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EDUCATION INDEPENDENCE ORGANIZATION

MINERS' MAGAZINE



Denver, Colorado,
Thursday, October 17, 1912.

Volume XII., Number 486
\$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 Communications not in conformity with this notice will not be published.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..

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Occupation
.....

Signed
.....

Department
.....

IN COMPLIANCE WITH THE NEW ACT OF CONGRESS. Statement of the ownership, management, circulation, etc., of Miners' Magazine, published weekly, at Denver, Colorado, required by the Act of August 24, 1912.

Note.-- This statement is to be made in duplicate, both copies to be delivered by the publisher to the postmaster, who will send one copy to the Third Assistant Postmaster General (Division of Classification), Washington, D. C., and retain the other in the files of the postoffice.

Name of editor, John M. O'Neill; postoffice address, Denver, Colo. Publisher, Western Federation of Miners, Denver, Colo.

Owners: (If a corporation, give names and address of stockholders holding one per cent. or more of total amount of stock), Western Federation of Miners, Denver, Colo.

Known bondholders, mortgagees and other security holders, holding one per cent. or more of total amount of bonds, mortgages or other securities: None.

Average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date of this statement: (This information required from daily newspapers only.)

JOHN M. O'NEILL, Editor.

(Signature of Editor, Publisher, Business Manager or Owner.)

Sworn to and subscribed before me this 2nd day of October, 1912.

FANNIE M. PETERSEN,

Notary Public.

(SEAL)

(My commission expires May 6, 1915.)

STAY AWAY FROM BLAIR, NEVADA.

STAY AWAY FROM BINGHAM, Utah. No worker but a traitor will take the place of a striker!

ALL LABORERS and miners are requested to stay away from Hurley, Wisconsin, at the employes of the Montreal mine are striking against starvation wages.

THE UNITED MINE WORKERS OF AMERICA, ending September 30th, 1912, showed a membership of 338,980, the largest membership in the history of the organization.

THE COST of living has increased 32 per cent during the last ten years. Has wages kept pace with the increased cost of living? The laboring man can answer the question.

IN THE LAST ISSUE of the Miners' Magazine we stated that the differences on the Britannia mines were settled, but this statement should have read that the differences on the Portland canal had been adjusted.

THE CHICAGO FEDERATION OF LABOR, representing local unions having a membership of 250,000, has placed the two Hearst papers, the Morning Examiner and the Evening American, on the unfair list.

AT HOBART, AUSTRALIA, the laboring people are contemplating the launching of a daily paper and have started to raise a fund of \$50,000 for that purpose. The paper will be Socialistic in its policy.

CIRCULARS are now being sent out urging laboring men to stay away from Vancouver, B. C. The prediction is made that fully 8,000 idle men will be walking the streets of Vancouver during the coming winter.

THE TRIALS of the alleged dynamiters at Indianapolis are looked upon as another move on the part of "predatory wealth" to poison the public mind against organized labor. When Capitalism is forced to use the testimony of Orchards and McManigals, in an attempt to injure the labor movement, Capitalism is certainly skating on thin ice.

PROFESSOR ELIOT, who crowned the scab as a hero, has written a lengthy letter for several daily papers and magazines, telling why Wilson should be elected President of the United States. Since Eliot has placed the label of his approbation on Wilson for President, no union man should hesitate to shout and vote for the Princeton Professor.

BUTTE MINERS' UNION NO. 1, W. F. M., through an investigating committee, has discovered that one Frank Stephens has stolen a card belonging to another member and attempted to use said stolen card in his own interest. When Stephens discovered that his theft was

known, he left Butte suddenly, and all secretaries and members of the organization are urgently requested to be on the lookout for Stephens.

THE NOME INDUSTRIAL WORKER pays a tribute to "Bill" Haywood. The Worker does not know anything about this "hero" whom it seems to worship. The editor of the Miners' Magazine *knows* "Bill" Haywood, and he would not trust the brazen and shameless ingrate with a ten-cent piece.

There are *others* who know "Bill" Haywood, but the editor of the Nome Industrial Worker is not one of them.

Suffice to say, that "Bill" Haywood was not divorced from the Western Federation of Miners on account of his *honesty*.

WILLIAM RANDOLPH HEARST has been charged by Mayor Gaynor of New York of owning houses, numbered 315, 317 and 319 West Fifty-eighth street, and that these houses are dens of prostitution, and the Mayor has instructed the proper authorities to take such action against Hearst as the law will permit.

William, the politician, mine magnate and journalist, is the beneficiary of rents that are coined from the debasement of the gentler sex.

The owner of a syndicate of newspapers that prate of morality and purity, is the recipient of funds that come from the shame of womanhood.

But "Willie" "needs the money."

THERE HAS BEEN but little change in the strike situation at Ely, Nevada, and at Bingham, Utah, during the last week. The companies are doing everything in their power to arouse race and creed prejudices, but as yet their efforts in this direction have met with but little success.

At Bingham the hired thugs have been trying to earn their salaries and have committed some brutal and unwarranted assaults on the strikers.

The strikers have been peaceful and have shown no disposition to violate any law, but the professional gunmen hired by the mining companies are the lawbreakers, and this must be expected when the fact is taken into consideration that a great number of deputy sheriffs have been recruited from criminals who have served time in penitentiaries.

President Meyer, after being at headquarters two days, returned to the strike zone to give his best efforts toward bringing about a settlement on an honorable basis. Thus far the Utah Copper company has shown no disposition to give recognition to any labor organization involved in the strike.

QUITE A WHILE AGO Roosevelt's oldest son donned overalls and it was published far and wide that he intended "to work for a living" in a big carpet works at Thompsonville, Conn., in order to climb to the top and prove to the world that all boys can gain the top rung if they will only be frugal, loyal, efficient, etc. As other men and women in the Thompsonville carpet works didn't fly to the top with any great amount of speed, Charles A. Miles, an A. F. of L. organizer, got it into his head that possibly the workers in the carpet factory might be unionized so that they could at least soar to a decent wage level. Miles got busy and started to hold meetings to explain the principles of organization. But the bosses, realizing that their class interests might suffer if an organization got started and demanded decent wages, incited a band of thugs and wage slaves to break up the meetings. One night they grabbed Miles and threw him bodily into the river, pelted him with rotten eggs, tomatoes and apples and drove him out of town. Up to this writing the famous son nor the old man haven't uttered a peep about the Thompsonville outrage. But Miles doesn't amount to very much, anyhow.—Cleveland Citizen.

THE WEEKLY CALL has been launched at Hancock, Michigan, and its policy is clear-cut and uncompromising.

The Call at Hancock, Michigan, can be made a powerful advocate of the rights of the working class. Its power and influence will depend upon the support it receives from the class whose cause it champions. The most brilliant and fearless editor in the field of labor journalism will fail in his mission, if the people whose liberties he espouses fail to respond to his efforts. The exploiter and parasite will not welcome the Call or any other labor publication, whose editorial page arraigns the hellish system that enslaves humanity, but such exploiters and parasites will do everything in their power to cripple a journal that stands for the rights of man. It behooves the working class of Michigan to arouse themselves to the fact that the Call is needed in the battle for human liberty, and if the laboring men of Michigan awaken to the necessity of such a publication, the Call will be a success, not only from a financial standpoint, but a success from the standpoint of the man and woman whose hearts are beating for the dawn of that coming day, when the reign of Social Justice shall prevail throughout the nations of the earth.

AT THE NEW YORK CONFERENCE of the Methodist Episcopal Church held at Antrim, N. Y., it was reported that during the year 6,000 clergymen had appealed for financial assistance and less than 4,000 of these distressed ministers received aid owing to a

lack of funds. Rev. C. B. Clements, in making his report, said:

"Today there are 3,900 Methodist preachers within the shadow of the poor house. The average pay of an educated Methodist minister is \$550 per annum, while in Chicago, carpenters get 65 cents an hour, or over \$1,500 a year. Last year 300 retired preachers voluntarily relinquished their annuities so that the claims of their less fortunate brethren could be paid."

The carpenters to whom Rev. Clements referred in his report, have been able to secure 65 cents per hour through the wisdom in coming together and establishing an organization whose power is able to wrest a living wage from the hand of a master class.

The preacher is a professional gentleman, and for such a dignified individual to recognize the potency of a *Union* of his brethren to secure higher wages, would be falling to the level of the proletariat. The minister, however, will get wise in the school of experience.

IN LAWRENCE, MASSACHUSETTS, we are told through the Associated Press dispatches that the workers of the mills had a monster parade and that one of the banners carried in the parade bore the following inscription: "We respect no master; we know no God." This inscription has brought forth editorial denunciation from those organs that stand loyal to privilege, and which in every conflict between slave and master brand the strikers as outlaws and demand that the armed force of a state shall be utilized to suppress the slaves who rebel against the conditions and starvation wages imposed by the profit-pirates of modern commercialism. These journals are silent to the cause that breeds in the human heart the germs of desperation and that cause men, almost hopeless in despair, to doubt the existence of a God.

These journals have no words of condemnation for the soulless Shylocks whose insatiable appetite for dividends blind them to every sense of justice and make them forget that the *slave* is still a human being and yearns for "life, liberty and the pursuit of happiness."

The Shylock *knows no God* when he demands that the flesh, blood and bones of children shall be minted into gold, and no man coining childhood and innocence into dividends need expect to see God in the world beyond the grave, nor need he expect to occupy a "mansion in the skies," for such men are brutes in human shape, without hearts or souls, and *know no God*.

THAT HIGHLY IMPORTANT DEPARTMENT, the Bureau of Statistics of the United States Department of Agriculture, has published some figures which should be highly encouraging to those who have been going rather hungry of late.

They show that while beef is dearer, fruit is cheaper. So all there is to it is to eat fruit.

Of course, in these general averages concerning fruit there are a few little difficulties. They have to be made up from various parts of the country. As the news reports have repeatedly shown, in certain places fruit is in such small demand that it is rotting under the trees. There are places where vegetables are not gathered, because it would not pay to do so. There are other places in which the industrious hen is so active that it does not pay to gather eggs. Possibly there are places in which beef, pork and mutton are a bore and a nuisance.

Those places are not the big cities and the industrial towns. In New York, fruit has been maintained at a high level of price. It does not matter what the farmer received for it. We know what we had to pay for it. If the experience of other cities, except in unusual and always artificial circumstances, are the same, it is a fact that those not engaged in agricultural pursuits, or those not near the fruit and vegetable raising sections, have had to pay more for what they wanted than ever before.

If they do not believe it, all they have to do is try to buy vegetables and fruit at the present time. If they are disappointed, all they have to do is look at the "general average figures" of the Agricultural Department.—New York Call.

A GREAT MAJORITY of the miners who are on strike in Bingham, Utah, are Greeks. They came from one of the worst misgoverned countries in Europe, a country where poverty is visible on every hand and no small proportion of the inhabitants are professional beggars. In their native land they had been accustomed to hard living and little of it, and they came here—not improbably imported by capitalists who felt that they were so wanted to penury that they would make rare competitors for American labor—came here in the hope of bettering their condition.

Note the result. In this "land of the free and home of the brave," where a beneficent Republican tariff has "protected" the American laborer until he receives on an average scarcely \$500 a year for his services, even Greeks have been compelled to strike for two things, and these are:

First, a sufficient wage to give them a tolerable living in these days of high and ever higher cost of living; and,

Second, the inestimable privilege of uniting with their fellow laborers in furtherance of mutual interests.

In brief, these importations from one of the most misgoverned and poverty-stricken countries in Europe have found conditions here so hard and unendurable that they have laid down the tools by virtue of which they live in forlorn hope to better themselves.

Not long ago we had the shirtwaist makers' strike in New York.

an unhappy illustration of the rare benefit bestowed upon labor by tariff "protection." Later the situation in Lawrence, Mass., emphasized the rare benefit. Now imported Greeks are striking against conditions unendurable even by Greeks.—San Francisco Star.

THE FOLLOWING, taken from an exchange, shows the activity of the German Socialists and that the men and women of Germany believe that education and slavery cannot exist together in one land:

"The German Socialists maintain a 'high school for Socialism' in Berlin for the purpose of educating 'workers' and 'propagandists' for the 'cause' who in turn teach the masses the principles of Socialism. The German Socialist party is organized on military lines. Its propagandists and speakers are 'captains' and 'lieutenants' of the 'vorstand' or 'executive board,' which in fact is regarded more or less dangerous to the cause if the converts are not taught the value of discipline and obedience.

"Success Due to 'Party School.'"

"According in 1906 it was decided to establish a 'party school,' and much of the 'red wave' in the elections last January, when 110 Socialists were swept into the reichstag, was due to the 'workers' turned out by this school. Only 'workers,' that is, working at some trade or profession, are accepted as students. One-third of them are to be women.

"Students in this Socialistic training school are relieved from all material cares and are fed at the expense of the party. For this purpose each student receives 150 marks a month, or \$37.50, while attending school, which suffices for board and room and incidental expenses. The course covers six months. The attendance is limited to thirty students. This is done that there may be as much individual teaching as possible. All parts of Germany are equally represented.

"The school opened November 15, 1906. August Bebel delivered the inaugural address. With the exception of one winter there have been regular sessions. The police threatened to close the school because two of the teachers—Rudolf Hilferding, an Austrian, who taught Marx's philosophy, and Herr Pannekoek, a Hollander—were foreigners. They resigned from the faculty."

THE MILWAUKEE LEADER, under the head of "Our First Patriot," had the following to say of J. P. Morgan:

"Behold the greatest of our patriots, the most unselfish of our national guardians, the most benevolent of our millionaires—J. Pierpont Morgan!

"He has been a generous contributor to the campaign fund. But he never gave a cent with any hope or expectation of reward.

"He did it because he loved his country even better than himself.

"Mr. Morgan, under oath and sensible of the solemnity of the occasion, confessed that Charles E. Russell, the magazine writer and Socialist candidate for Governor of New York, told the truth when he charged that Mr. Morgan had contributed \$100,000 to Roosevelt's campaign fund in 1904. But Mr. Morgan indignantly denied that when he contributed he swore.

"Mr. Morgan is a Christian gentleman.

"He is not a man to curse or give money to carry elections with any intent other than saving his country from the perils of ill-considered legislation or radical agitation.

"Mr. Morgan is a 'non-partisan.'

"It makes no difference to him what party he supports. Party tags mean nothing to him. All that he asks—all that he demands—is that the party to which he contributes shall be working for the good of the people.

"It is fortunate that we have men such as Mr. Morgan who are moved by lofty motive and patriotic purpose.

"When the nation's credit was low, he bought its bonds.

"When panic paralyzed commerce, he rallied to the government's support and averted disaster.

"He saved the nation for Cleveland and he saved it for Roosevelt.

"He did it because he loves the government—the same government from which he bought condemned muskets for \$3.50 and sold them back again for \$22.50 that the union might be saved—and is a patriot."

Condemn the Magazine

Editor Miners' Magazine.

We, the undersigned committee appointed at our last regular meeting of Tonopah Miners' Union No. 121, W. F. M., was instructed by a unanimous vote of the members present to condemn the action of the Miners' Magazine for publishing said article, Sept. 26, 1912, of Judge Hilton's advocating the election of Key Pitman for United States senator. We ask this to be published in the next issue of the Miners' Magazine.

Signed:

THOS. C. McMANUS.

W. F. REDENBOUGH.

(Seal.)

C. T. HARDING.

The above communication reached us just as we were going to press and the editor has not had time at his command to comment as fully on this communication as he would like.

The communication declares that the Magazine was condemned by a unanimous vote for publishing an article written by Judge Hilton

complimentary to Hon. Key Pitman, who is a candidate for United States senator.

It would have been far more explicit and satisfactory if the communication stated the number present at the meeting and the grounds taken for the condemnation of the Magazine.

Judge Hilton in advocating the election of Pitman is not expressing the political views of the editor, but as an attorney who has been counsel for the Western Federation of Miners, we deemed it but a matter of courtesy that he should have the right to express his opinions on the merits or demerits of any candidate for public office. We regret very much that Tonopah Miners' Union, through the above communication, has taken a shot at free speech and a free press. If Tonopah Miners' Union disagreed with the opinions of Judge Hilton, who advocates the election of Pitman, then the committee of Tonopah Miners' Union should set forth the arguments and logic as to why Pitman should not receive favorable consideration. The condemnation of the editor of the Miners' Magazine for publishing an article written by Judge Hilton smacks of political fanaticism.

A Preacher's Arraignment

REV. MR. HIGLEY of Denver, Colorado, delivered a sermon a short time ago and took for his subject: "Lying." The clerical gentleman was almost merciless in his excoriation of people who are victims of the lying habit.

The following are a few of the jolts delivered by the strenuous preacher:

"What a harsh word is that word 'liar.' One cannot speak it sweetly. Pour into it the milk of human kindness and the milk curdles in its accursed syllables. Whisper the word and the breath with which it is spoken bites like a serpent and stings like an adder. It is a snake in the garden of speech.

"Would you know the reason? It is because Satan is a liar and the father of liars.

"Adam and Eve found a lie to be a gateway swinging outward from Paradise and inward to a wilderness.

"There are many kinds of lies and there are as many kinds of liars as there are kinds of lies. All ranks of society and all trades and professions and callings have their liars, both amateurs and experts.

"The farmer lies about the quality and quantity of his crops. The merchant lies about the value of his goods. The lawyer lies about the cause of his client. The broker lies about the condition of the financial market. Editors lie about the circulation of their papers and magazines. Masters lie to their servants and servants lie to their masters. The wooing youth lies to the maiden, while the light lies in her coquetting eyes.

"All of these lie to one another and everybody else, and everybody else lies to them, and yet all these liars wonder why other liars lie to them, and bewail the spirit of falsehood toward which the times seem to be tending.

"An honest dealer buys and sells by the same scales and the employer who expects honesty from his employes should himself be honest.

"When imitations are represented as real, when cotton is made to look like wool, when burned biscuits and chicory are sold for coffee, when paper soles for shoes are sold for leather, when peach leaves are sold for tea, when the anvil learns to lie and the loom learns to lie and lying machines make lying goods, it will be found after a while that society thus trained becomes itself sham and shoddy.

"Until we can have honesty in goods, honesty in work, honesty in conduct, we cannot have a Christianized society."

The conclusion reached by this apostle of Christ who occupies a pulpit, is worthy of serious consideration. This minister of the gospel charges men and women in almost every walk of life with lying, and if his statements are true, then there must be some cause for the human race showing such little respect for the truth. It is apparent that all ranks of society, trades, professions and callings have found it unprofitable to adhere strictly to the truth. They have discovered that there are larger dividends in a lie than in the truth.

In other words, a lie means probable success in business, while truth means failure.

The preacher declares that "until we have honesty in goods, hon-

esty in work, honesty in conduct, we cannot have a Christianized society."

What has Christianity been doing for 1900 years, when a disciple in the pulpit is forced to admit that men and women in all walks of life are "liars?"

We entertained the opinion that Christianity was instituted for the purpose of making men honest in their work and honest in their conduct, but this preacher tells us *that we must be honest* before we can "have a Christianized society."

If *Christianity* cannot make men *honest*, then why preach the doctrines of Christianity?

According to the statements of Rev. Higley, Christianity is a failure.

There are but few who will question the veracity of this minister's statements, and yet this man of God who deprecates the evil of universal lying, puts forth no remedy to lessen or diminish the crime of which he complains.

The preacher should know that the profit system is debauching the human race and that Christianity cannot live in the atmosphere of an industrial system that enthrones the dollar and enslaves man.

The fact that *truth* is at a *discount* while a *lie* is at a *premium*, proves conclusively that Christianity is helpless, and that churches are but monuments of folly, until those who profess Christianity shall attack the *cause* from which flow the many evils that curse the earth.

Worthy of Consideration

FROM THE AMERICAN EMPLOYER, we glean the following: "Rt. Rev. Peter J. Muldoon, bishop of Rockford, chairman of the Social Service Commission of the American Federation of Catholic Societies, wrote to the *Manufacturers' News*, of Chicago, asking how best the Catholic church could show her interest in social questions and her love for the laboring classes."

The above should command some serious consideration from working men who have been loyal members of the Catholic church. An exalted potentate of the Catholic church wants to know how the church can best show her love for the laboring classes, and a bishop writes to the official organ of the exploiters of labor for counsel and advice.

If the bishop was honest and conscientious, it would seem far more appropriate for him to have written to the official heads of labor organizations or penned a few letters to men in the labor movement, whose records prove them loyal and faithful to the interests of the workers.

But, no. The bishop must write to a publication that is supported by the manufacturers—by such men as Parry, Kirby, Post—in order that he will make no mistake as to how the Catholic church can best show its *love* for the laboring classes. The action of this bishop cannot fail to raise a suspicion in the minds of the laboring class, that the church is being prostituted to serve the interests of those great combinations of wealth, that can well afford to make corpulent contributions to church dignitaries whose treason is masked by a professed belief in Christianity.

It is no wonder that there are many vacant pews in our so-called temples of God.

It is no wonder that ministers of the gospel are losing the trust and confidence of that class that has borne the misery and wretchedness of centuries, and it is no wonder that the class that has endured poverty and want, is coming together in every nation on earth to overthrow the hellish system that even makes a robed disciple of Christ forget his duty to God and humanity.

"Dope" for the Ignorant

THE MAJORITY of the preachers of the gospel in the city of Denver have reached the conclusion that the coming of Christ is in the immediate future. The following are the statements of the ministers as given by the Rocky Mountain News of last week:

Dean H. Martyn Hart: "The beginning of the end is at hand. I am of the opinion that Christ will return to earth again within this generation—it may be any moment. Four hundred of the 500 prophecies of His return mentioned in the Bible have been fulfilled."

Rev. Joshua Gravett: "All signs point to the immediate return of Christ to earth. The prophecies of the Scriptures have been practically fulfilled. I believe that Christ will return in His bodily form and that His coming will be heralded to the world in a great halo in such manner as he ascended."

Rev. S. T. McKinney: "I look for the coming of Christ at any time, possibly tonight. He will appear first, take the holy people with Him and get up a New Jerusalem that will be visible from earth."

Rev. Perry B. Jenness: "I look for Christ to return any hour or day. He will come in the bodily form and remain here visibly. All signs—social, political, the dominance of the few in the financial realm, and other signs mentioned in the New Testament—point to the speedy coming of Christ to earth again."

Rev. J. C. Page: "I believe that the return of Christ is imminent, indeed. I would regard it as folly to set a date, but all signs indicate that it will not be long delayed."

Rev. George W. Arms: "We may expect the coming of Christ at any time now. I can't say just how He will make known His presence to us, or what places He will visit, but I believe He will come in the form of man, with all His radiance and power, and set up the throne of David, as described in the Scriptures."

The Rocky Mountain News, in an extended article, gives a lengthy report of the ministers' statements as to their reasons for believing that the Man who was crucified 1900 years ago is about to visit the

earth. The preachers contend that wickedness and evil are responsible for the second coming of Christ.

If that is true, then the disciples of Christ who are presumed to have preached His doctrines are either incompetent or have *sadly* neglected their duties.

When Christ died upon a cross, His death was heralded as a sacrifice in behalf of sinners—that he came to save the sinner—and now, after 1900 years of Christianity, the coming of Christ is announced, because the earth is afflicted with sin and evil.

If Christ came to redeem man from sin 1900 years ago, and the sinner can be saved through the sacrifice that Christ made at that time, then why is it necessary for Him to come again?

If the death of Christ upon a cross, atoned for the sins of the world, and man, through the death of Christ, was furnished the means of salvation, then why should the victim of the *mob* nineteen hundred years ago come again?

These preachers who announce the coming of Christ in the immediate future, know as much about Christ as a mule does about astronomy, and their statements are merely made to remove the vision of the masses of the people from the earth to the skies, who suffer from the wrongs of a murderous civilization in which Mammon is God.

If the vision of the enslaved can be glued on heaven, *privilege* can still fatten on the degradation and debasement of humanity.

These preachers who announce the coming of Christ based on the wickedness and sin of the world, have practically confessed to the helplessness of Christianity. They do not seem to realize that Christianity is strangled to death in the greed for profit, and that as long as the great mass of the people are mendicants for the right to live at the hands of the comparatively few, that the earth cannot be anything save a raging hell loaded with the moans of misery and the wails of wretchedness. When the preachers use their energies to destroy the system that makes Christianity impossible, there will not be such an urgent necessity for Christ's visit to Old Mother Earth.

The Golden Rule Is a Joke

THE ROCKY MOUNTAIN NEWS, after publishing the statements of a number of ministers of the gospel relative to the approaching visit of Christ, followed with a lengthy editorial, from which the following extract is taken:

"There is not an evil in the world that cannot be eliminated by practical application of the teachings of Jesus. The love that He exhorted is a solvent for every hardness of cruelty and injustice, and the Golden Rule stands today as the one thing that can cleanse and cure."

If the "practical application of the teachings of Jesus" will eliminate the evils of the world, then why are not the *evils eliminated*?

Since we discarded the swaddling clothes of childhood and

crawled from the cradle, we have been told of the potency of the teachings of Christ, and yet we are forced to admit that there is more evil in the world today than ever in the history of civilization. We have heard the man in the pulpit importuning his hearers to practice the Golden Rule, but the Golden Rule seems to be a joke, while bank accounts are the credentials demanded in this age of grab and greed.

There are four daily publications in Denver competing for the patronage of the public, and not one of the owners of these daily publications show any evidence of being permeated with the spirit of the Golden Rule. "Love thy neighbor as thyself" may read well, but its application is another matter that does not impress favorably

the man or woman who knows from practical experience that our present system will not permit obedience to that Scriptural mandate: "Do unto others as ye would that others do unto you."

Rivals in business and competitors for jobs, have but little fraternity for each other.

The Golden Rule cannot live in the atmosphere of an industrial system that breeds millionaires and tramps and that builds palaces and hovels.

The exploiters of the world who are looked upon as the "pillars of society" did not pile up their wealth by obeying the Golden Rule or loving their neighbors as themselves, nor were men and women con-

demned to wage slavery because the human race was paying any attention to the "teachings of Jesus." The "teachings of Jesus" 1900 years ago made Him an outlaw, and the authorities hounded Him until they brought Him before the courts and ultimately hanged Him on Calvary.

Should Christ come again and attempt to impress His doctrines on the people, the class that rules would rise in rebellion and brand him as an anarchist, and furthermore, that class whose dictum is law, would command the courts to mete out such vengeance to Christ as would make it necessary for the historian to chronicle the facts of His second execution.

Resumption at Bingham Necessary to Progress of Business Revival Here

SALT LAKE and Utah generally would have had an excellent fall and winter season, commercially, if the struggle at Bingham between the Utah Copper Company and its employes had not been precipitated. The distribution of \$300,000 a month and more to its workmen by the copper concern has had a wonderfully stimulating effect upon the business of this district; its absence is already markedly perceptible, and the injurious results are certain to increase. The public, which is suffering equally as much as the copper company and its striking workmen, earnestly desires that the operation of these mines shall be resumed, with the consequent renewal of activity at the smelters which depend upon them for ore. Public sentiment demands that the contest be abandoned by whichever side of the controversy is at fault. There is too much at stake to admit of further temporizing.

The strike began, ostensibly, because the employes desired, and thought they were entitled to, improvement in wages, hours, and working conditions. The copper company, we are informed, and neither side has made a denial of it, has been ready and is now ready, to meet its employes as employes, discuss the matter with them and concede such demands as are reasonable. The strikers decline to do so, declare that recognition of the union must be had, and that matters of business between themselves and their employer be handled for them by officers of the various unions of which they are members.

An impasse seems to have been reached with the grave possibility that the disagreement may resolve itself into a contest of endurance with every citizen of Salt Lake and the surrounding country paying the orchestra to whose harmony the disputants are dancing.

As the general public, which is playing its usual role of the innocent bystander, conceives the situation, the copper company is willing to adjust differences with the only persons who have a right to complain of real or fancied grievances—its employes. If these latter will not consent to such discussion, obviously the only possible course for the copper concern is to resume operations with such of its former employes as wish to return, and with enough new recruits to supply an adequate and usual force of workmen. If those workmen who will not work under present conditions, and who will not meet their employer and discuss the desired reforms with him, should attempt to prevent others from accepting employment, they will be lawbreakers.

The statutes of this state were not framed to compel men to work who do not desire to do so; but they furnish, when enforced, ample protection for those who wish to work. The duty of enforcing the law at Bingham, preventing overt acts on the part of employers or employes, protecting the property of every resident, suppressing any efforts to hinder the resumption of operations by the Utah Copper Company, devolves upon the sheriff of Salt Lake county. If the situation goes beyond his control, the state of Utah must interpose authority, its power and its might. Neither the county nor the state is aiding employers to oppress employes; but each is bound by law and obligation to protect every man who wants to work, whether he be union or non-union, native-born or foreigner, and, conversely, to restrain, by such forces as needs be, those who would interfere.

Conditions at Bingham are intolerable. Every day of idleness there is damaging business at the outset of a season that promises to be the best Utah has enjoyed in many years. The only reasonable objection which the strikers have presented against renewal of their activities, the copper company has expressed to them its willingness to remove if possible. The way is, therefore, clear for resumption of operation; those who stand in the way should be pushed aside with

no more force than is necessary. If the question at issue pertained to the material welfare of the workmen, if wages, hours, or working conditions, were intolerable and the employing concern declined to discuss the matter with its workmen, or to make concessions, the injury to business, although severe, could not be permitted to affect the matter.

As it is, however, the question at issue is now merely technical. We hope the Utah Copper Company will renew operations. The county and state should and naturally will, protect the company in its rights and resist lawbreakers. If armed men must be sent to Bingham to control lawbreakers, let that be done; they must, however, be the instruments of the county or state and not controllable by either employer or employe.—The Herald-Republican, Salt Lake.

It is known that Jackling, the general manager of the Utah Copper Company, is a heavy stockholder in the Salt Lake Herald-Republican; it is not difficult to understand as to the reasons that prompted such an editorial.

The Salt Lake Herald-Republican is true and loyal to the interests of a mighty corporation, whose dividends have aggregated more than a million dollars monthly, and these dividends represent the surplus that come from the bone and brain of the slaves who, for several years, have quietly submitted to all the impositions and outrages that were perpetrated by a corporation that strangled every vestige of justice to secure enormous profits.

The slaves of the Utah Copper Company knew full well that as individuals standing apart from organized labor, they could do nothing towards changing the unbearable conditions under which they labored for the gluttons who hungered for profit.

When Austrian, Greek, Italian, Swede, Finnish, American, Irish and all the other nationalities became aroused to the fact that "in union there is strength," they threw aside their race and creed prejudices and joined hands for the purpose of getting a little more of the social value which their labor created and to establish other conditions of employment that would compare favorably with other mining districts of the West.

The mines of the Utah Copper Company have been slaughterhouses, and though men were murdered by the scores through the culpable negligence of the mine operators, yet no protest came from the Herald-Republican in the name of the public, that these industrial murders should cease.

When the fact was apparent for years that a Greek czar had obtained a monopoly on the labor of his race, utilized by this corporation, and that this czar became a millionaire through rebates taken from the slaves whom he peoned, there was no declaration from the editorial page of the Herald-Republican denouncing the parasitic hireling of this corporation who was licensed to feed upon fees demanded from every Greek slave whom he was able to mortgage to the Utah Copper Company.

Labor has nothing to expect from journals of the type of the Salt Lake Herald-Republican. Such journals are subsidized, and are but the mouthpieces of corporate combinations whose dividends increase as the fetters of slavery are more securely forged on the limbs of the countless thousands doomed to toil for another.

Labor must win its own economic freedom, and only through industrial and political solidarity can labor drive into oblivion such prostituted journals as the Salt Lake Herald-Republican.

Shall D. C. Jackling Continue to Rule and Ruin?

By a Worker.

FELLOW WORKERS, you business men, you skilled and unskilled workers of the great Ely district: How long are you going to stand by without raising a hand of protest, while seeing a monster like D. C. Jackling and others like him, continue to gnaw at your throat or to crush you and your best friends under the iron heel of despotism and the tyranny of wage slavery? How long, I ask?

For years the real producers of copper in this district have humbly submitted to the dictates of cruel, greedy masters. Those workers—the producers—have staggered along under an ever increasing and

almost unbearable load while watching the high cost of living mount skyward until the last straw has been laid on their backs.

When they felt compelled to ask for a little larger percentage of that which they produce, they asked only for an increase of wages in the pitiful sum of 50c a day for all other workers as well as for themselves. They asked for it as graciously as circumstances would allow, and what was the answer? It was in substance as follows: "Here! Instead of coming to us for anything in a body you must come as individuals! Come cowering before us, your masters, then we will talk to you and do the dictating!"

Even though they were making millions in profits off the toil of

honest, law-abiding laborers, they finally said: "Here is 20c for some and 25c for others."

The workers asked only for what was fair and reasonable, as everyone knows. Their requests were ignored and finally aggravated into using the means of a strike—their only weapon for the moment—to use in demanding justice; and as a result thousands of men and women must suffer. Including the business men who don't seem to realize who their real friends are because they so often favor the corporations and "big business," instead of the workers who make it possible for business men to obtain a profit and a living.

Right makes *might* and *right wrongs nobody!* Therefore, it is childish to stand around and feel that you cannot do anything to change affairs when you have the power, should you choose to use it.

It is within the power of the workers—the producers of all wealth—to wrest usurped power from such cruel corporations as Jackling and the smelter trust, and to take unto *ourselves* the full product of our toil.

The *ballot* is the safest and sanest way to fight the soulless capitalists like Jackling; but, awaiting the arrival of that period in life when all can see and realize the fact how easy it is to dethrone the "money kings," and so easily done with the ballot, there is at least one other way by which the Guggenheims and the Jacklings can be shorn of their destructive power, and that way is *confiscation through condemnation proceedings*. It can be used as successfully against heartless corporations as they themselves use it, under the guise of the law, while confiscating 82 per cent of all that is produced, and which we have so foolishly allowed them to do and become so powerful.

The very same workers, in all their accustomed places in the large industries of the country, can and will continue to run these industries under state and national control, while the *sixteen million dollars* per year profits that now flow into the private vaults of the Jacklings and Guggenheims could be turned into the pockets of the *workers who really produce it!* Think of it!

Inasmuch as the trust-owned national government has failed to take control and operate the Harriman system of railroads which are now in such a deplorable condition as to endanger the lives of its patrons who pay an exorbitant passenger tariff to ride over those

roads, let the state governments rise in their might and say to D. C. Jackling and his kind: "Here! Get busy and grant your employes all the fair and reasonable things they ask for, and thus keep the industries of the state in constant operation or I, the state, will step in and either *confiscate your mines, mills and smelters*, or I will operate them for the full benefit of the workers until you are ready to do justice to all concerned. Instead of your continued willful crushing of smaller business men and causing poverty and starvation among men, women and children, *you must and shall be fair and reasonable.*"

Now reader, it is *your duty* to get busy at once and help to force that kind of a proposition right up to the state officials and demand that they do something or get out of office.

Boost for it by holding special meetings for that purpose.

Talk to the business men and show them the way to help prevent such ruinous strikes.

Write letters to your friends and to the state officials and try in every way you can think of to prove that the time has *now* arrived when immediate action must be taken to prevent further maiming, crushing, starving and killing of the workers for the sake of profits and regular dividends. That is in their power to do and only because we have allowed it to be.

Shout it out: Down with D. C. Jackling and all his ilk!

Shout it out: Let the nation own the trusts!

The *Socialists*, whom you have ignored so long, are the very men to bring about any kind of a material change for the better and which can only be done by establishing a *co-operative commonwealth*, better understood by you, perhaps, as ownership and control of all public utilities by the city, state or nation, and operated by them for the benefit of the workers and producers instead of for the benefit of a few so-called *owners*.

As long as you stand around and do nothing to remove the cause of strikes, lockouts, poverty and suffering, just that long will there be Guggenheims and Jacklings to *rule and ruin you and your loved ones*.

Think of it! Talk of it! For your own sake and for the sake of innocent old men, women and children. Remember it n election day by voting workingmen into power.

Secrets of this Campaign

No. 1.

By Robert Hunter.

THE BIGGEST SECRET of this campaign is, why should Teddy run? That has never been explained.

Some say it is vanity; some say it is egotism; some say it is that Teddy wants to be a dictator. But these explanations explain nothing.

Cook, of Arctic fame, would, for all I know, like to be a dictator, but, up to the present, he has found no backers. But Teddy has found backers, and those who back Teddy explain the Bull Moose.

Frank Munsey is a nice, quiet, pleasant soul. But even Frank's friends say that Frank is for Munsey.

He was never a reformer, muckraker or disturber of the peace. His ideal was never to serve the public the truth or justice. He is a great editor with a quiet determination to amass millions, and he has done it.

And Frank is now the biggest individual owner of Steel Trust stocks. And he is for Teddy.

George W. Perkins is another nice fellow. He was formerly a partner of Morgan. He is now the most intimate and confidential friend of Judge Gary, the head of the United States Steel Trust.

Bill Flinn of Pittsburg is another nice fellow. The history of Bill has been written by Steffens in "The Shame of the Cities."

Bill ought to be in jail, but he is not. He does political business in Pittsburg for the United States Steel Trust.

The other day a labor leader named Lewellyn Lewis, formerly vice president of the Amalgamated Association of Steel and Iron Workers, testified that he had been offered \$5,000 to get his brother, Tom Lewis, to back Roosevelt. Here's more evidence of Steel Trust work.

Remember also that the Pennsylvania delegates backed Roosevelt in the Republican convention, and don't overlook the fact that the Republican party in Pennsylvania is a by-product of the United States Steel Trust.

Of course these backers do not explain Bourke Cockran and Tim Woodruff. The only explanation for their presence as Bull Moosers is their strong scent for the green.

But what of Jane Addams and Gifford Pinchot? The only explanation for these backers of Teddy is this: They were caught with the same bait that is being held out in this election to millions of workers and their friends by the Bull Moose party, fine words, noble sentiments and near Socialism.

The backers of Teddy are drawn from many classes. Some are reformers and some are grafters, but the backing that has made Teddy loom up so big in this campaign is the backing of the United States Steel Trust.

Every party must have an economic basis; some class to furnish the coin. The Democratic party gets its main support from Ryan, Belmont and other owners of public service utilities.

The Republican party gets its main support from the trusts, the railroads and other big interstate concerns.

The Socialist party gets its main support from that portion of the working class which realizes its economic interests and wants political power.

Hearst failed because he had only his own pocket to draw from. Teddy would fail if he had only his own pocket to draw from. Every party must have class behind it. Rockefeller himself hasn't money enough to do the job alone.

Teddy knows this; so do Wilson and Taft. The Socialists know it, too. The only people that don't know it are Prohibitionists, reformers and sentimentalists.

But George Perkins, Frank Munsey and Bill Flinn are not a class, you say. And that's true, and that's why Teddy will go the way of William Randolph Hearst.

But why should he run? Because Perkins and Munsey know that if Taft and Wilson were the only candidates the working class would desert the ranks and millions would vote the Socialist ticket.

Therefore the Big Guns have three candidates. Taft will catch the conservative. Wilson will catch the radical. Roosevelt will catch the near Socialist.

The Steel Trust is behind all three. Barnes works for Taft, Murphy for Wilson and Flinn for Teddy. They are the coal heavers; the rival concerns that pay them are the variously disguised gentlemen of the trusts.

An Interesting Infant

MANY READERS of the Western Clarion will remember that about seven years ago an "economic" infant was born in Chicago and duly christened the I. W. W. DeLeon of S. L. P. fame officiated as accoucheur, while Father Hagerty impersonated the stork. An able galaxy of "economic" obstetricians assisted at the ceremony, some of whom have as completely faded into oblivion as has "Father" Hagerty, while

the rest, with few exceptions, have attained the DeLeon level of innocuous desuetude.

The certificate of legitimacy given this interesting infant is a document as weird and grotesque as the infant itself. This certificate is known as a preamble. A most careful perusal of it, however, leaves one in doubt as to whether the infant in question is a political brat with

economic tendencies, or a sort of hermaphroditic monstrosity with no tendency other than to squawk.

At any rate, great things were predicted of this infant specimen. It was to speedily attain the stature of stalwart manhood, stride across the stage of events with "seven league boots to a glorious victory for labor, while tyrants and oppressors, in sheer terror of their lives, faded swiftly away into the circumambient oblivion. Have these prophecies been fulfilled? Have these promising prognostications proven correct? Let us see.

The history of the I. W. W. for the past seven years is an unbroken tale of noisy bluster and bombast upon the one hand and overwhelming and humiliating defeat upon the other. Its mouthings and pretensions are the expressions of a crass ignorance of the organic nature of modern society and the economic and political development that blazes the pathway which the race must follow if it is to attain to higher levels of civilization and culture. Because of this ignorance it flies in the face of facts. It calls down upon its members the severest of penalties at the hands of the mercenaries of the state, for the simple reason that because of its ignorance it fails to recognize the state as the sole instrument through which and by means of which the mastery of the productive forces issues its dictum and asserts its power. Blind to this fact the I. W. W. and all of its syndicalist and "direct action" relatives, go down to ignominious defeat every time they lock horns with the masters, on the "economic" field. This "economic" field is inseparable from the modern state. Any threatening disturbance in that field is quelled by the powers of the state.

We challenge the blowhards of industrial unionism, syndicalism, "direct action," or whatever they may please to call the particular brand of folly, to point out a single thing won by this peculiar type of unionism that has not been similarly won time and time again by the old line unions long before this last "economic" hallucination was ever hatched in the noddle of ignorance.

Since the birth of this I. W. W., numerous "victories" have been proclaimed to its credit. But what has become of the fruits of victory in each case? If they have not already faded away to nothing they are rapidly doing so and for the same reason that the fruits of thousands of previous "victories" for organized labor have similarly vanished in time past. The same class is in ownership and control of industry; the same relentless laws of exchange rule in the market; labor-power is still a commodity subject to those laws and the labor market is still continually glutted with that particular commodity. Not a single condition surrounding the sale of labor-power in the world's market has been changed during the past century in such a manner as to, even in the slightest degree, relieve the economic pressure upon the working class as

a whole. Whatever gains have been made by, or concessions granted to the working class, or any section of it, are, of necessity, of a temporary character for the reason that they cannot be retained against the wish of the ruling class so long as the state remains, with all of its organized power, at the disposal of that class.

All of this silly I. W. W. talk of "one big union" is the veriest twaddle as far as accomplishing any appreciable betterment of the working class is concerned within the present system of property and control of production. "One big union" of workingmen might bring the present system to an end by converting capitalist property into the collective property of all, thus freeing labor from exploitation at the hands of a ruling class, but to accomplish this necessitates the seizure of the state, either by one means or another, by this "big union" in order that its guns might be spiked and its powers no longer available to protect the interests of capital against the demands of labor.

As the days go by the I. W. W. and its blood relatives in other lands more and more completely unmask themselves as the most bitter and uncompromising foes of the Socialist movement.

Their blatant repudiation of political warfare against capitalism stamps them as anarchists. The essence of anarchy is reaction. The philosophy of anarchy is the philosophy of despair. The greater the number of working people who repudiate political warfare against the capitalist class the greater the security of that class in possession of its right to rule and rob. Out of an overstocked labor market can always be recruited the necessary police and military force to cope with such rebellious outbreaks as may occur among the slaves.

There is but one thing for which an enslaved class can struggle, and that is for its freedom. For the wage-slave class to effect its freedom it must obtain complete mastery of the means of production. To obtain such mastery it must first gain control of the state, because it is the state that safeguards the capitalists in their command of the field of industry. Therefore the working class must struggle to gain control of the state. Having gained that, its control of industry becomes absolute.

To repudiate political action is to repudiate the class struggle. The sooner the Socialist movement repudiates all connection with the I. W. W. and kindred anarchistic hallucinations the sooner will it safeguard its existence as an exponent and expression of working class interests.

From many sources comes evidence that this repudiation is due in the near future. Numerous of our exchanges are beginning to size these anarchistic movements up for what they are worth. An article from the District Ledger, to be found in another column, is a case in point.

Once repudiated by the Socialist movement this interesting infant, the I. W. W., will soon plant itself in the "potters' field" of history like the S. T. and L. A., and similar freak abortions.—Western Clarion.



INFORMATION WANTED.

Information is wanted of the whereabouts of John and Mike Ryan, formerly of Ozark, Jackson county, Iowa, and Park City, Utah. Address William Ryan, 106 Main street, Dubuque, Iowa. (4 issues)

AN OPEN LETTER TO THE SATURDAY EVENING POST.

By Carl D. Thompson.

Gentlemen: So you think that "\$2,000 a year and six hours a day" is rather too much to promise the workingmen under Socialism, do you?

And you base your think on the statement that "the total yearly output of our manufactories sells for twenty and one-half billion dollars"; that the raw materials, miscellaneous expense, etc., "leaves only six and one-half billions to be divided among laborers, capitalists, managers, clerical force and wage earners." Therefore "to give the wage earners \$2,000 each would take over \$13,000,000,000 or more than twice the total wealth created by the manufactories."

But, gentlemen, you have overlooked something. In fact, you have overlooked several things. But there is one thing you have overlooked that is particularly important.

You say that the total yearly output of the manufactories sells for twenty and one-half billion dollars. You are mistaken. At least the Thirteenth Census Bulletin of the United States for 1910 on manufactories says definitely on page 3, in an explanatory note, that the value of the products in their tables represent the "selling value at the factory." They do not say that the output "sells" for twenty and one-half billion dollars. They say this is the selling value at the factory.

Now, it is a well known fact, of course, that goods are sold for a good deal more than the selling value at the factory. How much more the Census Bulletin sayeth not. On this point we are left in the dark, but it is safe to say that the actual selling price may be anywhere from 60 to 100 per cent greater than the selling price at the factory.

If, then, our Census Bulletins shall some time in the future give us the data we most need on this subject, we may then discover that the manufactories, even now, are actually creating a sufficient amount of wealth so that if every workingman were receiving the full value of his toil, he would be getting the "2,000 a year and six working hours a day."

And if to this consideration we added the effect of the one to which you refer, namely: the elimination of waste, which has always been one of the strong points of Socialism, the problem laid down by the "Revolutionary Contemporary" to which you refer, may, after all, turn out to be perfectly sound and mathematically correct.

THE SOUL OF HER REVOLT

By William Francis Barnard.

It is the mother of the race, Woman; and she stands stern, rebellious, implacable, facing Man, the stronger of her children.

Hark! She speaks.

"I will be free; I will have no more dominance of sex.

"What you call 'woman's sphere' cramps and limits the largeness of my nature. These chains of custom and tradition do not befit the life of the mother of humanity. I am the maker of makers; and that I may shape the race aright, all restrictions upon me must cease.

"My son, it is the merest folly that you should wish to hold domination over me.

"Why do you give to the maker of man and of woman a measure and a limit within which to keep herself and be content?

"To what end are these restrictions fashioned so cunningly? What purposes do they serve?

"Attend to my words, for I myself will answer.

"Time was when the mother of the race, dominant and supreme, labored in the double darkness of blind feeling and confused thought.

"Time was when Woman knew neither herself aright nor any of her works.

"And in the confusion of her primitive impulses she cultivated strong men children to be her mates, stumbling and feeling her way as the builder of humanity. Her daughters she did not value aright.

"Then she knew not what has grown clear to her now—that only mighty mothers can give birth to true might.

"She gave mastery to man at last and that mastery has thriven.

"My son, you dominate my world. This pleases you. You would subordinate and subdue me to your service.

"But I have attained wisdom befitting my maturity.

"I will that all this subservience shall end. I will have no superior nor any inferior among my children henceforth forever.

"Lest I lose my 'grace,' my 'delicacy,' you bid me refrain. Lest I 'unsex' myself you beseech me to remember my 'womanhood.'

"But what you can wish me to be is not the measure of my being. I, who am the mother of your errors, even, henceforth I make to myself a new world of men and women.

"I carry the future in my womb.

"Talk not to me of 'limitations,' who do not know what I am. Tell me no more of 'baby eyes and fingers, and waking smiles and sleepy, satisfied lips at happy breasts.' I will make myself more worthy to care for these.

"Learn: I exist not for the sake of manhood, nor yet for the sake of womanhood; I am for the sake of the race. I am for humanhood.

"See: your bonds fall."

THE GREAT CLAY INDUSTRY

The total value of all clay products marketed in 1911, according to Jefferson Middleton, in an advance chapter from "Mineral Resources" for that year, entitled "Statistics of the Clay-working Industries," just published by the United States Geological Survey, was \$162,236,181, a decrease of \$7,879,793 from the value of such products for 1910, when it was \$170,115,974.

Of the two great divisions of the industry, brick and tile and pottery, the pottery trade showed an increase. The decrease in the brick and tile industry was \$8,613,675; the increase in the pottery industry was \$733,882.

In the brick and tile industry there were decreases in both quantity

and value of common brick, in the number of vitrified paving brick, in the value of fancy or ornamental brick, in the quantity and value of fire brick, and in the value of draintile and of architectural terra cotta. There were, however, increases in the value of vitrified paving brick, in the quantity and value of front brick, in the value of enameled brick, stove lining, sewer pipe, fireproofing, and the miscellaneous items.

The decrease in the output of common brick may be partly accounted for by the increased use of hollow block or tile for the construction of large buildings and even of dwellings. This form of construction offers many advantages, among which are economy in construction, the ease and rapidity with which the material can be put in the wall, and its nonconductivity. It is believed that there will not be any rapid increase in the production of common brick in the future and it is probable that the use of hollow tile or block will largely increase.

The value of draintile increased constantly for 10 years up to 1910 and then showed a large decrease—15.05 per cent—the largest proportional decrease of all the clay products in 1911. This decrease is thought to be due to the unusually dry season, obviating the immediate necessity for the use of draintile.

Ohio led all the States in the value of its clay products in 1911, with \$32,663,895; Pennsylvania was second, with \$20,270,033; New Jersey was third, \$18,178,228; Illinois fourth, \$14,333,011; and New York fifth, \$10,184,376. No other state had an output of clay products as high in value as ten million dollars. Of these five States only Ohio and New Jersey showed a gain in value of output over 1910, the increase in Ohio being \$1,687,573 and in New Jersey \$343,919.

The value of the imports of clay products in 1911 amounted to \$10,804,749, a decrease of \$548,592 from the value in 1910. Of these imports pottery formed the greater part in 1911, having a value of \$10,638,616, the remainder being divided among brick, fire brick, tile, etc. The pottery imports decreased \$492,542 and the brick imports \$56,050 from the imports for 1910.

The exports of domestic clay products were valued at \$3,665,720, an increase of \$1,021,118. Brick and tile exports gained \$661,441 and pottery exports \$359,677.

A copy of the report may be obtained free on application to the Director of the Geological Survey at Washington, D. C.

THE AGITATOR.

The Man Who Agitates for a Principle He Thinks Just.

The Agitator!

That's the pestilent fellow who goes up and down in the land stirring up strife.

A. Mr. John Greens—or was it Beans?—no, our mistake, Deans—had something to say about him the other day.

At the annual meeting of the Caterbury Sheepowners' Union.

Said he did not think there was any general discontent among the farm laborers of New Zealand.

Oh, no! Impossible that there could be—they are so well treated.

The farm hands are all as contented and purring with pleasure as a sleek, well-fed pussycat basking on the hearth in the warmth of a blazing fire on a cold winter's night.

What discontent there was was caused by a few agitators.

Who were a very unsettling element.

And were always fomenting trouble among the workers.

Oh, dear—fancy that now!

The Agitator!

We like that word.

It looks good, reads good, sounds good, is good.

We are all agitators in a great or lesser degree.

Every citizen is an agitator—must be an agitator.

What he believes he will try to make others believe.

Every politician is an agitator.

Every participant in any political, social or moral movement is an agitator.

The men of history whose names we most love to honor were agitators.

The founder of Christianity was an agitator.

Was He not arraigned on the charge of being a very unsettling element?

Of fomenting trouble among the people?

Of perverting the nation?

Yes, in sooth.

The Agitator!

Greatest of the great was the revolutionary Christ.

And His Apostles?

Were they not agitators?

What are we told that the inhabitants of Thessalonica cried concerning the Apostle Paul and his disciples?

"These that have turned the world upside down are come hither also."

Agitators, all of them.

If we are to be anything other than mere mechanical marionettes, press-the-button puppets, or pull-the-string-and-the-figure-works automata, we must be agitators.

Everyone who believes anything should agitate until he has been proyed wrong or until his idea has been accepted as truth.

That's the man's simple duty.

Therefore, become an agitator.—Maoriland Worker.

THE GREAT UNREST.

Is Caused by Economic Conditions, Depriving the Workers of Life's Enjoyment

There are many reasons given for the cause of the great social unrest that is broadcast today, but I believe the greatest, the clearest reason is the CLASS STRUGGLE.

Many men writers who have studied social problems until a very few years ago, were loath to admit that there was a CLASS STRUGGLE, but later developments have borne out the fact that there is one.

It is also true that it is growing in intensity. Employers of labor will fight desperately today over a matter of minor importance that would readily have been conceded a few years ago. Each victory gained by labor strengthens its purpose and leads on to greater ones.

Many men say that Socialism cannot come about unless there can be a change in human nature.

I am of the opinion that Socialism depends on human nature. It was human nature that caused man to kindle his first fire.

Every great calamity reported in the press provides its own illustration that there is no very definite meaning to the term "human nature," which we so freely use. A great disaster occurs at sea, for example; men trample down women and children in their frenzy; they are mastered by the primitive instinct of self-preservation. That is human nature. But some other men hold them back and protect the women, helping these first into the boats. They are mastered by a force that conquers the primitive human instinct, a senti-

ment, a convention of society, a tradition of the race. That, too, is human nature.

The primitive savage, afraid of fire, the civilized man using it, both illustrate human nature in different stages of its development. The modern man using the ocean to bear his burdens and making a pathway of the skies, and his remote ancestor, afraid of the ocean and regarding the sky as an awful mystery, illustrate human nature in different stages of its evolution, their conduct reflects the sum and knowledge of their experience.

Human nature is exemplified by the blind, helpless terror of the savage in Africa in the presence of the dread sleeping sickness, but another phase of human nature is exemplified by the great scientist, Koch, going into the centers of pestilence and death, proving himself more powerful than the natives' gods. The terrified savage mutilating his poor body in the hope that he may appease his angry gods, and the scientist seeking the germ of the disease, draining swamps and patiently developing a remedy for it, illustrates human nature as a great and constantly changing expression of human consciousness.

Of course, there is a law of life and development which expresses itself in what is so vaguely termed human nature. Man is a creature of his own environment, and self-preservation, self-realization, self-expression are the fundamental instincts which determine his conduct, his actions in any given environment. Socialism is not an artificial attempt to substitute some other law for it.

It is not an attempt, as so many suppose, to substitute altruistic motives for those of self-interest, which spring from the fundamental law of life. Quite the contrary is true; in fact, the whole theory of modern Socialism, and its appeal to the workers, rests upon the law of self preservation. Self-abnegation is not Socialism. Rather it should be defined as enlightened self-interest. That this is so can easily be shown. Here are two classes in modern society opposed to each other. One class is small, but exceedingly powerful. Despite its disadvantage in size, it is the ruling class, exploiting the larger class. Its members rule by reason of the fact that they have developed a sense of class solidarity as a result of their ownership of the means of life.

Now the workers are developing a class instinct, a class solidarity, as a necessary result of their economic experience and position. There is no escaping the fact. The deepest, profoundest instinct is that they are forever trying to secure more of good in return for less of evil. We cannot cease in our efforts for a better chance to live; it is a crime to be satisfied under our present social life.

While it is true that not all flowers in Life's garden will be alike, equal in beauty of color and fragrance, it is not the less true that everyone of them must have an equal chance to blossom and grow before we can even speak of justice as an accomplished fact. And the world will not be a fit place for a human child, nor worthy of man's highest aspiration, until every human blossom has equal care and an opportunity to grow. Not until the economic conditions of like make it possible for every child born into the world to attain the fullest possible development of its powers, will it be right for us to rest content and satisfied.—H. C., in *The Shingle Weaver*.

BULL MOOSE HYPOCRISY

By Richard Jones.

How the Chief Bull Moose does love the workmen!

In all his blatant bluster he has insisted that he alone is their friend.

Yet it must be conceded that Theodore Roosevelt has a stranglehold on the affections of thousands of people. We are forced to admit this even tho we know that real, revolutionary Socialists will have none of his stripe. Many surface thinkers among the working class may be deluded into following his leadership.

In the heat of a political campaign many things are likely to happen over night. Roosevelt is a popular idol. Union men, especially, should pause and ponder a while before giving ear to his pleadings; they should hesitate to be carried away on a temporary wave of political paranoia.

"By their works ye shall know them," is as true now as it was in the days of the Hebrew prophet and a brief examination of some of the deeds of Theodore Roosevelt during his occupancy of the Presidential chair must convince the veriest observer of times and men that the Chief Bull Moose is not and can not be regarded as a friend of labor.

Article One of the Constitution of the United States recognizes the "right of the people peaceably to assemble, and to petition the government for a redress of their grievances." Yet Theodore Roosevelt, when he was President, on January 25, 1906, issued the famous "gag" order forbidding government employes to voice their grievances in any way except thru the heads of their departments.

With one wide swath of his mighty pen he seeks to render meaningless that portion of Article One of the Constitution quoted above.

Can there be a clearer case of despotism than this? No true union man who bears the scar of battle, who is jealous of the rights acquired after years of sacrifice and agitation, can well afford to ignore this tyrannical edict of one who has shown himself to be the arch-enemy of organized labor, of freedom of assembly.

To those who are at all acquainted with the experience of petitioning the heads of departments for redress, this "concession" on the part of the ex-President will seem like a huge joke.

Again what does the intelligent worker think of the man who now yells for "social justice" and the "square deal," when that same man, while holding the highest office in the land, labeled as "undesirable citizens" three men on trial for their lives, and while a jury was being selected? Come, now, what do you think of that?

While he rips and rants and roars against the abuses of child labor, tell us, what did he ever do while he was President towards blotting out the evils of that system? Quick now, what did he do?

What do you think of Theodore Roosevelt as a candidate for a third term, pleading lustily for your support, who is unalterably opposed to the closed shop?

These are only a few of the pertinent questions that might be urged. Pause and reflect. Do you believe the system of wage-slavery should be continued? Of course you don't. You hope to see the dawn of the day when it shall be no more.

Then consider this from the preamble of the Progressive party platform:

"We believe that only this form of wise industrial evolution will prevent industrial revolution," which, being interpreted, means that the Chief Bull Moose and his allies stand for the same old system of labor exploitation.

But what's the use of argument? He will not be elected anyway. Still many of the workers will be cajoled into following this blind leader of the blind.

How long, O Lord, how long, will the intelligent worker chase the will o' the wisp in politics? One would think that by this time he would know with whom he should cast his lot.

Whenever and wherever the Socialists have been in power they have stood by the class they represent. In Germany, across the sea; in Milwaukee, Schenectady, Butte and Berkeley in this country, the story is eloquently told, not to mention working-class administrations in many of the smaller cities where they have been tried and not found wanting.

The Socialist party has become one of power and of tremendous fight-

ing qualities. Workers are no longer making personal sacrifice when they join our ranks. With a voting strength of nearly a million, we can no longer be ignored politically.

The reign of capitalism is drawing to a close and the co-operative state, in which the machinery of industry will be owned and operated for the benefit of the men and women who do the world's work, when exploitation will cease, when, as Lincoln put it, "this country with its institutions shall belong to the people who inhabit it"—that day is beginning to dawn.

"He that is not with us is against us."
Worker, where are you going to stand?

CATHOLICISM AND SOCIALISM.

By Allen Cook, Canton, Ohio.

It is a well known fact that the great Catholic church has no authority to dictate to its parishioners except upon moral and religious dogma, yet, notwithstanding this acknowledged fact, the Catholic hierarchy is fighting Socialism with all the power at its command. Hundreds of thousands of the best Catholics in the world are in the Socialist movement, and absolutely and unqualifiedly refuse to obey the commands of their church on political, economic and industrial matters. The same conditions that oppress and destroy the Protestant, the Jew or the Mohammedan will destroy the Catholic as well. The same conditions that will raise the Protestant, the Jew or the Mohammedan out of poverty and destitution and place them upon a higher plane of life will have the same effect upon the Catholic. The capitalist system, with a Catholic holding practically every office in the government, has been in power in Italy, Spain, Portugal, Mexico and Central America for centuries past. And what is the condition of the people in those countries today? They are living in depths of poverty and ignorance beyond the powers of the human tongue to tell. Then why should not Catholics as well as Protestants, Jews or Mohammedans work for a system of government that will make their lives worth the living? Catholics have the same sympathies, the same loves, the same hatreds, the same desires of life which other people possess and they should use their own heads, their own hearts, and their own consciences to better their lives the same as other people, regardless of the edicts handed down by the head of their church on matters that do not pertain to religion. If the Catholic press and the Catholic saints of days gone by were right in their analysis of conditions, then the Catholics of the world owe it to themselves and to future generations to join the Socialist movement and help to emancipate the world from the economic and industrial bondage in which the people are held today. Let me quote a few of the Catholic saints, popes and leaders of the world.

St. John Chrysostom: "Behold the idea we should have of the rich and covetous. They are as truly robbers as they who, standing in the public highways, despoil the passerby. They convert their chamber into caverns, in which they bury the goods of others."—St. John Chrysostom. De Lazaro, concio 1.

St. Gregory the Great: "It is no great thing not to rob others of their belongings, and in vain do they think themselves innocent who appropriate to their own use alone these goods which God gave in common; by not giving to others that which they themselves received, they became homicides and murderers, inasmuch as in keeping for themselves those things which would have alleviated the sufferings of the poor, we may say that they every day cause the death of as many persons as they might have fed and did not. When therefore we offer the means of living to the indigent, we do not give them anything of ours, but that which of right belongs to them. It is less a work of mercy that we perform than the payment of a debt."—St. Gregory the Great, Opera, Paris, 1605; Regimen Pastorale, Chap. XXII, p. 3.

St. John Chrysostom: "You say that the poor do not work, but do you work yourselves? Do you not enjoy in idleness the goods you have unjustly inherited? Do you not exhaust others with labor while you enjoy in indolence the fruits of their misery?"—St. John Chrysostom, De Lazaro, 1.

St. Jerome: "Opulence is always the result of theft, if not committed by actual possessor, then by his predecessors."—Layveeeye, Le Socialisme Contemporain, p. 17.

St. Basil the Great: "Unhappy ones that you are! What answer shall you make to the great judge? You cover with tapestry the barrenness of your walls, and do not clothe the nakedness of man. You adorn your steeds with the most rich and costly trappings, and despise your brother who is in rags. You allow the corn in your granaries to rot, to be eaten by vermin, and you do not deign to even cast a glance at those who have no bread. You will say to me, what wrong do I do if I hoard that which is mine? And I ask you, what are the things which you think belong to you? You act like a man who, being in a theater, and having seized upon the places that others might have taken, seeks to prevent everyone else from entering, applying to his own use that which should be for the use of all."—St. Basil the Great, concio di Divitii et Paupertate.

Dr. Casartelli: "It is not to be said that the Catholic faith and Socialism teach different things, because as a matter of fact a great many of the things that are urged by Socialists are equally urged by Catholics. Probably the majority of social reforms advocated by Socialists, could be and are, equally advocated by Catholics and are in complete harmony with Catholic teaching."—Dr. Casartelli, Bishop of Salford.

William Regan: "It is sincerely to be hoped some definite steps will be taken toward the formation of Catholic Socialist societies in the United States, and our American comrades may rest assured they have the very best wishes of the parent body. Let us gird up our loins, for the future is certainly ours. The Catholic Socialists should stand for the same principles as do the recognized Socialist bodies of the country, and seek especially to propagate these principles among the Catholic population."—William Regan, Secretary Catholic Socialist Society, Glasgow, Scotland.

Hugh Reilly: "I was born and raised a Catholic, and I hope to die in that faith. In matters of faith and morals I place absolute confidence in the church. But in the creation and distribution of wealth which, by the way, we must all leave behind, I will consult and aid those who assist me in any manner in its production. I submit that there is no need of consulting any one else in this matter. I admit the capitalist system is better than those that have gone before, but I am not free. I have religious liberty. I have political liberty, but I have not industrial liberty; and it is because the Socialist party aims to overthrow the competitive system and establish the co-operative commonwealth that I am a Socialist and have been voting the ticket of that party for twelve years. I accept my religious and economic views voluntarily and deny the right of any man to dictate to me what either shall be."—Hugh Reilly, recent Socialist candidate for mayor, Newark, N. J.

Pope Leo XIII: In 1891 Pope Leo addressed the clergy of his church an encyclical letter on the conditions of labor, in which a great many excellent things were said which coincide with the Socialist teaching. The Holy Father said: "It is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power. To make profit out of the need of another is condemned by all laws, human and divine."

Again he said: "In regard to children, great care should be taken not to place them in workshops and factories until their bodies and minds

are sufficiently mature. For just as rough weather destroys the buds of spring, so too early an experience of life's hard work blights the young promise of a child's powers and makes any real education impossible."

Again he said: "All agree and there can be no question whatever, that some remedy must be found, and quickly found, for the misery and wretchedness which press so heavily at this moment on the large majority of the very poor."

Again the Holy Father said: "It is only by the labor of the working-man that states grow rich. Is it just that the fruits of a man's sweat and labor shall be enjoyed by another? As effects follow their cause, so it is just right that the results of labor should belong to him who has labored."

Again he said: "Laws only bind when they are in accordance with right reason, and therefore with the eternal law of God. If the citizens of a state on entering into association and fellowship experienced at the hands of a state hindrance instead of help and found their rights attacked instead of being protected, such association were rather to be repudiated than sought after."

Rev. M. P. Dowling, S. J., said at a banquet of Kansas City Knights of Columbus: "Agitation has come to stay with us because it is needed and because democracy has planted the seeds of discontent. Universal education makes the people know their power and desire more keenly the blessings possessed by others and of which they are deprived. Given democracy, universal education and manhood suffrage, consciousness of power and eager desire for the best things in life, and nothing but a sense of duty and right, fostered by religion, will set bounds to the craving for acquisition."

"At the stage when all minds are expectant and excited, Socialism steps in and demands a hearing. It is powerful because it voices what every toiler feels, because it recognizes the need of reform and claims to possess the remedy for social ills. It deals little with abstractions, but takes up facts. It is a fact that men, women and children of the same flesh and blood as ourselves live, labor and die under conditions unspeakable; without comfort, without pleasure, with starvation or the poor house staring them daily in the face, constantly fearful of being submerged, and all this through no fault of their own. Why, Socialism asks, in this age of enlightenment, should any man or woman die of hunger in the midst of plenty. Why should some roll in wealth and others suffer fearful want? Why should the person who does the best he can, and is able and willing to work, suffer because he can not find it? Why should sweat shops exist? Why should not some provision be made for old age, why should there not be a more equitable division of the fruits of industry? Surely if government has any function whatever, it ought to remove these glaring injustices and inequalities. The two old political parties have either been unable or unwilling to remedy the evils; they have been too much occupied with projects of graft and greed to pay any attention to the wants of the people; they have proved a disappointment and a failure; let them stand aside and give place to Socialism, which understands the needs of the people and proposes to do something for them. Not a few of those who speak thus and call themselves Socialists are far from being anarchists; some of them are God-fearing men, sincerely desirous of bettering the condition of the poor and unwilling to make use of unlawful means to accomplish that end. No matter by whom formulated or uttered, or for what purpose, many of these contentions are just. They have truth on their side, and deserve consideration. These representations can not be met by abuse or by making light of existing evils and wrongs. The social problem must be met on its merits, without regard to the personal character or the motives of those who stand for the new order."

Mr. Albert J. Welch, Catholic and Socialist candidate for Congress in Milwaukee, said "Our Holy Father so severely condemned the capitalist system that no good Catholic can longer support it when he once understands the matter fairly."

He also said: "Socialists are striving to remove the evil conditions of the present and substitute good conditions instead, and Catholics who fail to do their share of this good work are failing in their duties as Christians and followers of the lowly Nazarene."

Rev. Father Bowden, formerly editor of the Catholic Leader, at Kansas City, is another clergyman who investigated a bit and gained some new light. For years and years, he says, he "raved and tore" and "preached and wrote against that dreaded revolutionary and agitating party, the Socialists." Father Bowden continues:

"I wrote and preached Socialism and common love; I wrote and preached Socialism and atheism; I wrote and preached Socialism and the destruction of the home. Finally, in order to more clearly and thoroughly show up the weakness of Socialism, I started to read Socialist literature.

"There I discovered my miserable mistake. There I found them dealing with the causes of the conditions I was so anxious to change by silly reform. There I found them fighting the same crime and corruption, only they fought for its abolition, while we fought only to cure it. There I found them advocating, not common love, but brotherly love, the fundamental economics of the Catholic church. There I found them advocating the elimination of war. There I found them fighting to take the mother from the mill, the factory, the shop and the store, and place her in the spot ordained for her by the Almighty, her home, where she could care for and raise her children. Surely no destruction of home there.

"I realized my foolishness. Then I resolved no longer to fight the workings of the Socialist party and sooner than come out and openly advocate Socialism and thereby heap ridicule upon my brother priests who were blindly fighting that which they knew nothing about, I resolved to give up the paper." He further says:

"They tell me I cannot be a Socialist and a Catholic at the same time. When did Jesus of Nazareth ever say, 'Thou shalt vote the Republican or Democratic ticket?' I contend I could not be a Catholic unless I was a Socialist. They say I cannot believe in the religion of my fathers. They would have me substitute for my creed, 'I believe in the hallowedness and sacredness of the almighty dollar. I believe in the exploitation of labor and all the crime and corruption resulting therefrom. I believe not in the words of the Lowly Nazarene, when He said: "Suffer little children to come unto me." "Rather do I believe suffer them to come unto us that we may grind out their puny lives in the daily grind of toil that we may satisfy our greed for dollars and cents, in that one god of all gods, profits. But I am a Catholic and believe in the creed of my fathers."

The foregoing principles enunciated by Pope Leo XIII and the Catholic saints, Catholic bishops and Catholic leaders are in perfect harmony with the principles of Socialism and in direct conflict with the system of capitalism under which we are now living. How can any good Catholic longer support the system of capitalism when he once understands that Socialism is in perfect harmony with his religion and that capitalism is diametrically opposed to it?

When the working class of the world once arouses from its age-long slumber and the vision of Socialism is impressed upon its brain, life will lengthen, joy will deepen, love will intensify, humanity will be enthroned and the world set free.

Why should not the Catholic people join in this great work? The world awaits the answer.

To the Members of the Western Federation of Miners

THE MINERS' MAGAZINE is your property and you should be interested in building up the circulation of your official organ. You cannot expect the capitalist class to subscribe for a journal that stands unflinchingly for the rights of labor.

The Miners' Magazine can be made the leading labor publication of this continent, providing, the membership of the Western Federation of Miners so wills it. The power lies in the hands of the membership to place the official organ in the home of every miner, mill and smeltermen of the Rocky Mountains and Pacific Coast, and this can be done by the membership taking the necessary interest in *their own journal* whose columns are consecrated to that coming civilization where slavery shall be no more.

The intellectual advancement of the members of organized labor means the shortening of the sentence that dooms labor to wage slavery.

Ignorance can only be dispelled by education, and ignorance is the greatest enemy of the laboring masses.

The intelligent member of organized labor is held in subjugation by the members of his class, and the man of thought and advanced ideas, will be held in bondage until his brothers can be made to see the wrongs of the profit system and the remedy for labor's emancipation.

The Miners' Magazine built up to a circulation of 50,000 will become one of the most valuable advertising mediums in this country, and from a financial standpoint, will become a success.

The merchant, manufacturer, professional man or banker, knowing its large circulation, while not in accord with the principles which it champions, yet, knowing that the magazine is read by so many thousands of workers, will place their advertisements on its pages, realizing that the patronage of the working class is an asset that few men depending on the public for support, can afford to overlook.

The membership of the Western Federation of Miners are urgently requested to take immediate action, so that by January 1, 1913, the magazine can boast of the largest circulation of any official organ in America.

It is to be hoped that every member of the organization will feel that this appeal is made personally to him, and that he will resolve to put forth his best efforts in building up the circulation of a journal that stands squarely for industrial liberty.

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SAMSON'S STRENGTH.

In the days of our youth, away back on the Illinois farmstead, we were wont to regale our mental apparatus by the studious perusal of such literary treasures as came within the family reach, either by purchase, gift or inheritance. Those acquired by purchase consisted principally of copies of the county paper, the yearly subscription being paid in cabbage and other farm truck; those obtained by gift were Ayer's and Hostetter's almanacs and the inherited possessions were confined chiefly to a polyglot Bible. From the first we used to draw rich stores of local information relating to those multifarious activities peculiar to a pastoral existence; from the second astronomical lore and medical knowledge, and from the last a fund of satisfying humor, as well as a thorough understanding of the mystical and unknowable, that promises to last us for the rest of our life.

How the story of creation used to appeal to our youthful fancy, being such a lucid and convincing explanation of a ponderous problem that we had little or no interest in solving anyway, and then again the story of the ark and its momentous voyage under command of the most successful navigator of his time, the escapade of Jonah in the more or less narrow confines of the whale's belly, Joshua commanding the sun and moon to stand still so that he could butcher a few more of his enemies before nightfall, Moses hocus-pocusing the Red sea into standing on edge in order to let himself and followers pass through without getting their feet wet and cold withal; these and many other simple tales so impressed us with the overwhelming virtue of truth in story telling that we have since been able to read Munchausen yarns only with pain and never venture to voice an untruth where lurks the remotest possibility of detection.

Of all the true tales in this, our inheritance, those that most forcibly appealed to us in consequence of their simplicity, and, therefore, apparent truthfulness, were the tales of Samson, the strong man of the ancient circus. And his strength was no greater than his cunning, as was clearly demonstrated by his foxy joke upon the Philistines, when he caught 3,000 foxes—or was it 300?—at any rate it matters not, for the difference between the catching of 300 or 3,000 would be, to Samson, merely that of a few moments of activity at the most. The catching of these foxes and tying them together by their tails, with firebrands between each two tails, and turning them into those Philistines' cornfields, though nothing particularly marvelous for Samson to do, was really a clever trick to play upon the rascally owners of the cornfield.

Our greatest admiration for Samson, however, came in consequence of his feats of strength. To slay a multitude of his enemies with the jawbone of an ass was certainly going some, as even Canada's military genius, Sam Hughes, would no doubt admit, and the pulling down of the pillars of the temple was a fitting climax to his career as the champion strong man of all history.

It will be remembered that Samson's strength lay in the hirsute covering to his occiput. When the female barber cut his hair he found himself also shorn of his strength, and this he regained only with the re-growth of his hirsute adornment. His enemies having discovered the secret of his strength and induced the female tonsorialist to remove his locks, took advantage of his weakened condition to perpetrate upon him acts of brutality that would have made the police of Vancouver turn green with envy. So long as his locks remained uncut, however, he was too much for the whole bunch of ruffians.

It is rather more than likely that this Samson yarn is a relic of the olden time when our illustrious ancestors were sun worshipers. Samson was probably a sun god and the strength he manifested was due to the power of his rays, which might easily be likened to human hair. With head uncovered, that is, with his rays falling upon the earth, his tremendous power would be felt by every living thing. With rays cut off by the cloud and fog of winter months, his beneficent power would be lessened, his weakness felt by all things. After the passing of the winter months and his rays had once more manifested his power, his locks would thus have grown again. Whether sun god or pure myth, the seat of his power lay in his rays or hair.

Capital is the Samson of today, the strong man in civilization's circus. What feats of strength this giant displays! Does he so will it, a continent is spanned by lines of steel and the plunder of a continent is whisked away to a place of safety, upon the wings of steel and steam. Chasms are bridged, mountains tunneled, oceans ferried, distance annihilated and time abbreviated at his command. His mandate has covered the earth with prisons and penitentiaries, insane asylums and hospitals, almshouses and paupers' hovels, barracks and "bull pens," and a horde of ruffianly police, detectives, jailors, wardens, magistrates, bailiffs, sheriffs, soldiers, governors and other hounds in human shape, to enforce his decree and spread poverty, vice, crime, prostitution, misery, despair and moral pestilence throughout the earth in order that his brutal rule may continue and his baneful sway be perpetuated.

And while this precious rule continues and its moral pestilence rots the heart out of modern society, a gang of pimps and apologists offer up unctuous prayer and fulsome excuse to the supposed ruler of the universe in justification of its existence and for a prolongation of its lease of life.

This modern Samson, capital, rules the world and walks roughshod over every worthy human ambition, virtue or attribute. Its sole mission is to rule and rob, in order that its devotés may wax richer and more powerful, while its victims become poorer and more helpless. Its creed is robbery and its decalogue a series of legal shackles upon the limbs of its slaves.

Where lies the power of this modern Samson? What can be done to strip him of that power and reduce him to the condition of helplessness into which the biblical strong one found himself as his locks were shorn? Let us see.

The working class produces all of the material things that enter into the life of modern civilization. The palace of the master and the hovel of the slave; the gaudy and expensive raiment of the rich and the coarse and shoddy covering of the poor; the costly food upon the table of Dives and the miserable crumbs that fall to Lazarus, all of these are the products of labor and of labor alone.

Not only does labor feed, clothe and sheiter both master and slave, the former bountifully, the latter scantily, but also from the ranks of the workers, the slaves, are recruited all of the forces necessary to maintain the respective status of master, fat and arrogant, and slave, mean, lean and meek. Workers build gaols and penitentiaries and inhabit them. Out of the ranks of the workers are found the necessary thugs, police, detectives and other ruffians to throw the balance into these bastiles of capital and forfend their escape therefrom.

Workers build insane asylums and hospitals and go bughouse or cripple themselves that they may have inmates.

Workers erect barracks and "bull pens" and garrison the former so that a force is always available to fill the latter with any of their number that should too loudly cry out for relief from the miseries of their slavery.

Workers make clubs to be used upon their own craniums; bayonets to be

shoved through their own inwards, and bullets to be shot through their own fool carcasses, and then wield the club, push the bayonet and work the gun.

These and many more are the fool things done by slaves. Without this the master class would be absolutely helpless. The master class could not maintain its mastery. Only by such folly can human slavery be maintained.

The answer, then, to the query: "Where lies the power of this modern Samson—Capital?" is easy. It lies solely in the ignorance of the slaves. Were this ignorance removed this power would be as completely gone as was that of the biblical hero when his locks were shorn.

Clubs can neither be made nor wielded, bayonets can neither be manufactured nor pushed, guns and bullets can neither be produced nor used, gaols can neither be builded nor inhabited, and the same is true of all other implements and paraphernalia of class rule and tyranny, were it not for the insufferable ignorance of the victims of such rule and tyranny—the workers themselves. The working class not only furnish the victims, but the ignorant and brutal ruffians to carry on the murderous game.

The sole strength of capital lies in the ignorance of its slaves. By pushing forward the education of ourselves and our class, we are shearing capital of its strength even as Delilah did unto Samson of old.—Western Clarion.

MOVEMENTS FOSTERED BY LABOR

In every movement which is fostered by organized labor there will be found men who, from personal motives, will do their utmost to place obstructions in the way to impede the movement in order that they may not be involved in it, either morally or financially.

These men are always eager to point out the failures and mistakes that have been made in the past, but never think of referring to the victories and achievements that have been won, despite the many obstacles which were placed in the way of the workers before the victory was finally secured.

As a rule these men seldom attend a meeting except when something will affect them personally. They are union men for the purposes best known only to themselves and are always looking for double the amount of benefits for each dollar that they grudgingly pay into the local. When it comes to a proposition being submitted which will be a benefit to the union as a whole personality asserts itself, and all the personality or argument anyone else could make would avail nothing. They can't see that the failures of the past would have been recorded as victories if they had spent half the same energy in promoting them that they spent in their defeat.

Some men will gloat over the defeat of a proposition, or the downfall of an unfortunate fellow-member, if either should happen to meet with the disapproval they try to hide beneath the "proverbial bushel." In time, however, it comes out and shows itself, like a beacon in its own true light.

Honest differences of opinion are commendable. Some men can discuss, pro and con, on any question, and some men can be shown that their views are wrong. Others, however, are just the opposite. They have fixed and set opinions which no power of argument could set aside.

Any and every reasonable proposition is worthy of earnest discussion and consideration. We should study its objects, find out its benefits or faults, and if it meets with the approval of the majority of the members, who are just as intelligent as the minority, we should all put our shoulders to the wheel and work for its ultimate success. If this is done, organized labor would be ten or twenty years further advanced than it is today.—Iron City Trades Journal.

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LIST OF UNIONS

Table listing unions in ALASKA, ARIZONA, BRIT. COLUMBIA, CALIFORNIA, COLORADO, IDAHO, ILLINOIS, KANSAS, KENTUCKY, MICHIGAN, MINNESOTA, MISSOURI, MONTANA, NEVADA, NEW JERSEY, NEW MEXICO, OKLAHOMA, OREGON, SOUTH DAKOTA, UTAH, WASHINGTON, and WISCONSIN. Columns include No., Name, Meeting Night, President, Secretary, P.O. Box, and Address.

LIST OF UNIONS

Continuation of the union list from the previous table, covering unions in ALASKA, ARIZONA, BRIT. COLUMBIA, CALIFORNIA, COLORADO, IDAHO, ILLINOIS, KANSAS, KENTUCKY, MICHIGAN, MINNESOTA, MISSOURI, MONTANA, NEVADA, NEW JERSEY, NEW MEXICO, OKLAHOMA, OREGON, SOUTH DAKOTA, UTAH, WASHINGTON, and WISCONSIN.

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FORECAST OF A COMING DAY.

By Ella Wheeler Wilcox.

It may be that I dreamed a dream; it may be that I saw
The forecast of a time to come, by some supernal law.

I seemed to dwell in this same world, and in this modern time;
Yet nowhere was there sight or sound of poverty or crime.
All strife had ceased; men were disarmed, and quiet peace had made
A thousand avenues for toil, in place of war's grim trade.

From east to west, from north to south, where highways smooth and broad
Tied state to state, the waste lands bloomed like garden spots of God.
There were no beggars in the streets; there were no unemployed,
For each man owned his plot of ground, and labored and enjoyed.

Sweet children grew like garden flowers, all strong and fair to see;
And when I marveled at the sight, thus spoke a voice to me:
"All motherhood is now an art, the greatest art on earth,
And nowhere is there known the crime of one unwelcome birth.

"From rights of parentage the sick and sinful are debarred;
For matron science keeps our house, and at the door stands guard.
We know the cure for darkness lies in letting in the light;
And prisons are replaced by schools, where wrong views change to right.

"The wisdom, knowledge, study, thought, once bent on beast and sod,
We give now to the human race, the highest work of God;
And, as the gard'ner chooses seed, so we select with care;
And as our man plant grows, we give him soil and sun and air.
There are no slums, no homeless poor, all men are opulent,
For Mother Earth belongs to them, as was the first intent."

It may be that I dreamed a dream; it may be that I saw
The forecast of a time to come, by some supernal law.

POETICAL

THE WEARING OF THE RED.

Oh Comrade dear, and did you hear the news for us who toil?
The holly is forbid by law to grow in U. S. soil:
So Christmas day no more we'll keep, its color must be hid,
For we have broken heads galore for wearin' o' the red.

I met up with Jimmy Higgins an' he took me by the hand
And he said: "How's this fool country; and for how much will we stand!
We're not to have blood in our veins, nor thoughts within our head
While they murder men and women for the wearin' o' the red."

Then if the badge we wear must bear th' oppressors' white and blue
Let it remind us how, compared with us, they are so few:
And each time they snatch our flag away and throw it on the stones
More workers rush to lift it to a future free from drones.

When is no wanton waste of life, nor needless human woes;
When all mankind are working-class and all mankind repose:
Then I will change the color worn in honor of our dead,
But till that day, please God, I'll stick to wearin' o' the red.

—Helen West, 31 West 17th street, N. Y. City.

THE OUTCAST.

By Jim Seymour (Hobo Poet).

Say, feller, ain't ye got a dime
T' give a poor ole bum?
I've cert'n'y had an awful time
An' sure am feelin' rum.
I've lookt fer work—dat sure is true—
Till I kin hardly creep;
I'm tired an' cold, an' hungry too,
An' don't know where I'll sleep.
Please, feller, stake me to a dime,
'Cause your turn p'r'aps 'll come in time.

Now, don't say dat—it's bad enuf
T' be in such a fix,
Widout yer callin' me a tuf
Dat wid a job won't mix;
If you jest knowed how hard I try
T' land a job each day
Ye wouldn't tell me dat I lie
An' sneer at me dat way.
Come, feller, stake me to a dime,
'Cause your turn p'r'aps 'll come in time.

Oh, no, I wasn't always down;
There once were better days.
I once enjoyed no small renown
An' walkt thru flowery ways;
But by a turn of fortune's wheel
I fell from where you stand
And joined the ranks of those who feel
The crushing armored hand.
Now, sir, I'm forced to beg a dime
From one whose turn may come in time.

But no, he's gone, and in my ears
His harsh words echo still;
I seem to hear his cruel jeers—
Ah, would that words could kill.
Then might his insults take the place
Of courage that I lack;
Then might they end this hopeless race
On life's thorn-planted track.
Yes, then to rest, nor beg a dime
Again until the end of time.

In Memoriam.

South Porcupine, Ontario, Canada, Sept. 28, 1912.

To the Officers and Members of Porcupine Miners' Union No. 145, W. F. M.:
We, your committee appointed to draft resolutions of condolence on the death of Brother Stanley Zero, herewith submit the following:
Whereas, In the death of Brother Stanley Zero this local has lost one of its most faithful and hardened workers in the cause of humanity; and,
Whereas, We feel that the brother's death was untimely through the terrible scourge of typhoid; therefore, be it
Resolved, By this local that we extend to the relatives and friends of the deceased our sympathy in their grief; that a copy of these resolutions be spread on the minutes of this local, a copy sent to the relatives of the deceased and a copy sent to the Miners' Magazine for publication.

JAMES DOGUE,
THOMAS RYAN,
W. N. WELSH,
Committee.
Committee.

(Seal.)

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