another question Mr. Hatton. Did not Jesus teach his followers the Lord's prayer which says: 'May Thy kingdom come and Thy will be done on earth as in heaven?' Now, Socialism, as I understand it, while it is not communism, yet resembles it somewhat, especially in its ideas of a universal brotherhood and universal peace. Surely that is not infidelity. How can the kingdom of heaven come to earth so long as Christians practice a selfish, greedy, unkind, unbrotherly system of competition, and go to war and murder their fellow men?"

"Now, see here Tommy," said the teacher, "I do not propose to argue with

you. It is pretty certain that you have been reading some pernicious Socialist literature, or attending their meetings. I admit that Socialism presents some fine theories—even some high ideals—but those ideals can never be attained in this world. They are impracticable. The incentive for people to strive for wealth should not be interfered with. As to wars, there have always been wars and always will be. I warn you, Tommy, against such unattainable, impossible doctrines as those taught by Socialists."

"Well, now," responded young Davis, "why do you, a Christian, continue to pray the Lord's prayer, and ask for the coming of the kingdom of heaven to earth. The angels who announced the birth of Jesus sang: 'Peace on earth, good will to men.'" It looks to me, teacher, that you have no faith in your own system of religion. Why do you pray one way and vote and talk a different way? No offense intended, teacher, but it seems to me you are more of an infidel than the Socialists, for they work for universal brotherhood and universal peace."

"Tommy, I have already told you," said Mr. Hatton, "that I will not argue with you and I hear you are becoming skeptical. The class is dismissed to meet again next Sunday."

Those who heard this conversation are of the opinion that the boy cornered his teacher.

R. A. DAGUE.
Creston, Iowa.

VOTES FOR WORKING WOMEN.

(Meta L. Stern.)

Tramp, tramp, tramp! A vast and silent army they go marching by in the early light of morning, on their way to office, store and factory, thousands of them in every big city, millions of them in the whole country: the women who toil for wages, the working women of to-day.

They are no new type of womanhood. They are, on the contrary, the only true type of womanhood, for women have always toiled since civilization began and they always will toil, because all true human dignity is founded on productive labor.

The grandmothers and great-grandmothers of these millions of working women have been workers and producers, too, in their day, but the character of their work was radically different. They worked at home and the product of their toil was usually intended for immediate consumption by their own families. They owned the tools with which they worked and they were their own task-masters, determining their own hours of work and the amount and nature of their products.

But the modern working women must leave their homes to perform their labor, for they are only part of a gigantic system of production destined to supply the large and complicated needs of society. They no longer own their own tools but perform just one specialized task with the aid of complicated machinery, and their hours of work, the articles they produce, the conditions surrounding their daily task, are quite beyond their individual control.

With the invention of machinery and the rise of the factory system, with the application of steam power and electricity, woman has become a social producer, and the change that revolutionized her economic position brought about a complete change in her relation to organized society as well. The modern working woman has outgrown the four walls of home that comprised woman's sphere in her grandmother's day. For she has been called forth to work side by side with man, to be self-supporting and often to support others by her toil. The man's world has become her world. The human sphere has become her sphere.

The modern woman has exactly the same burdens to bear and the same aims to strive for as her brother toiler. She is confronted by the same industrial problems of overwork and underpay and insanitary conditions. She must face the same fierce competition on the over-crowded labor market and the same tragedy of unemployment. But besides bearing the same burdens as the workingman, the working woman has still a few special burdens of her own to bear: the age-long burdens of her sex. If the man's working hours are long, the woman's are still longer. If the man's wages are low, the woman's are still lower. If insanitary conditions threaten the man's health and life, in the woman's case these same insanitary conditions threaten the health and life of generations still unborn.

Thousands of women to-day are working under conditions unfit for human beings. At unguarded machinery they are risking their nimble fingers, the only source of income they possess. In fire trap buildings they are risking their lives. Badly ventilated workrooms, filled with particles of flying dust, weaken their lungs and make them susceptible to tuberculosis. Long working hours sap their strength and vitality. Dangerous occupations make their physical wrecks in a few years and render them unfit for wifehood and motherhood. In the case of married women workers, an appalling infant mortality is a concomitant of woman labor. But with all these sacrifices even the woman who performs a man's work does not get a man's wage. Everywhere we find unequal pay for equal work. The voteless sex is cheap.

If women have always worked and always must work, why should their work be accompanied by so many wrongs and horrors? Because our social conditions have not been adjusted to the great economic change, because industry, although it largely depends upon the work of women, is not adapted to the needs of women; because women themselves have no voice in shaping the conditions under which they must work.

Women of leisure may demand the ballot for abstract reasons, justice and equality. But working women need the ballot. They need it as a means of self defense in the terrible competitive struggle that marks our present industrial system. They need it to protect their very health and life and the future of their children. We are living in an age of social awakening. It has long since been recognized that the welfare of the workers can not be entrusted to the good will of individual employers. Therefore the state exercises its right of control and by labor legislation seeks to regulate to some extent working hours and conditions of employment.

Workingmen, by the right of suffrage, are able to exert a powerful influence upon labor legislation. They are able to elect men to office who will represent their interests and thereby can compel the enactment of laws that will improve their condition. But working women are politically helpless. They cannot voice their demands at the ballot box. They are not represented in the law-making bodies. They cannot compel the enactments of laws that would lighten their burdens. While workingmen have two weapons for self defence, the labor union and the ballot, working women are only just learning the use of one and entirely lack the other. Industrial organization and political activity constitute the two powerful arms of the labor movement. Men are free to use both their arms. Women are struggling with one arm tied.

Give working women votes, and you will give them an opportunity to help themselves as no charity or welfare work or middle class attempts at reform can ever help them. Give working women votes and they will legislate child labor out of existence. Give working women votes and they will shorten their long workday and establish a decent living wage, thereby combatting prostitution more effectively than all your moralizing could combat it in a hundred years.

The Socialist party is the political representative of the working class. Since the working class consists of women as well as men, since women, in fact, form a large and ever-increasing proportion of the working class, the

Socialist party stands prepared to fight the woman's battle as valiantly, as unflinchingly as the workingman's. To remove the bonds that hold the working woman in double slavery, to combat the crying evils that to-day make woman's work a curse instead of a blessing, to give women political freedom as a means of winning economic freedom, it is for this that the Socialist party demands votes for women.

NEWS FROM WASHINGTON, D. C.

(By National Socialist Press.)

Washington, May 12—"The Root amendment breathes the spirit of plutocracy," declared Victor L. Berger, the Socialist congressman, in a vigorous speech denouncing the measure to deport political refugees from this country, before the House immigration committee.

"No matter how deep may be our political differences—how much we may disagree in economic and social matter—I hope we all are a unit against this infamous amendment," said Berger. Representative Garner of Texas who preceded Berger with a few remarks in support of the Root amendment, bit his lip when the Socialist congressman characterized the measure as "infamous."

An erroneous report has been sent out of Washington to the effect that the immigration bill containing the anti-refugee clause would come up in the House for a vote on May 14. Evidently this report arose of the fact that Chairman Burnett of the House immigration committee has introduced a resolution calling upon the committee on Rules to give his bill to exclude illiterate aliens the right of way on the above mentioned date. But the general immigration bill which contains the dangerous amendment is still before the committee and may not reach the House until the end of this month.

This means that the fight can be still made before the committee and that if the movement is strong enough it may cause the amendment's death before it reaches the House. Berger has opened the fight before the committee and two representatives of immigrant societies have also declared their opposition to the Root amendment. A delegation of Russian-Americans from New York are expected here Wednesday. They will also oppose this measure.

In attacking the Root amendment Berger pointed out that if passed it would abolish the right of asylum for political refugees in the United States. He said:

"If it is to be construed literally then any man or woman who has come to this country on account of political persecution, and in quest of freedom is liable to be expelled if he or she contributes one dollar to the cause that is dear to them in their old home. I do not know what the purpose of the bill is, but there can be no doubt that the Root amendment can be so construed. And there is no doubt in my mind that if passed it will be so construed."

"And this would mean an entirely new policy for the United States. A policy just opposite of what we practiced since this country was formed. And even before that, when a colony."

"It is a policy entirely at variance from that of enlightened European countries. Particularly England, the Scandinavian countries, Switzerland and even Germany. Even in a semi-constitutional monarchy like Germany, the passage of such a law would be impossible nowadays."

"For our own country the Root amendment is a break with all traditions. In the past America was always the asylum of the persecuted. While the desire for gain and trade had a great deal to do with the founding of most of the colonies they were virtually built up by religious and political refugees."

"The pilgrim fathers of Massachusetts, were refugees, who escaped political and religious persecution at home. A little later Baltimore was founded by Catholic refugees from England, who had left the mother country for the same reason as the Massachusetts refugees. The Huguenots, French refugees in South Carolina, and the Moravians in North Carolina, did a good deal to build up these commonwealths. History praises William Penn and the Quakers and their 'Holy Experiment' in government in Pennsylvania, yet in the main these people were religious and political refugees. The immigration of German Quakers, under Daniel Bistorious, who founded Germantown, now a part of Philadelphia, and the German Dunkards of Western Pennsylvania, all of them 'refugees,' is less known but they played an important part in the building up of that part of the country."

"Refugees were also the Covenanters and regicides who left England when the Stuarts were restored under Charles II. These defeated rebels settled along the Atlantic coast and particularly in Virginia. The Fairfax, Washington and Goff families were among them."

"The large German immigration of 1833 were settled in the Middle West and in Texas as the outcome of the agitation for more political liberty and the reaction of liberal tendencies in Germany. To all odds and purposes, these emigrants were refugees, although most of them were highly educated men—the eminent jurist, Lieber, was one of them—and even now in Painesville, near Milwaukee, old settlers speak of the 'Latin farmers,' of those days, because they knew more about Julius Caesar and Horace than about farming."

"The Irish immigration of 1847 was as much the result of Daniel O'Connell's agitation as the failure of the potato crop."

"A very large German immigration after 1849 was undoubtedly an immigration of political refugees. Among them came Schurz, Sigel and Haecker, and the many hundred thousands that helped to settle the Civil War. Political causes were at the bottom of the German immigration at the end of the seventies and the eighties. It was caused by the anti-Socialist exception laws. The Irish immigration of the eighties of the last century was the result of persecution of the Land Leaguers by the English government."

"But even much worse than the itch for public office is the spirit which prompted the Root amendment. It is a reversal to the worst form of reaction—to the tyrannies of ancient days. It is an approval of the policies of the absolute monarchy of modern times."

"It has been said that a plutocracy is the worst form of government possible. The Root amendment breathes the spirit of plutocracy. No matter how deep may be our political differences—how much we may disagree in economic and social matters—I hope we all are a unit against these infamous amendments Republicans, Democrats and Socialists still believe in the right of asylum in America."

A lively colloquy between Congressman Berger and Garner followed the former's speech before the committee. Garner insisted that the Root amendment would not harm refugees engaged in a peaceful revolution. But Berger pointed out that "peaceful revolutions" are impossible in a country like Russia, where the Czar controls the army and navy.

Representative Powers of Kentucky, the man who has been imprisoned on the charge of murdering Governor Goebel and who is a member of the House immigration committee, tried to impress Berger with the fact that the Root amendment penalizes "only those who enter into a conspiracy with others for the violent overthrow of a government recognized by the United States. 'If I should give \$10 to the Mexican Revolutionary Cause, would I not be guilty of conspiracy?' asked Berger.

Powers thought he would not. But the rest of the committee thought otherwise.

"It's because we have shrewd lawyers, who can construe the law in many

ways, that I am afraid of the Root amendment," said Berger. "If this amendment becomes law, no refugee would be safe. The Russian government, according to a story written by the former head of the Russian secret service that I have recently read, maintains an extensive spy system in this country. New York and Chicago are full of agents of the Czar. What these men will do for money is only too well known to those of us who have seen their infamous work.

"It will be an easy matter for them to produce 'evidence' against all enemies of the bloody Czar. And the Root amendment would make it possible for the Czar to get his enemies back into his clutches and to make short work of them. I sincerely hope that the Congress will not take this disgraceful step and pass this amendment."

Later in the day another hearing on the Root amendment was held and Judge Leon Sanders of the Jewish National Fraternal Congress and Aaron W. Levy of the Liberal Immigration League, voiced their emphatic opposition to the Root amendment. Both urged the committee to strike out this amendment from the general immigration bill which it is soon to report to the House. They declared that the neutrality laws cover all necessary restrictions against public revolutionary activities by aliens and Americans in this country.

As the Root amendment is still before the immigration committee, it is urged that all friends of freedom write letters and adopt resolutions against this infamous measure and forward them to Hon. John L. Burnett, chairman of the House committee on immigration, Washington, D. C. Immediate action is absolutely necessary. A copy of your letter to Chairman Burnett should also be sent to the congressman of your district.

POETICAL

WINNING.

It takes a little courage
And a little self-control,
And some grim determination
If you want to reach a goal.
It takes a deal of striving,
And a firm and stern-set chin
No matter what the battle,
If you're really out to win.

There's no easy path to glory—
There's no rosy road to fame,
Life, however we may view it,
Is no simple parlor game;
But its prizes call for fighting,
For endurance and for grit,
For a rugged disposition
And a "don't-know-when-to-quit."

You must take a blow or give one,
You must risk and you must lose,
And expect that in the struggle
You will suffer from a bruise,
But you mustn't wince or falter,
If a fight you once begin;
Be a man and face the battle—
That's the only way to win.

—Selected.

THE GOOD FELLOW ROUTE.

It's brilliant with lights and laughter and song,
But the song and the laughter don't last very long,
And under the lights in their pitiless glare
Stand Sorrow and Ruin and Woe and Despair;
Blithe friends and companions you'll meet, beyond doubt,
If you journey through life by the Good Fellow Route.

There's many a Spender, a Prince and a King,
Who makes a big hit with this Good Fellow thing;
Whose wife and whose children are threadbare and pale
Because of this chap and his glorious trail,
Where the lackeys and sycophants loiter about
To gather the cash on the Good Fellow Route.

In grim prison cells and in padded ones, too,
Are lots of the boys who so merrily blew
Along on the road where the Good Fellows go;
And on the park benches is many a row
Of those who are tagged as the Down and the Out
And who got to that goal by the Good Fellow Route.

It's a trail that seems careless and happy and gay,
But to follow that trail means a long score to pay.
You will cash in your youth and your health as the toll;
You pay with your body, your mind and your soul.
It may be worth while, but I venture to doubt
The fun of the trip down the Good Fellow Route.

—Berton Braley, in St. Paul Daily News.

THE MAN WITH THE HOE.

Bowed by the weight of centuries, he leans
Upon his hoe, and gazes on the ground—
The emptiness of ages in his face,
And on his back the burden of the world.
Who made him dead to rapture and despair,
A thing that grieves not and never hopes,
Stolid and stunned, a brother to the ox?
Who loosened and let down this brutal jaw?
Whose was the hand that slanted back this brow?
Whose breath blew out the light within this brain?
Is this the thing the Lord made and gave
To have dominion over sea and land,
To trace the stars and search the heavens for power,
To feel the passion of Eternity?
Is this the dream He dreamed who shaped the suns
And pillared the blue firmament with light?
Down all the stretch of hell to its last gulf

There is no shape more terrible than this—
More tongued with censure of the world's blind greed;
More filled with signs and portents for the soul—
More fraught with menace to the universe.
What gulfs between him and the seraphim!
Slave of the wheel of Labor, what to him
Are Plato and the swing of Pleiades?
What the long reaches of the peaks of song,
The rift of dawn, the reddening of the rose!
Through this dread shape the suffering ages look;
Time's tragedy is in that aching stoop;
Through this dread shape humanity betrayed,
Plundered, profaned and disinherited,
Cries protest to the judges of the world,
A protest that is also prophecy.
O masters, lords and rulers in all lands,
Is this the handiwork you give to God,
This monstrous thing, distorted and soul-quenched?
How will you ever straighten up this shape;
Give back the upward looking and the light;
Rebuild in it the music and the dream;
Touch it again with immortality;
Make right the immemorial infamies;
Perfidious wrongs, immedicable woes!
O masters, lords and rulers in all lands,
How will the Future reckon with this man?
How answer the brute question in that hour
When whirlwinds of rebellion shake the world?
How will it be with kingdoms and with kings—
With those who shaped him to the thing he is—
When this dumb terror shall reply to God
After the silence of the centuries?

—Edward Markham.



WHY MURDER?

J. R. Morrissey.

John L. Bedford, priest of the Church of the Nativity, Brooklyn, N. Y., in his weekly paper, the Nativity Mentor, April, 1912, prints the following inflammatory language:

"The Socialist is busy. He flaunts his red flag and openly preaches his doctrines. His power is an actual menace to our city. There seems to be no law to suppress or control him. He is more dangerous than cholera or small-pox—yes, he is the mad dog of society and should be silenced if need be with a bullet."

What do you think of Belford?
Isn't he a peach?

What is your opinion of the suggestion to have him temporarily unfrocked and clothed in working overalls, so that he might learn and know in reality what it is to earn his bread "by the sweat of his own brow" rather than by the sweat and toil of the working class?

Read again his Appeal to Murder, and compare with the usual mouthing hypocrisy: "Peace on Earth and Good Will to Men." Also the doctrine: "The Fatherhood of God and the Brotherhood of Man."

Last week a Chicago Jewish capitalist gave Cardinal Gibbons \$25,000 to fight Socialism.

Funny, isn't it, that so-called "christian men of God" should become the "hired men" of a Jewish capitalist to use the Catholic Church to fight the working class?

But the Scribes and Pharisees, as of old, are still with us. It was Marcus Aurelius Antonius, the great Roman Emperor, who listened to the stranglers of early Christianity, when its devoted followers were the despised working class, and sanctioned their extermination by the sword.

The cause of science had its baptism of blood in the persecution of champions like Galileo and Bruno; our American revolutionary forefathers of 1776 were human devils in the eye of English Toryism; the abolition movement against chattel slavery previous to the war of the rebellion in 1861-64 saw the deaths of Lovejoy and John Brown, and the stoning of Wendell Phillips (the greatest of American orators) while William Lloyd Garrison with a rope around his neck was dragged through the streets of Boston.

Now, the new ideal, that the hatred of the rich and powerful has chosen for its victim, is Socialism—working class protest against unbearable and brutal economic (living) conditions—and with the Belfords, the Blanchots, the Strichs, the Vaughns, Irelands and Gibbons in the rôle of Roman emperors say: "Socialists should be silenced, if need be, by the bullet," or sword. Any old way. Just silence 'em. That American men and women may be reduced to vassalage.

Will our modern Scribes and Pharisees succeed in exterminating Socialism by murdering Socialists?

Let us answer this question by asking another: "Did Aurelius, the great Roman emperor, exterminate Christianity by killing off the working class of his day?"

As history shows and proves this is but a repetition of the hoary-headed ancient game: "Keep the workers divided."—Emancipator.

"THE LORD LOVETH."

(By Jim Seymour.)

Over the waves of the social sea there floats a vessel named Organized Charity, a vessel of symmetrical outline and beautiful adornment, calculated to please the eye of him who beholds her from the port whence are received donations of coal and supplies. It is a massive ship, well able to weather the storms which, despite the clever manoeuvres of its crew, it sometimes encounters. The laudable object of this noble vessel is to rescue struggling mariners who have fallen off the slippery decks of their small, unseaworthy craft and are clinging to a spar or a piece of driftwood, striving to keep their heads out of water and hoping to be picked up by a passing vessel.

The other day a little rowboat, the kind that has no motive power other than the muscles of its occupant, was capsized in a collision with a large yacht. The yacht probably felt nothing, probably went on its way unnoticed, oblivious to the havoc it had wrought. If it had noticed, it heeded not, for such trifling mishaps were of everyday occurrence; untold thousands of these crude rowboats had attempted foolishly to obstruct her course, and each had been shattered by the impact with her armored bow. Had this been

the only one it might have mattered, but there were so many that none of them was of any moment. Anyway, the yacht steamed on and left the man battling with the cruel and chilling waves.

For many torturously long hours the man struggled on, despair in his eyes and frenzied terror in his grasp upon the one remaining board from his splintered boat. And all the time he struggled there was something urging him to let go and sink. It was so much easier to sink than to swim; besides, on the bottom there was rest, for one knew one could sink no lower, and being there destroyed one's desire to rise. True, he might miss the sunshine and the fresh air, but after all, when such things had been his had he not been compelled to purchase them at too great a cost?

Yes, it was better on the bottom, and the man decided to sink. But just then he saw the powerful and beautifully designed Organized Charity plowing through the waves toward him. Renewing his grasp on the floating board, he called to the steamer. His voice was weak, and only by continued shouting could he make himself heard above the sounds of high revelry on board. But at last, as though impatient at being disturbed, the captain came to the rail.

"What do you want?" he demanded roughly.

"I am about to sing," replied the man. "I am weak, cold and hungry, and in dire need of sleep; my arms and legs are stiff from my long battle with the waves and I need assistance. Can you take me on board?"

He spoke hopefully, for he had seen the name of the vessel and had read of the countless good deeds of her crew.

"I am sorry for you," said the captain, great tears of sympathy gathering in his pitying eyes. "Ordinarily we would take you on board at once, but we have so many requests at present that we fear someone is attempting to abuse our kindness. You mustn't take offense, you know, but you are a stranger to us and may perhaps be an impostor. Perhaps you do not really need help. Perhaps you are in the water simply because you want to be. However, we will be pleased to investigate your case. You may call again next week, and if we have received a favorable report upon you, one that convinces us that you are deserving, we will toss you a line. Goodby, and may God be with you."

The good ship steamed away toward the Shores of Plenty, where her owner, Organized Greed, awaited her coming. Her captain hastened to prepare a wireless reporting 417 new applications for aid and soliciting further contributions of tow and lifeline from those who knew that the Lord loveth a cheerful giver and who would purchase of that love, while the man, struggling now against the effects of bitter realization as well as the waves, drifted out over the horizon and into the night, there to sink at last, unnoticed and unheard; there to join, where the waters are deepest, the silent thousands who had gone before.—National Rip-Saw.

SOCIALISM AND THE TRUSTS.

By Oscar Ameringer.

REGULATION.

A large portion of the Republican party has declared itself in favor of trust regulation. This, we are told, is to be accomplished through the federal government. But if there is one thing surer than death and taxes, it is that this beloved government of ours belongs, hair and hide, body and soul, to the trusts.

The fact is, we have two governments in the United States, a little one with its headquarters in Washington, and a big one with its headquarters in Wall street and its hindquarters all over the country. This Wall street government owns all the mines, water powers, forests, railroads, factories, colleges, banks and life insurance companies.

It determines what kind of clothes we wear, what sort of houses we live in, what kind of grub we eat, whether our children go to school or to the factory, and whether little Mary plays piano or slings dishes in a hash joint.

The little affair in Washington is only the errand boy, or, at the most, the policeman of the real thing in Wall street. We can not control the master with his servant, and a government belonging to the trust has neither the power nor the inclination to regulate the trusts. All attempts in this direction have been miserable failures. That the advocates of regulation are still taken seriously by some folks is a clear indication that the American people have lost their sense of humor.

TRUST BUSTING.

The Democrats, on the other side, propose that the trusts be busted, and they advise us to return to competition and the good old days of Jackson and Jefferson. There is but one objection to this plan. Somehow mankind has a habit of traveling forward instead of backward, and wherever a people have followed such advice and returned to the ways of their fathers, as happened in the case of the Egyptians, their posterity had to hire a German professor to decipher the inscription on their tombstone.

The trust, after all, is not an invention of the devil, as some "statesmen" believe, but the product of industrial evolution. Competition may be the life of trade, but it is also the mother of monopoly. In the competitive struggle only the "fit" survive. The "fit" in this case are those who succeed in getting the most value for the least expenditure. This is usually accomplished through the reduction of wages, the employment of children, adulteration, rebating, stock watering and the installation of more and bigger machinery than the competitor is able to command.

The trust was born when Brown and Smith, competitors in the same territory, got sick of hammering each other and formed a partnership to hammer the dear public. No one should blame them for trying to make money. Soon Brown and Smith came in competition with the firm of Mueller and Jones, and knowing a few things about the blessings of competition, they merged the two concerns into a stock company.

Brown-Smith Manufacturing Company soon discovered that Harry Dick & Co. were selling the same goods in the same district for less money. Consolidation followed as the only means to protect profits. Partnerships, stock companies, corporations, syndicates, holding companies and trusts have but one aim, the elimination of competition. Those who had sense enough to combine survived; those who didn't were left behind. To go back to competition would be as rational as sitting on an oak tree in the hope of squeezing it back into the acorn, or of coaxing a rooster to return into the egg.

SOCIAL OWNERSHIP.

Trust control having failed, returning to competition and to the happy days of Jackson and Jefferson being an impossibility, what other solution is there, then, for the trust question? Socialists say the trust is a good thing and a bad thing. It is a good thing for all the fellows on the inside and a bad thing for all the people on the outside. If we should ask Rockefeller what he thinks of the trust, he would tell us candidly that it is the best money making machine he ever tumbled into, but the people who buy the products of that money machine hold an entirely different opinion.

A trust is like an automobile. To chase down the pike and to see some old farmer climb a barbed wire fence behind a pair of runaway mules is very funny to the fellow on the inside of the automobile. Running ahead of the buggies and carriages, and giving the people the dust of the road and the stink of the gasoline is highly amusing to the fellow on the inside of the automobile. Chasing through the streets of a city at the rate of thirty miles an hour, blowing the honk, honk, which means for us common people to jump,

jump, is the funniest thing that ever happened—to the fellow on the inside of the automobile.

But the old gentleman who climbed the barbed wire fence behind a pair of bob-tailed mules; the people who swallowed the dust of the road and inhaled the stink of the gasoline, and all those who do the jump, jump, when they hear the honk, honk, join in one grand and glorious chorus, saying: "Damn the automobile. That machine should be busted. Those people ought to be sent to the penitentiary. Why don't you shoot them, Jim?" etc.

And yet every mother's son and every father's daughter, just as soon as he or she gets on the inside of an automobile, acts just exactly as the people have acted who were in there before. So we see that the only way we ever can become reconciled to the automobile is by getting on the inside of it. And since we find that all the people on the inside of the trust are well pleased with the trust, the only remedy and the only way we will ever become reconciled to the trust is by all of us getting on the inside of the trust. And that is the proposition made by the Socialists.—Chicago Daily Socialist.

A HUGE JOKE.

There is one institution in modern society that a great many people fancy should be treated with exceptional gentleness lest the feelings of its beneficiaries and devotees be hurt or some violence be done to things made sacred by virtue of divine dispensation. The particular institution referred to is the Church.

Let the contumacious Socialist but take a smash at this sacred institution and a wail of distress is heard from troubled souls that would lead one to think that its devotees have mighty little faith in its stability. Surely if it cannot withstand the assaults of soapboxers and scribblers of the Socialist cult, it is not "built upon a rock" as some have supposed.

The question, "Why attack the Church?" is often asked. The answer is easy. Because the Church always attacks Socialism. Being part and parcel of the capitalist system, it can have no other conception of property than that upon which the present exploitation of Labor is based. However much it may profess to deal in spiritual goods, payment therefor will only be accepted in material substance drawn from the same source from which comes the wealth and power of the capitalist class, viz., the robbery of the working class under the wage process. As the Church draws its sustenance from the plunder of the working class it must, from sheer necessity, remain loyal to the system of property that makes such plunder possible. Either that or go out of business.

That the Church is merely a part of the capitalist machinery for holding the workers in leash for exploitation is naively, though unconsciously stated by the New York Times in a recent editorial in the following words: "The Church is uncompromising in its opposition to Socialism; it denounces it; it warns the Faithful against it."

This statement was called forth as a result of a course of lectures delivered by a Jesuit priest called "Father" Vaughan, in New York. Being celibates, as everyone knows, just why a priest should be called "father" is not clear. But at any rate the "father" has unsheathed his trusty tongue and delivered the goods in six instalments as aforesaid. His work in demolishing Socialism proved so effective in New York that he has been commissioned to repeat the performance in six acts in Boston, Washington, Detroit, Cincinnati, Chicago, St. Louis, Butte, Portland, Spokane, St. Paul, Denver, San Francisco, Kansas City, Los Angeles and Vancouver. So it is evidently all off with the Socialist movement.

But while we realize that the Church has declared war against Socialism we can but regard the "Father" Vaughan's and other doughty warriors of similar ecclesiastical type as somewhat of a joke.

For instance, Vaughan asserts in one of his New York lectures against Socialism, that "you can no more revolutionize human nature than you can turn iron into gold," and in the next breath declares "it is our mission to teach all the world that we have a common origin and a common destiny; that the same nature in us has the same yearnings for peace, rest and happiness."

The Socialists are first accused of wishing to change human nature. This, the good "father" says, cannot be done. Then he assures us that human nature is already of such a character as to compel each and every one of us to yearn mightily for "peace, rest and happiness." If human nature is such a lovely and soulful creation as all that, no revolutionizing is necessary and if we all yearn in unison and keep it up long enough, we will no doubt attain to that beatific brotherhood which Vaughan asserts to be "a rivalry of service in the interests of our common Father in Heaven, whose love and home shall be ours throughout the everlasting day of eternity," this will, indeed, be a happy and satisfying solution of the harried wage slave's mundane difficulties. After chasing a job one-half of his lifetime here and spending the other half trying to hold one he ought to be quite satisfied with the steady job thus assured him through "everlasting eternity." What more could he reasonably expect?

After giving some fatherly advice to the capitalists, the valiant Vaughan hands the workers this bunch of stuff:

"To wage earners, men and women, I would say: You have a right to form unions and by means of unions enforce your just demands for a living wage and human conditions both in your workshops and in your homes. But there is a word of warning which you must let me add. It is a word which I utter as a friend of the workingman, as a friend who in season and out of season has lifted his voice in behalf of the toiling masses, and who, during these conferences had nothing more at heart than to win a hearing for the toilers. That word of warning is: In your labor unions, in your disputes with your employers, nay, even in the sad necessity of a strike, never, never commit yourselves to the leadership of men who are the enemies of Christ and who, if true to their principles, must rob you of the dearest possession you have, your Christian faith!"

In other words, "enforce your just demands," but don't allow an "enemy of Christ" to help you, for fear he might rob you of your "Christian faith."

It might be well to remark that your "Christian faith" has no value outside of yourselves. If it had, your masters would have long since swiped it as they have swiped everything else from you that they could turn to account. Your "Christian faith" possesses a cash value to the masters only so long as you still remain loaded up with it. As long as you are loaded up with that sort of dope you have no room for the knowledge that it is necessary to possess before your class can fight its way clear of capitalist rule and exploitation.

We do not know exactly who are the "enemies of Christ," but if we are to believe what we have heard in regard to what He taught when on earth, we do not believe peddlers of the Vaughan type of tommyrot could properly be classed as his friends.

Be that as it may, however, we know that the Church is bound to combat Socialism to the best of its ability but even at its best its efforts may be looked upon as a huge joke. That which is based upon faith stands but a poor show against that which builds upon facts. Let the fight go on. Vaughan will not be the the only joke perpetrated during the melée.—Western Clarion.

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A WARNING TO THE NATION.

The opening words of Daniel Webster, in his famed speech in reply to Hayne, are suggestive of the course the American people should adopt at the present moment when the ancient landmarks are threatened with being swept away. The great American orator began his exordium in this manner:

"When the mariner has been tossed for many days in thick weather on an unknown sea, he naturally avails himself of the first pause in the storm, the earliest glance of the sun, to take his latitude and ascertain how far the elements have driven him from his true course. Let us imitate his prudence, and before we float farther, refer to the point from which we departed, that we may at least conjecture where we now are."

A good advice, this, and one which is applicable to our times. We as a people have been drifting and drifting for the last half century. It is time we should take our bearings.

The Civil War may be regarded as the dividing line between America of the past and the America of the present. The years that intervened between Appomattox and the opening of the Twentieth century witnessed changes—industrial, social, religious and civil—that have left a deep impress upon the American character. The nation has piled up wealth beyond the wildest flight of the imagination of the grandfathers of the present generation. Science has wrought marvels undreamt of in the middle of the last century.

The country has been developed as has no other land in the history of the human race. There are now cities, towns and villages on sites which were within the limits of Indian hunting grounds at the time Lincoln delivered his Gettysburg speech. There are multimillionaires, whose incomes mount up among the millions, who were poor men, working for wages, when that famous address was delivered. With increased wealth there has been developed a degree of luxury that was unthinkable to the men who laid the foundations of the Republic. It was but the other day that an apartment house was built on Fifth Avenue, New York, the annual rental for a suite of rooms in which is \$25,000. It is said that there are families in this city who find it difficult to make both ends meet on the income from \$1,000,000. Such are the demands made upon them to keep up with the pace set by a pleasure-mad society that seeks happiness in the unrestrained gratification of the senses. It has chosen for itself an ideal that will bestialize its votaries. It would be

for the republic the handwriting on the wall if that ideal should become widely popularized. In that case the achievements of American genius, of American enterprise, of American energy, of American pluck, would avail much dead sea fruit.

Thoughtful American patriots, from Washington onward to our own times, always have recognized and laid the greatest emphasis upon the necessity for making the moral well-being of the country take precedence of every other question. These words of the Father of His Country, embodied in his farewell address, are as applicable to present conditions as they were to those existing when they were addressed to the American people:

"Of all the dispositions and habits which lead to political prosperity, morality and honesty are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these pillars of human happiness—these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them."

In a democracy, such as ours, in which political power is vested in individuals, irrespective of property or other qualifications, it is of supreme importance that those who mould the destinies of the nation should be actuated by the loftiest motives. That is a truism which needs not the support of elaborate arguments. Washington, with the common sense that was ever the dominant note of his character, subscribed to it in the words we have quoted above. Accepting this truism, how are we to translate it from an axiom into practice? That is a question of transcendent and vital importance, dealing as it does with a matter on which the perpetuity of our political institution depends. A work entitled, "All the Children of All the People," recently published, undertakes to supply an answer to this question.

The author has a realizing sense of the gravity of the problem he would solve. He points out that there is widespread unrest in consequence of the concentration of great wealth in the hands of the few whose methods of acquiring it are of a questionable character. After an analysis of the character, he reaches this conclusion:

"With such issues upon this nation, it is clear as the noon-day sun that special effort must be made to meet them, or ruin will be upon us. And inasmuch as the old method of 'might makes right' can no longer be maintained by a government of the people, by the people and for the people, it is thoroughly apparent that some way other than the old one must be utilized in the emergency. It is equally certain that the only way left is to so establish righteousness and justice in the hearts of all the people that they will stand squarely for the upholding of the truths which common sense insists are good enough. Nothing short of this can save us long from disaster and shipwreck."—United Mine Workers' Journal.

THE FOOL WHO TEARS DOWN THE AMERICAN FLAG.

He is Exhibiting a Lack of Intelligence and Hurting the Cause of the Workers.

According to press dispatches members of the Industrial Workers of the World stormed the platform at the Socialist May Day celebration in New York and tore down the American flag from among the decorations.

It is reported that the Socialists took the flag away from the rioters and did their best to stop the absurd proceeding.

We Socialists are not moved by that sentiment about the American flag which has no foundation in reason. We are not jingoists. Neither are we going to so far forget ourselves as to believe that by tearing down an American flag we can right any wrongs that may be committed in its name by the capitalist class of this country.

The man who tears down the American flag in a Socialist or any other meeting is simply a fool. If it is jingoism to be continually wrapping one's self in the American flag and making flag-worship a substitute for intelligent devotion to the principles of liberty, it is equally jingoistic to attempt to right wrongs by tearing down the American flag.

The Socialistic movement is supposed to be an intelligent one. Its whole progress is based on education. Its membership is supposed to know the causes that produced the present economic system and the causes that are making for a change, and they are expected to lend intelligent aid to the working out of those causes into effect.

Tearing down the American flag or hysterically waving the red flag of the working class is not any sign of intelligence. It is not helping to gain liberty. It is only playing into the hands of the enemy.

It is good to see that even the non-Socialist press of the country has distinguished in this instance between the Socialists and the demonstrating fanatics of the Society of the Constant Limelight.

The Socialist party can not be held accountable for the actions of the latter. In many instances they have been the most bitter opponents we have.

The Socialist party does not need to protest that it loves the American flag. It is not a society for the preservation or destruction of flags. It is an organization to achieve political conquest for the benefit of the working class.

Flags and symbols are but an incident to its program, and while we shall always carry our colors when the occasion requires, we shall not forget that it is more important to hand a workingman a Socialist leaflet or paper than it is to wave a red flag in front of him, and that it is a ridiculous proceeding to snatch an American flag out of his hands just because it has been misused by the capitalist class.—Chicago Daily Socialist.

In Memoriam.

Deadwood, S. D., April 25, 1912.

Whereas, God in His infinite wisdom has seen fit to call from this earth to his eternal rest our beloved brother, William Daiber; and that his rest and reward are too sweet to wish him back to this world of sorrow and suffering; and

Whereas, Deadwood Mine and Millmen's Union, No. 14, W. F. of M., has lost a true and faithful member, and his family a kind husband and father; therefore, be it

Resolved, That we, the Deadwood Mine and Millmen's Union, No. 14, extend to the sorrowing family our heartfelt sympathy in this their hour of bereavement, and point to them the wisdom of Him who doeth all things well; and be it further

Resolved: That a copy of these resolutions be sent to the family of our departed brother, to the Miners' Magazine, to the Daily Register for publication and a copy be spread on the minutes of our meeting.

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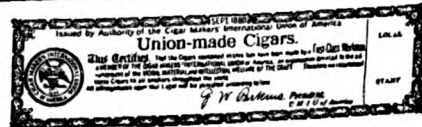
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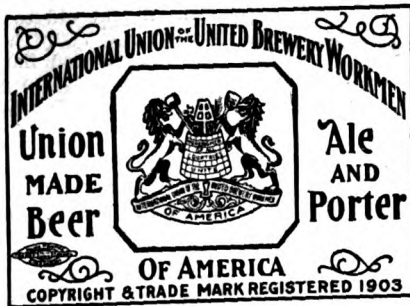
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