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INDEPENDENCE
EDUCATION ORGANIZATION

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OF MINERS**



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EDUCATION INDEPENDENCE ORGANIZATION

MINERS' MAGAZINE



Denver, Colorado,
Thursday, November 21, 1912.

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 Communications not in conformity with this notice will not be published.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

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John M. O'Neill, Editor

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

Card of the Homestake Mining Co.

Lead, S. D. 19..

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Occupation
.....

Signed
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Department
.....

THE STRIKE is still on at Alta, Utah.

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, as the employes of the Montreal mine are striking against starvation wages.

CHARITY will go out of business just as soon as labor receives the full social value of the product of its toil.

DURING the days of the political campaign the spellbinders were eloquent about our bounteous crops and glorious prosperity, but now the mandate to the guardians of the law in our large cities is: "Jail the tramps!"

HAS THE WIFE AND MOTHER who works in the mill or factory ten to fourteen hours per day a home worthy of being talked about? Let some of those well-fed and well-groomed pulpit orators who are fighting Socialism and defending capitalism answer the question.

PORCUPINE MINERS' UNION, of South Porcupine, declared a strike November 15th, against a reduction of wages. The reduction of wages is from 25 cents to 50 cents per day. The whole Porcupine District is affected and fully one thousand men are involved.

THE LATE ELECTION adds four more states to the woman suffrage column, namely, Oregon, Arizona, Kansas and Michigan. Ten states have now conceded the ballot to woman. It is only a question of a short time when women in every state of this Union will have a voice in public affairs.

THE SOCIALISTS of Chicago have elected three representatives to the legislature of Illinois, whose names are as follows: Christian M. Madsen of the Painters' Union, Joseph M. Mason of the Iron Moulders' Union, and Seymour Stedman, a lawyer. They will be heard among the law-makers of the "Sucker" state.

THE AMERICAN CITIZEN who is jobless, penniless and homeless has but little reverence for that guarantee of our Declaration of Independence, "life, liberty and the pursuit of happiness." Such a guarantee must seem like a burlesque to the man whose economic condition makes him a vagrant and liable to a sentence on the rock-pile.

WHEN A POOR, deluded, penniless victim of poverty, without a master, without shelter, clad in rags and tramping the country in search of a job, declares that Socialism encourages "free love" and "breaks up the home," it is about time for a medical commission to bring in a verdict on the pauperized mental condition of the wandering imbecile.

THE BALKAN STATES, using every weapon of war to wipe Turkey off the map, shows conclusively that the sessions held in the peace tribunal at Hague, has accomplished its purpose. Andrew Carnegie should make another peace donation, and in all probability, ere another year has passed away, all the nations of the Old World will be aflame with war.

THE RAILWAY KINGS and financial magnates met at a banquet in Philadelphia recently and pronounced Woodrow Wilson "safe and sane." When "frenzied financiers" and railroad wizards give their O. K. to the Princeton professor, the several millions of horny-fisted sons of toil who voted for the preacher should feel satisfied that they did not "throw their votes away."

STATISTICS show that 80 per cent of the people of America do not own their homes, and yet we are told that "Socialism would destroy the home."

This 80 per cent of human beings who are but the tenants of landlords may be taking consolation out of the fact that they have a monopoly on the jails, insane asylums and poorhouses.

IN LAWRENCE, MASSACHUSETTS, the Socialist party received but a few votes, regardless of the fact that it is less than a year when a great industrial battle was fought there, and the Socialist party nationally did everything in its power to aid the strikers win the fight. The New York Call makes inquiry as to why Lawrence failed to roll up a vote for the Socialist party. The answer can be given by those mouth-revolutionists in Chicago, who scream: "Hit the ballot box with an axe!"

THE SHOE WORKERS' JOURNAL has announced, under the head of a "Mental Tragedy," the disappearance of one Frank Connell of Boston, Massachusetts, who quit his job in the shoe factory and deserted his wife and four children to become a "soap-boxer" for the I. W. W. The Journal states that Connell was heard to say that he was going out west to "stump" for the Invalid Workless Wonders. Connell is probably afflicted with the "hookworm," like a great many others who are boosters for "soup-house" unionism.

THESE PREACHERS who are frantically yelling that "Socialism would break up the home" should visit the coal fields of West Virginia and interview the striking miners and their wives, whom the coal barons, with the aid of the state militia, evicted from the rented hovels of capitalism. These screaming chattels of a master class should look into the wan faces of mothers and children shivering in the tented cities of the coal fields of West Virginia and then again spew their infamous libels on Socialism. A preacher whose palms itch for money is the lowest wretch among all the prostituted lickspittles that pollute the earth.

E. T. KINGSLEY, the editor of the Western Clarion, published at Vancouver, British Columbia, has announced that the Clarion will go out of business, and that he will hereafter use three columns in the B. C. Federationist in defense of that class who need the editorial ability of such men as Kingsley. The Western Clarion has been one of the ablest champions of the working class published on this continent. Kingsley as an editor in the field of labor journalism, stands at the head of his class, and it is to be regretted that the journal which he so ably edited for eight years is to pass out of existence for lack of support.

THE SUFFRAGE STRIKE is assuming alarming proportions in Belgium. The business world of Belgium has almost reached a nervous stage of excitement, for it is being realized that the strike for an electoral law providing equal suffrage for every citizen of Belgium will be a strike of magnitude that may almost wreck the very government itself. At present the nobility and the rich are conceded three votes, the clergy two votes and the laboring man but one vote.

The minority at present in Belgium casts a majority vote, while the majority, made up of the laboring people, are dominated by that privileged class whose royal blood, wealth and position in the church nullifies the political power of labor at the ballot box.

It is expected that the strike will take place in the next few months and gigantic preparations are being made to force the government to surrender.

EVERY DAILY PAPER throughout the country is boasting of the enormous crops of 1912, and alarm is felt that the railroad companies will not be able to furnish a sufficient number of cars to move such an unprecedented volume of the necessaries of life. That the crops are enormous scarcely anyone will deny, but regardless of the granaries and warehouses being loaded to the bursting point, there are several millions of people in this "land of plenty" that are going to bed every night with an appetite that is clamoring for the necessaries of life.

Why?

Simply because the comparatively few have a monopoly on the necessaries of life, and as those necessities are produced for profit instead of use, hunger has become an universal disease, even though we are swamped with enormous crops which tax our transportation lines to move from the agricultural districts to the markets of America.

Glorious civilization!

It is more important that profit shall be king than that hunger shall be unknown in a "land of plenty."

THOUGH SENATOR BAILEY of Texas will resign from the Senate, and though Joe Cannon was defeated in his fight for reelection to the House, the new Congress does not promise anything beyond previous bodies. Bailey was bad enough, and Cannon, in spite of his ability to swear in picturesque fashion, was at all times a reactionist. But there is no one in either House who indicates that there will be anything other than the old-time methods and old-time means of doing business.

There are a million Socialist voters in this country. They are utterly without representation of any kind.

In six states women voted, and next time they will vote in four more. There is not a single woman member in either House. But, aside from the Socialists, there was no attempt made in any of the other parties to nominate women.

The loss of the sole Socialist representative is serious, for the next two years are going to be stirring ones. Berger had done well, so well, in fact, that the capitalists of Milwaukee worked with might and main and money to defeat him. In the Twelfth New York district there is no doubt that Meyer London was robbed of an election he won after a straight, hard fight. What the actual conditions were in some other districts where we polled heavily is not known.

But the fact remains, 1,000,000 Socialists are without representation in the national government.

A NUMBER of high prelates of the Roman Catholic church have recently attacked Socialism and denounced it in the most bitter language. Several conventions of Catholic societies have joined the chorus of condemnation and declared their intention to launch a campaign of annihilation against Socialism. While Catholic opposition to Socialism is by no means a new development, it has never been expressed with such vigor and venom as of late.

The chief complaint of these ecclesiastical adversaries is that we are enemies of the family and of religion. Our declaration to the contrary cuts no ice with our clerical opponents. They know what is in our minds better than we know it ourselves.

Fair-minded people, who might wish to learn what the Socialist party stands for, would doubtless read the Socialist platform. But not so with the Catholics; they can't see the platform at all, but they can see some things that have no existence in reality.

We assert here and now with all the emphasis and force we can command that the sole and single purpose of Socialism is to abolish parasitism. You can twist and turn it any way you please, it means the end of exploitation, the doom of poverty, the finish of wage-slavery. It means the establishment of economic justice, it means that every worker will receive the full social value of the product of his toil.

Industrial democracy, the collective ownership and democratic administration of the means of wealth production and distribution, is the particular means by which this desired result will be brought about.

Men of all religions and of no religion should be able to unite upon so common sense a proposition.

It is in the natural order of things, and is coming, as surely as the rising of tomorrow's sun.

Catholic protests against it resemble the pope's bull against the comet. They'll not stop anything.—Arm and Torch, Toledo, O.

THE 1912 presidential election has passed into history.

The Republican party having broken in two, it was logical to expect that the Democrats would secure a majority of the electoral vote, although their party remains in the minority as far as the popular vote is concerned.

This condition is manifestly wrong, but since the present voting system is accepted by the people, all good citizens will abide by the results until such time that the laws are changed to secure a majority expression.

The opportunity now confronts the victorious Democracy to make good its promises to conduct the government along progressive lines, for that was—excepting only the Taft vote—the unquestioned demand of the masses who balloted last Tuesday.

Whether or not President-elect Wilson, with both branches of Congress behind him, will have the courage to discharge the responsibilities and fulfill his promises to the people of the future will reveal.

Even the most casual observer will agree that Mr. Wilson has no mean task before him to satisfy the clamors of the multitudes for relief from the extortions of the privileged class and at the same time "safeguard the "sacred rights" of capitalism.

If the Jersey governor can please the contending factions engaged in the economic struggle he is a past master in diplomatic maneuvering and his name will go thundering up and down the corridors of time world without end.

Meanwhile the laboring people will do well to bottle their enthusiasm over Wilson's election, strengthen their unions and be prepared to enforce improved conditions whenever and wherever possible (while awaiting the good things that they expect to come out of Washington), and continue to read up and think about the social problems with which they are surrounded.

"Everything comes to him who waits—and hustles while he waits."
—Cleveland Citizen.

PRESIDENT-ELECT WILSON calls attention to an editorial in an Indianapolis newspaper. He says it is "malicious." The editorial referred to Wilson as having extraordinary intellectual powers, devoted to high ideals, but "out of touch with the common people." In view of the implied claim that Wilson is in touch with the common people, The World asks these questions:

HAS WOODROW WILSON EVER SEEN A NEW JERSEY MILITIAMAN SHOVE A BAYONET TOWARD THE FACE OF A STRIKER ON A PICKET LINE?

HAS WOODROW WILSON EVER SEEN A PASSAIC POLICEMAN SLAM HIS CLUB DOWN ON THE HEAD OF A STRIKING TEXTILE WORKER?

Has Woodrow Wilson sat on a ramshackle chair in the ramshackle home of any one of the hundreds of working people of New Jersey who were on strike early this year—DID HE GO INTO ANY OF THE HOUSES OF THESE PEOPLE AND TALK IT OVER WITH THEM?

Is Woodrow Wilson familiar with the talk and the thoughts of these people?

If Wilson is in touch with the common people, WHY DID HE SEND COMPANIES OF MILITIAMEN WEARING CARTRIDGE BELTS AND CARRYING RIFLES TO GUARD THE PROPERTIES OF THE ASPHALT TRUST AT PERTH AMBOY INSTEAD

OF GOING PERSONALLY TO FIND OUT FOR HIMSELF WHY THESE COMMON PEOPLE, THESE RAGGED AND HUNGRY PROWLERS, WERE OUT ON THE BATTLE LINE FOR BETTER CONDITIONS?

The statesman who thinks he is in touch with the common people because he reads newspapers and magazines and books about the com-

mon people is not going to get the right knowledge.

The World desires to be fair in all facts and discussion connected with Woodrow Wilson—so fair that Wilson will never be able to accuse The World of "malice." It seems to us, however, that it remains to be PROVEN whether Wilson is "in touch" with the common people."—Chicago Evening World.

He Is Unmasking Himself

DANIEL O'ROURKE, in a special letter to the Dispatch of Dublin, Ireland, had the following to say concerning the displeasure of General Sir Baden-Powell when he discovered that the Boy Scouts whom he had organized in Ireland were not imbued with those patriotic sentiments which he had hoped to instill into the youths of Ireland:

"Dublin, Nov. 5.—General Sir Baden-Powell views with no inconsiderable amount of apprehension the success of the Boy Scout movement in Ireland. On his return recently from his trip to the United States and Canada he found to his amazement that the objects of the English and Irish scouts were by no means identical. He discovered that while the British section were true and patriotic Britons, the Irish youngsters were a band of young rebels, who cared nothing about the military glories or achievements of England.

"Many people besides the founder of the scout movement find it difficult to understand how the Irish lads can be anything else than true Britons. But the fact is they are a product of the Gaelic League and Athletic Association, an organization that instills into their youthful minds views and aspirations not altogether complimentary to England. Their bands ignore 'God Save the King' and 'Rule Britannia'; indeed, it is this that has particularly brought them under the displeasure of Sir Baden-Powell, whose patriotic sentiments were badly

jarred when he found a squad of them marching recently to the tune of 'Garryowen.' He questions their right to use the title 'Scout,' and is said to be contemplating action to prevent it for the future."

If the Boy Scouts were not organized for military purposes, then why does Baden-Powell become indignant when he discovers that his youthful soldiers show no disposition to become enthusiastic over the military glories achieved by England?

If the Boy Scouts of Ireland were organized merely to develop the boys of the Emerald Isle, physically and morally, then why does Baden-Powell become exorcised over the failure of the growing manhood of Ireland to become permeated with that spirit that "weeps for worlds to conquer?"

The youths of Ireland have heard the story of England's oppression and the centuries of misrule that have weighed heavily on the Irish people cannot be forgotten or smothered by the launching of an organization that is built on falsehood and treachery.

The Boy Scouts of Ireland are rebels against a government whose despotic methods have driven millions across the seas to find homes in other lands, and the memory of the tyranny of hundreds of years will keep alive a spirit that scorns to forget the many chapters of injustice that are written in the history of Ireland.

The Logic of the Enemy

THE COMMON CAUSE, a magazine published in New York and supported by exploiters of labor to fight Socialism, previous to election had the following editorial comment on the persistent and determined campaign of the Socialist party:

1. "Some six or eight months ago, to be exact, it really looked as if Socialism might make good in its prediction that no less than 2,000,000 votes would be its record in November.

2. "They still talk about painting the nation 'red.' 'This is our year,' is their adopted slogan, and, if strenuous efforts on the part of a campaign manager and the loyal support of the unthinking horde of 'red card' allies could accomplish the impossible, the obstacles that now block the path of Socialist progress might be overcome.

3. "Certainly no other party is so well organized, or could put up a better fight under favorable conditions—did such conditions exist. Certainly no other party could call upon its members to contribute, each and all of them, one day's pay for the support of the political organization. No other party would dream of printing 25,000,000 to 35,000,000 pamphlets and depend upon the voluntary efforts of its members to see that this literature reached the voters who are most likely to read and be influenced by it. There is no gainsaying the loyalty of the mass of Socialist voters.

4. "Everywhere meetings are being held in halls and at street corners and thousands of orators are preaching the gospel of discontent to all who will listen.

5. "On one day—to be assigned later—each and all of the 5,000 locals in the United States will be expected to have a public meeting to whoop things up for Debs.

6. "In connection with the millions upon millions of sixteen-page pamphlets issued by the national headquarters, and the special editions of the several Socialist papers that have been prepared.

7. "Almost every conceivable device is being resorted to with a hope that even the smallest contrivance may make some impress upon popular opinion. Knives, paper weights, drinking cups and a dozen other advertising devices, in addition to the ordinary campaign buttons, have been put out in immense quantities. Red pennants have been manufactured by the thousands; silver watch fobs are at the disposal of all who will wear them, and, to meet the demands of those who have a particularly severe attack of the red craze, there are four-in-hand neckties made of flaming red material, with pictures of Debs and Seidel conspic-

uously displayed upon them—and all this for 25 cents. Who would be without one?

8. "Seriously there is a lesson here for those who are actively engaged in a campaign against Socialism.

9. "This is the kind of a campaign that Socialism is conducting throughout the world—not this year only, but every day in the week, year in and year out. To meet such a propaganda effectively—to save the American people from being hoodwinked by the insidious sophistries of the Socialist agitators who are such past-masters in the art of delusive argument—it is necessary that something should be done of a more tangible nature than has as yet been undertaken."

The above nine editorial paragraphs in the Common Cause show conclusively that the hirelings in the field of journalism who have sold themselves or who have been bribed to wage war against a movement that has for its ultimate purpose the emancipation of labor, are somewhat alarmed and realize that the future belongs to a class of people who are in rebellion against the brutalities perpetrated under the reign of a soulless profit system.

The Common Cause speaks of the members of the Socialist party as "the unthinking horde of 'red card' allies," but the Cause knows but too well that the men and women who carry red cards are not thoughtless, but are the thinkers whose movement is giving a nightmare to "predatory wealth" and making it possible for prostituted journalists to feed upon revenue that comes from the coffers of *Privilege*.

The Cause declares, "no other party is so well organized," and if that statement is true, then how does it become possible for "the unthinking horde of 'red card' allies" to perfect an organization that so far excels other organizations as to win the tribute "no other party is so well organized"?

Are "unthinking hordes" generally capable of excelling other parties in the work of organization?

The logic of the Cause will not stand the test of analysis.

The Cause admits that such a campaign is being carried on "throughout the world—not this year only, but every day in the week, year in and year out."

Do "unthinking hordes" carry on such campaigns?

The Cause knows the stake for which the Socialists are fighting. The Cause realizes that the battle of the Socialists is against economic slavery and for industrial liberty, and that the battle will never end until the human race shall build on the shattered ruins of capitalism an industrial republic beneath whose dome *Justice* shall be *King*.

The Superficial Reformers

THE REFORMERS are again at work in Chicago, according to the following which appeared in a press dispatch from the "Windy City":

"Chicago, Nov. 11.—Miss Jane Addams of Hull House, Mrs. Joseph T. Bowen, president of the Juvenile Protective Association of Chicago, Miss Virginia Brooks, West Hammond, Ill., reformer, and Miss Maude Miner, secretary of the New York Probation Officers'

Association, argued before a City Council committee today against segregated vice districts.

"Mrs. Bowen said that of the 7,000,000 working girls in the United States one-fifth received less than \$200 a year, and three-fifths received less than \$325 a year.

"The segregated district is practically vicious in its influences on these working girls," said Mrs. Bowen. "Is it any wonder that they

turn to these districts when they have become worn-out and discouraged earning the small wages paid them?"

In introducing Miss Miner, Miss Jane Addams asserted that New York was more wicked than Chicago.

The Rev. P. J. O'Callaghan of the Paulist Fathers, of St. Mary's Church, Chicago, in an address to the aldermanic vice committee this afternoon, advocated toleration of the segregated vice districts until the social evil can be abolished.

"The medical profession has made the social evil what it is by its false teachings and mistaken doctrines, which are responsible for the depravity of today," said Father O'Callaghan. "No law can stem the practices aroused by these years of false doctrines. I don't see how we can do anything better now than to force back the underworld to the narrowest boundaries."

If the social evil was not a tragedy, it would be laughable to meditate on the antics of Reformers who are continually wasting their energies on the disease that is bred from wrong economic conditions.

Miss Addams, of Hull House fame, congratulates herself that the city in which she lives is not as wicked as New York, and that is probably due to the fact that the population of New York, being far greater than Chicago, crime is proportionately greater.

The same cause that produces *crime* in New York produces crime in Chicago and until these reformers assault the *cause*, it is useless to squander energies to treat the *effects* that are born of an industrial

system that robs 7,000,000 girls and women of the social value of their labor and concedes them merely a wage that ultimately forces a vast number of them to seek the brothel to save themselves from starvation or suicide.

The Rev. O'Callaghan makes the claim that "the medical profession has made the social evil what it is by its false teachings and mistaken doctrines, which are responsible for the depravity of today." In what manner the teachings and doctrines of the medical profession are responsible for the social evil or the depravity of today, is beyond the comprehension of intelligent men.

The *social evil* is the *product* of *capitalism*, and capitalism is supported by these very reformers who hurl their most vitriolic denunciations against the moral leprosy that prevails in every city throughout the world.

Virtue is not fortified by a salary of \$200 per year.

A girl or woman suffering the pangs of hunger and want, cannot live upon the *promise* that there is a crown and harp for her in another world, providing she preserves pure and spotless the priceless gem of womanhood.

Virtue trembles in the presence of that skeleton that pinches the pallid lips of the working girl, and the reformer who fails to molest the cause that breeds crime and dishonor is but a grim joke in the tragedies that are written in the tears of shame.

Preaching and Practicing

A CLERICAL GENTLEMAN who has the supervision of a theological school where young men are supposed to be trained to convert the heathen, penned a supplicating letter to Joseph Fels, a well known manufacturer, and who is likewise a single-taxer of national repute, asking the millionaire-manufacturer for a little of the needful, in order that ministers might be sent to the Orient to flood the Flowery Kingdom with the light of Christianity.

Fels, the manufacturer and single-taxer, answered the letter of the sanctified *bum* in such a masterly manner that it is very probable he will not be molested by clerical mendicants in the very near future.

The letter of Fels to the boss of the theological school is, in part, as follows:

Rev. _____,

Dean _____—Theological School.

Dear Sir—Replying to your communication, I am at a loss to know where you have read of my "acts of charity and philanthropy." I am not a philanthropist and give nothing to charity.

When you say I am not of your "faith," I suppose you mean of your creed. Let me state my faith and we can see wherein we differ.

I believe in the Fatherhood of God, and, therefore, in the Brotherhood of Man. By "Man" I mean all men. So far I suppose we agree.

I believe that the Creator freely gave the earth to all of His children that all may have equal rights to its use. Do you agree to that?

I believe that the injunction, "in the sweat of thy brow shalt thou eat bread" necessarily implies "Thou shalt not eat bread in the sweat of thy brother's brow." Do you agree?

I believe that all are violating the divine law who live in idleness on wealth produced by others since they eat bread in the sweat of their brothers' brows. Do you agree to that?

I believe that no man should have power to take wealth he has not produced or earned, unless freely given to him by the producer. Do you agree?

I believe that Brotherhood requires giving an equivalent for every service received from a brother. Do you agree to that?

I believe it is blasphemous to assert or insinuate that God has condemned some of His children to hopeless poverty and to the crimes, want and misery resulting therefrom, and has at the same time awarded to others lives of ease and luxury without labor. Do you agree?

* * * * *

You say that you need money to train young men and fit them "to carry the word to the heathen of foreign lands, and thus be instrumental in dispelling the darkness that reigns among millions of our brethren in other lands." That is a noble purpose. But what message would your school give to these young men to take to the benighted brethren that would stand a fire of questions from an intelligent hea-

then? Suppose, for example, your school sends to some pagan country an intelligent young man who delivers his messages; and suppose an intelligent man in the audience asks these questions:

"You come from America, where your religion has been taught for about four hundred years, where every small village has one of your churches, and the great cities have scores upon scores. Do all the people attend these churches? Do your countrymen generally practice what you preach to us? Does even a considerable minority practice it? Are your laws consistent with or contrary to the religion you preach to us? Are your cities clean morally in proportion to the number of churches they contain? Do your courts administer justice impartially between man and man, between rich and poor? Is it as easy for a poor man as for a rich one to get his rights in your courts?"

"You have great and powerful millionaires. How did they get their money? Have they more influence than the poor in your churches and in your Congress, your Legislatures and courts? Do they, in dealing with their employees, pay the poor the wages that are worthy of his hire? Do they put children to work who are not old enough to work?"

"Do your churches protest when the militia is called out during a strike, or do they forget at such times what Jesus said about the use of the sword?"

"After four centuries of teaching and preaching of your religion in your country, has crime disappeared or diminished, have you less use for jails, are fewer and fewer of your people driven into mad-houses, and have suicides decreased? Is there a larger proportion of crime among Jews and infidels than among those who profess the Christian religion?"

What answers would your missionary return to these questions? How would you answer them?

I do not attack Christianity. The foregoing questions are not intended as criticism of the great moral code underlying Christianity, but as criticism of the men who preach but do not practice that code. You may accuse me of "unbelief," but that is no answer. If you have any criticism to make of me or any accusation to bring against me, answer the questions first. Give me straight answers, and I will give straight answers to any questions you may put to me. My contention is that the code of morals taught by Jesus is a code of justice, of right living and right doing; that the simple code of morals taught to the fishermen of Galilee by the carpenter of Nazareth is all-embracing and all-sufficient for our social life.

I shall be glad to contribute to your theological school or to any other that gets down to the bed rock of that social and moral code, accepts it in its fullness and trains its students to teach and preach it regardless of the raiment, the bank accounts, the social standing or political position of the persons in the pews. Very truly yours,

Is It a Landslide?

THE DAILY PRESS has conceded that the Socialist party has polled about a million of votes in the United States. During the past four years, the Socialist vote has more than doubled, and the men and women who voted for Eugene V. Debs can give a substantial and logical reason for their political faith.

There is some rejoicing among the enemies of the working class that Socialism will have no representative in the next Congress, but these men who feel a thrill of joy that the seat of a Socialist will be filled by a Democrat, forget to realize that in a number of congressional districts in this country the Socialists forced the old parties to combine their forces to secure a political victory.

As the Socialist strength increases, the Republican and Democratic parties will combine, and this amalgamation will prove, conclusively, even to numbskulls, that the old parties are as one when the interests of a master class are at stake.

The Democratic party is jubilant and hails the election of Wilson as a landslide, but the men who designate the success of Wilson at the polls as a landslide, are poor mathematicians.

They seem to forget that William Jennings Bryan, having 6,502,000 in 1896 was defeated, and that Wilson, having but a little more than 100,000 more votes than Bryan, is elected in the year 1912.

These men who hail the result of the late election as a landslide,

seem to ignore the fact that the voting population of the United States has increased during the last sixteen years more than 750,000, and they likewise seem to be blind to the fact that Taft and Roosevelt polled in the aggregate more than 8,000,000 of votes, which shows the election of Wilson though running behind the vote of the divided Republican party by nearly 1,500,000 votes.

Had Wilson scored a *majority*, the victory could be hailed as a *landslide*, but Wilson scored a victory simply because political disruption and dissension placed two Republican candidates in the political arena, and split the numerical strength of the Republican party.

The million of votes that were cast for the candidates of the Socialist party is the nightmare that will haunt capitalism and its paid defenders. The advocates of exploitation know but too well that the Socialist campaign never closes, and that the missionary work to convert men to doctrines that proclaim economic liberty for the race will be carried on after election, just as energetically as during the heat of a political campaign. The Socialist party is fighting a battle for humanity, and the fight will never end until the dollar is snatched from the throne of power to give place to the reign of social justice.

Democracy's Free Hand

WOODROW WILSON, as the protégé of Mr. Bryan, will be expected to accomplish some of the many fine promises that the Democratic party has been making to the people since it professed to repudiate the policies of the Cleveland administration to espouse the "Progressive" ideas which the Populist party brought to it as a dowry when the two celebrated their silver wedding.

It will be quite fitting if Mr. Wilson shall make Mr. Bryan the premier of his administration. The Democratic party under the leadership of Mr. Bryan has been devoted in its attention to "the common people." It has sought for years the opportunity which has now been thrust upon it to do something to better the economic condition of the masses. If it should be given power, its leaders and spokesmen have repeatedly told us, it would reduce the cost of living, destroy monopoly and deprive organized wealth of its vast power over the lives and fortunes of the people.

With Mr. Bryan to advise him, President Wilson and his administration should be able to grapple immediately with the trust problem. Mr. Bryan has the plans and specifications prepared for "busting" the trusts.

Unlike Mr. Roosevelt, who separates the trusts into good and bad aggregates of capital, Mr. Bryan makes no moral or ethical distinctions between monopolies. All monopolies are bad. He would destroy them, root and branch. He has no doubt as to what constitutes a monopolistic

corporation. A company or combination that controls 40 per cent or more of the production of any given industry is a trust. Where such a company exists, he would compel it to disgorge until it should be reduced to competitive dimensions.

With the reduction of the trusts and the reduction of the tariff, we are assured, opportunity will be restored to the common people. The traveling man who has been displaced by the consolidation of competing corporations will find his occupation restored to him. The bookkeepers and the clerks and the stenographers and the advertising writers and solicitors who have been displaced will be given employment by their old employers, who will reappear in the dismembered fragments of swollen wealth.

The consumer, who is to be relieved, has been promised that with the restoration of competition will come a marked reduction in the cost of living. With lowered tariff duties, with the trusts "busted" and the incentive to individual enterprise stimulated, prosperity will be passed around and good times will come to the common people.

Mr. Wilson and the Democratic party are expected to make good. They will have control of both branches of congress. At Baltimore the national convention passed a resolution declaring itself to be free from any entanglement with Ryan and Beant and the privilege-seeking interests. What, then, is to hinder the Democratic party from carrying out its plans to reduce the cost of living by increasing the cost of production? How can it fail?—Exchange.

What Labor Has to Say on Indianapolis Trials

FORTY-FIVE MEN, banked three deep in the federal court room in Indianapolis, Ind., are on trial on the charge of conspiracy.

To labor the situation is nothing new. Only the setting is slightly changed. Their "trials" started some thousands of years ago when the strong subdued the weak and condemned them to perpetual toil. From that day back in the beginning of things a ceaseless warfare has been waged by the workers to get back what the strong wrenched from them with club and fist.

The methods of resisting power have varied with the industrial form of society. In these days of centralization and concentration the battle is fought between organized groups of wealth and groups of organized workingmen.

The steel workers organized to fight that colossal giant, the steel trust. Entrenched behind the federal government, bulwarked by law, protected by the omnipotent power of riches, the enemy fought back from his advantageous position, crushing one by one the groups of workers, crowding them down to the earth, mowing down their ranks with misery sickness, starvation and death, until at last, utterly defeated, routed, scattered, the toilers for the steel trust were subdued into submission and they and their children and their children's children sentenced to a life of dreary, hideous toil.

Only one wing of that defeated army refused to lay down their arms, to accept the blighting terms of their masters. These were the out-of-door men in the steel business: the men whose daily life was as hazardous as that of any battlefield whistling with deadly bullets; men who recklessly ascended into dizzy heights and built the skeleton frames of mammoth buildings; who spun across space the spans of bridges; who hourly faced the danger of falling from arch and tower. To these men of the clouds life was held cheaply—almost as cheaply as by the steel trust.

Their life called for bravery, hardihood. Their minds were swept of fear by the winds that whistled about derricks and girders. They worked on steel; they met resistance; they were tempered to hardness in the furnace of life; they viewed life from above, where in birdseye they saw the struggle for existence; saw the pitiful endless streams of the poor and heavy laden plodding daily to their wearisome; saw the masters, idle, laughing, rioting.

These men resisted their masters. Little, indeed, they demanded, just a few hours of rest, to play after eight hours of dangerous work; a wage out of the profits of their employers that would allow a man to straighten his shoulders, look his fellow in the eye with the clear vision that comes from satisfied hunger; a wage that would permit a home, children, and for them a tiny, tiny fraction of the world's happiness. Simple primitive things they demanded, and also that those of their fellows who did not make these decent and self-respecting demands of life be refused employment as men dangerous to American citizenship.

The steel trust resisted their demands—resisted mightily, resisted with force. Every effort was made to disrupt the union. Spies, de-

tectives, trouble-makers, traitors bored from within, conspiring with the employers. The press, the power of court and of gold attacked from without. In spite of discouragement the men fought on, retreating only to advance, withdrawing only to lead another assault. The struggle grew more intense, and the bitterness and hatred of the masters grew in strength and violence and the resistance and courage of the steel workers continued.

The world at large knew little of what was going on in the ranks of these industrial patriots. The world jingled on. Men went busily in and came out. They dodged here and there and scrambled and shoved and pushed, were born and die; meanwhile the battle of the structural steel workers against gigantic odds continued without noise, without acclaim.

Then suddenly, like the roar of a cannon through the stillness and darkness of night, came the arrest of the McNamaras. Round the world reverberated the shock! The steel trust had fired its great guns openly into the ranks of labor.

Instantly the press, the bugler for the money trust, bugled the nation to arms against the common foe—organized labor. Instantly the government, the willing servant of the trusts, sent couriers hither and thither. The cry for blood was raised over the land. War was declared against the defenseless.

The pleas of "guilty" quickly followed the arrest. In the hands of an all-powerful enemy, with judge and jury committed against them, with traitors as "friends" and "friends" as traitors, a trial was impossible. The two McNamaras stood bravely before the world and said: "Yes, we are warriors. We fought as seemed to us best. We fought force with force, fire with fire. Maybe we used the wrong weapon. History will tell; but we heard the cry, the anguishing cry of men and women, of humanity, above the voice of caution. We stand ready to take the consequences of our act without a whimper, without an appeal to sympathy."

Silently they entered the grim penitentiary, misunderstood by their fellows, execrated by the public.

But two victims were not enough for the steel lords. The organization itself must be disrupted. Saturated with the desire for vengeance, they stretched forth cruel hands for more distinguished victims; the McNamaras were of the rank and file.

"Give us Gompers!" they cried. "Give us Darrow!"

In this cry for vengeance the workers, bewildered and confused, remained silent. Their silence rejoiced the men of property. Capital gloated over the downfall of labor.

This was the opportune moment, when the ranks of labor men were on retreat, to attack the leaders. Darrow, the attorney for the steel workers, the brilliant defender of unions and union ideals, of the poor against the rich, of the exile, was dragged into court on a framed-up charge of jury bribing. Here the enemy met a stinging defeat. The jury refused to even consider the evidence introduced by detectives

working for the steel trust, taking Darrow's lifelong record in behalf of the weary and heavy laden as a sufficient and overwhelming refutation of the flimsy charges against him.

The guns leveled against the working class roared on. Grand juries, at the instigation of capital, convened; labor leaders, big and little, were summoned before these secret tribunals, threatened, bulldozed, wheedled. At last out of it all forty-five indictments. Forty-five men were indicted on charges of "conspiracy."

"Conspiracy?" That word has been heard before. It is the name used by capital to describe every concerted act of labor to bring about

a better, fairer day. Conspiracy! to transport dynamite! Capital laughs in its sleeve. It knows better. It knows that the forty-five men under indictment are really on trial for transporting from state to state, wherever men worked on steel, the hopes, the dreams, the spirit of unionism; are really on trial for planting in the minds of their fellow-workingmen the explosive ideals of organized labor, a class-conscious movement—ideals which threaten the life of capital.

And labor laughs, too, at the charge. Labor, too, knows that conspiracy is only the cover for an attack upon the workingman's only defense—organization.

A. JOHANNSON.

The New President and Better Times

WELL, LADIES AND GENTLEMEN, you have your new President. We hope that those of you who worked for Woodrow Wilson will be wearing a smile of satisfaction over his election. That is about all you will ever get as a return for your vote.

A great many of you believed that "times would be better" if a Democratic administration was put in power, and you voted to make the necessary change. No doubt you will be disappointed.

We are not pessimistic. But we believe that we know and understand economic conditions and the remedy for industrial ills. Mr. Woodrow Wilson stands exactly for the things that Mr. Taft believes in and fought for. He is an extreme individualist and supports our present system of the private ownership of jobs and property. If he did not believe in this principle he would have been destroyed by the Masters of Bread. He would have been pictured as a demagogue and an anarchist by their newspapers. But because he stands for the system the masters want they hold him up to you as a Democrat, scholarly, "safe and sane" schoolmaster who will give a square deal to the exploiters as well as to the exploited.

The truth of the matter is that Mr. Wilson is no better than Mr. Taft. Swapping one man for another makes no difference to the common people, just so long as the two men represent the same thing.

The plain people will have no more food, no more clothing, no more shoes, no more work, and just as much starvation under the administration of Mr. Wilson as they have had while Mr. Taft was in office.

And the reason for this is plain. Mr. Wilson believes in the private ownership of jobs, and so long as you have a system which allows a man to own jobs and to own the machinery of production which the toilers must use, just so long will you have an industrial system which takes from the weak and gives to the strong.

Under the present system the toilers are robbed of more than half of the wealth they create, and so long as this system is in operation you will have starvation and rags, regardless of who is President.

BEFORE THERE CAN BE ANY GREAT CHANGE IN THE

LIVING CONDITIONS OF THOSE WHO TOIL THERE MUST BE A CHANGE IN THE SYSTEM. The new system must be based on economic justice—THAT THOSE WHO CREATE THE WEALTH SHALL RECEIVE THE FULL SOCIAL VALUE OF THEIR PRODUCT. Under such a system there can be no poverty, for the very reason that the toilers will consume the things which they create.

Under the kind of government that Mr. Wilson represents the toilers cannot do this, for the reason THAT THE OWNING CLASS PAYS TO THEM FOR THEIR WORK LESS THAN ONE-HALF OF THE VALUE OF THE PRODUCT THEY PRODUCE. Of course, when Jones creates ten dollars' worth of wealth and receives but four dollars in return for producing ten dollars' worth, it is certain that he can buy back less than half of what he has produced.

Mr. Wilson and his campaign managers have told you that the tariff robs the people. Undoubtedly it does, but it is a mere drop in the bucket compared with the industrial robbery practiced by the owners of jobs upon those who use the jobs.

If you think for a moment you can readily understand why the owners of jobs grow enormously wealthy and those who toil barely exist.

The man who controls five thousand jobs and can exact six dollars a day from each man he employs piles up a fabulous fortune in a few years. No one will say that the job owner earned this wealth. He merely takes advantage of those who are without tools and who have only their two hands to earn for them a living.

This is the economic nut that the workers must crack before there can be any relief from present conditions.

We hope that you who voted for Woodrow Wilson will get all those things which you hoped to get. However, we predict that four years from now you will be of your own class—the working class. We predict that you will have an industrial system which creates millionaires at one end of the line and paupers at the other.—*Chicago Evening World*.

The Storm Is Gathering

(By J. Rosett.)

THE WORKERS of this country have rendered the verdict and pronounced the sentence against themselves. They have again elected a capitalist party to govern them. They have placed their employers in control of the machinery at which they work, in possession of the land on which they live, of the houses in which they dwell, of the food they eat. They have placed them in full possession and control of the means of their livelihood.

* * * * *

What other animal with a spark of intelligence would act in this manner? No ox goes willingly into the yoke. No mule gives his consent to be harnessed. No beast willingly imposes the burden upon itself. None, but the sons of men.

Among the ancient Jews no man of the race could serve a master for a longer term than seven years. If, after that period of time, the man declared that he loved his master and would continue in his service, the law provided that such a man, before being permitted to continue his servitude, should be publicly disgraced and mutilated by his master. A person who voluntarily surrendered his liberty was viewed with abhorrence and contempt.

* * * * *

But times have changed. The law of the ancient Jew, providing for the disgrace of the person who voluntarily parted with his liberty rests in dark and distant oblivion. A thousand wars of emancipation have since been fought. Millions from among the best and noblest of mankind have since sacrificed their lives for the cause of human freedom. Chattel slavery in civilized countries is prohibited by law. The slave of old has been enfranchised and endowed with the powers that had once been his master's. A master running down and holding a human being a slave, is a crime rarer than murder, and, in the estimation of civilized people, more atrocious. Instead the enfranchised freeman hunts a master and in unblushing daylight binds himself to serve him and labor for him and be dependent upon him for the light of day, for the breath of life.

To pierce the ear of a person against the gate-post in punishment for the wish to be a slave is a practice, as we have said, long abandoned, relegated to the distant epochs of chattel slavery. In an age of labor-saving machinery and representative government such a thing would be considered rude, barbarous, altogether unesthetic and inhuman. Inhuman, hear you. For ours is an age of free contract. We have no slavery. Each person does as he pleases. If it please a man he may remain free as the grain of sand in the desert—and as dead. Or if it please him otherwise, he may keep himself alive and—not slave, for we have none such—a worker, an employé, whose whole life belongs to his—not his master, for we have no masters—merely to his employers.

* * * * *

Everything in a name! Such is the age we live in. An age of speciousness, of externals. Wherein people—that is, the great majority of the people—are satisfied with suggestions. Particularly so in the United States of ours. Give an American the color of butter over the shade of bread; sing him a song of a hard-boiled egg and the splash of coffee, and he will imagine that he had eaten his breakfast; and, what is even more to the point, will actually keep alive on it—for a little while. We judge not the things, but the appearances, indeed, the mere suggestions, of things. A jackass dressed like a bank clerk, for instance, is with us a model citizen, a veritable white hope, for the mere reason that he appears like a bank clerk. A slave-herder goes unhung by merely assuming the name of employer. A slave goes with ear unpierced at the gate-post by merely assuming the name of wage worker. In our State of Maryland they have effectually abolished child labor by merely declaring that a person over and above the age of twelve is either a man or a woman, anyway, no child. Here in Baltimore we are veiling prostitution with the virtuous cry against prostitution; and having thus veiled it, are satisfied that we have abolished the evil. Second-rate devils, with olive branches in their hands, parade our land as pious angels. The only reason why Satan abstains from such practices is because he knows that in the arts of deception and hypocrisy we have him skinned by a mile, and any such attempt on his part would result in his instant exposure as a bungling amateur.

With government it is the same. We are satisfied with the name of a democracy. Substantially no more complete despotism has ever existed. For no despotism is complete unless it is a despotic plutocracy. And this is just what we are having, blind brethren. A despotic plutocracy. An absolute and totally irresponsible money power, which rules us, governs us—lords it over us as no lord of earth or heaven ever lorded it over man. But the thing is painted over with the specious colors of representative government, and we are satisfied. Voting is a little expensive and troublesome, to be sure, but so is the application of rouge; what will you do?—one must appear presentable.

* * * * *

And the thing stands. Like an old ruin, all rotted to a powder on the inside, with only the thinnest film for an outside to deceive the eye and give an appearance of totality, it still stands. But only to deceive the fool. The merest breath of wind, and down will the specious ruin go.

And the wind is gathering. The million Socialist votes cast on

Tuesday last mean the fall of the ancient ruin of capitalism. All props are useless, all reforms vain. It is doomed. In the storm of Truth and of Substance, Falsehood and mere Speciousness cannot endure. They will vanish, as night vanishes at the rising of the sun.

* * * * *

The million Socialist votes cast last Tuesday heralds the fall of capitalism. It heralds the approach of the day when the toiler shall be in possession of this broad land and the wealth therein. Then shall we have a true democracy, a true rule of the people by the people and for the people. No power of plutocracy shall there then be to confuse and becloud the minds of the millions and goad them to pronounce a sentence of slavery against themselves. Their freedom shall then be substantial, not merely freedom in appearance. Men and women shall be free to labor and enjoy the fruits of their labor. To the producer will then belong this world, and with this world in their possession they can then well afford the charity of relegating to idlers the world of the hereafter.—*Public Ownership.*

A Threat of Murder

THE FOLLOWING sent out in the press dispatches before the late election, and published in nearly every daily journal in the country, furnishes some mental food for digestion:

“Wilkes-Barre, Pa., Nov. 1.—‘If any election officer fails to count and record my vote as I shall cast it next Tuesday, I shall get a pistol and shoot him dead.’ With this announcement, Rev. J. J. Curran, close friend of Colonel Roosevelt and pastor of the Holy Name R. C. church in this city, thrilled his congregation Sunday in his sermon.

“‘I do not care how widely you publish my statement in the newspapers,’ added Father Curran, ‘and you can quote me as serving this notice on the ballot box crooks.’

“The threat has caused a sensation, and is generally regarded as one of the strongest statements ever delivered from the usually conservative Catholic pulpit. The fevered remark was prompted in a sermon dealing with the duty of citizenship.”

Had a prominent labor official or a member of the Socialist party given utterance to such a statement, every daily paper that is pledged to the supremacy of a class of privilege would have yelled, “Anarchist.” But this threat of murder coming from a pulpit is not followed by that editorial denunciation that would have been visited on a man who was identified with the class who wear the livery of labor.

No one will censure Father Curran for demanding that his vote as cast at the polls shall be recorded and counted as cast, but when he declares that he will shoot to kill, should his vote be nullified by an election officer or “ballot box crook,” then he is taking the law into his own hands and violating that scriptural mandate, “Thou shalt not kill.”

Father Curran is prominent throughout the anthracite regions of Pennsylvania, and has earned the reputation of being a scholar and an orator, and yet this scholar, orator and disciple of the humble Nazarene forgets the injunction of one of the doctrines of the Decalogue and declares that he will crimson his soul with the brand of a Cain should an election crook, through jugglery, invalidate his ballot.

Father Curran has lived in a Christian atmosphere, and he has taught others to yield obedience to the commandments of God and the decree of the church, and yet this man, professing faith in Holy Writ and pretending to follow in the footsteps of Christ, threatens to take the life of the crook who dares to juggle with his ballot.

If the contemplation of losing his vote through the dishonesty of an election official arouses the righteous indignation of Father Curran to such an extent that he threatens death to the malefactor from a pulpit, then on what grounds can Father Curran unbraid or condemn the striking slaves of wage bondage when they, in their desperation, threaten violence to a class who use thugs and a state militia to starve them into submission?

If the losing of a vote causes a man dedicated to Christianity to threaten death, then how can such a man reprimand the victim of poverty when he beholds greed in its brutal avarice slowly but surely starving him to death to force his surrender to the ultimatum of a master class?

Father Curran can be a power in the anthracite regions, when he touches elbows and rubs shoulders with the struggling thousands who are subjected to bear the brunt of conditions that brutalize men, and if he would use his energies and ability on the cause that makes crooks of election officials, there would be no necessity for threats of murder.

Reducing the Cost of Living

A READER of the Miners' Magazine at Butte, Montana, has sent us a clipping taken from the press dispatches which is offered as a remedy to reduce the cost of living. The receipt for saving money by reducing the cost of living is as follows:

“New York, Nov. 1.—Would you down the high cost of living? Then drink milk, is the suggestion of the New York milk committee. The committee's exhibit at the pure food show here this week includes the charting that one quart of creamery milk costing 9 cents is equal in food value to any one of the following:

“Three pounds fresh coffee, costing 54 cents.

“Three-quarters pound round beefsteak, 22 cents.

“Two pounds of salt cod, 40 cents.

“Eight eggs, 40 cents.

“Two pounds chicken, 66 cents.

“One and one-half pounds ham, 45 cents.

“One quart oysters, 30 cents.”

Millions of people throughout the United States who have been brooding over the high cost of living will certainly feel grateful to the milk committee of New York, who have discovered the virtues contained in the fluid extracted from the cow.

Without such a statement from the milk committee people with

limited means would continue to squander their money on coffee, beefsteak, salt cod, eggs, chicken, ham and oysters, but now, knowing the nutriment contained in bovine juice, they will readily see that they have been extravagant, and will hereafter resort to a milk diet to maintain their physical strength, in order that regular dividends may continue to flow into the money vaults of bloated plutocracy.

Hereafter when an exploited victim of our industrial system feels the symptoms of an appetite that craves coffee, beefsteak, salt cod, eggs, chicken, ham or oysters, he will remember that professional experts have made an analysis of the life-giving properties of milk, and he will strangle to death an appetite that yearns for those substantial necessities that grace the tables of the “higher-ups.”

The milk committee should have carried its investigation further and ascertained, if possible, if garbage and offal could not be used to build muscle for the production of dividends.

The committee should have examined the sewers and ascertained if the waste carried away by our underground canals could not be utilized by the workingman, so that his master could reap more corpulent dividends through the reduced cost of living that would be brought about through the use of a diet snatched from our sewers.

Please pass the carrion.

Short on Logic and Facts

REV. THOMAS H. MALONE delivered his lecture on “Catholic Architecture, Material and Spiritual,” in the new cathedral of the Immaculate Conception at Denver, Colorado, recently, and in the course of his lecture said:

“Individually woman rules the world; collectively, outside of the home, outside of the sphere of her love and her children, she rules nothing. When she stands in the aggregate, places herself side by side with man in the rude walks of life, she does not command respect, but

brings down contempt and reproach upon herself. After all, which for woman is the more beautiful, the more influential, the more potential, to live in the hearts of the men who make the laws or to struggle with them in the rude and commonplace walks of life?”

No one will deny but that the above language has a pleasing sound, and, furthermore, no one will deny, who has ever heard Rev. Malone, that he can lay claim to being the master of a vocabulary from which he plucks the most beautiful diction, but to the man of thought his

ideas as to the sphere in which woman should be confined will be looked upon as lean and emaciated.

Malone claims that "individually woman rules the world," but "collectively, outside of the home, outside of the sphere of her love and her children, she rules nothing."

It is idle for any man to declare that "individually woman rules the world and that collectively she rules nothing."

Such a statement will not stand the analysis of logic.

If a woman weilds any power or influence as an individual, she becomes stronger in her power and influence when she joins hands with her sex to weld her individual power into that of others, to reach the goal of her ambitions.

Woman as an *individual* has discovered that she practically *rules nothing*, that she is but a slave, and for that reason she is joining hands with her sisters in servitude to wrest from brutal man those *rights* which he claims for himself, but which he denies to woman.

As an individual she has been a slave in her household, practically yielding mute obedience to the male tyrant, who considers himself her superior, and woman, realizing the despotic traits of the sterner sex, has rebelled, and in her rebellion she has alarmed such specious defenders of woman as Rev. Malore.

Rev. Malore declares that when woman stands in the aggregate, places herself side by side with man in the rude walks of life, she does not command respect, but brings down contempt and reproach upon herself. To stand side by side with man must be *criminal*, otherwise woman should not be made the victim of *contempt* and reproach.

What kind of a specimen of male mechanism must be the man who would treat a woman with *contempt* and *reproach* because she asks for political liberty?

The Rev. Malore asks: "After all, which for woman is the more potential, the more beautiful, the more influential, to live in the hearts of men," etc. Just imagine woman "living in the hearts of men" who refuse to concede her the right to cast a ballot!

Woman is no longer in the *home*, but she has been brought, against her will, into the "rude walks of life, side by side with man," as a bread winner, because man in his supreme intelligence votes for the hellish industrial system that has snatched not only the woman from the home, but even the child, in order that capital may reap dividends from sweat and blood.

Rev. Malore is long on rhetoric, but short on logic and facts. But Malore is not alone among the clerical fraternity who openly express their antagonism to woman having a voice in the affairs of government. Cardinal Farley, one of the most exalted dignitaries of the Catholic church in America, has no hesitancy in giving expression to his opposition to women wielding the ballot. The cardinal was recently interviewed in Los Angeles, California, and the following appeared in the daily press as to his attitude on woman suffrage:

"Cardinal Farley received a delegation of newspaper interviewers in his apartments at the Alexandria hotel. Of the four interviewers present, two were women.

"'We have equal suffrage in California, you know,' Your Eminence,' ventured one of the women, 'and now it has won all along the Pacific coast. What do you think of it?'

"'I do not believe in woman suffrage,' declared the cardinal. 'I am opposed to it because I think my mother and my sisters have their true place in the home, and that it is best for them and all women to leave to man politics and, as far as possible, the affairs of government.

"'Saint Paul said the woman should be subject to the man, and that is pretty good authority. When differences of opinion arise between husband and wife, it is best for the wife to give way to the opinion of the man.

"'It is my belief—but the wish may be father to the thought—that women will soon tire of the ballot in states in which they have secured it, as they tire of fashion, and that it will fall into a state of innocuous desuetude.'

"'Would you call equal suffrage a fashion, then?' was asked.

"'A fad, rather,' said the cardinal. 'I do not believe it will last.'"

The cardinal bases his opposition on the authority of St. Paul, a man who lived when civilization was struggling to discard the garb of barbarism. St. Paul was noted as a woman-hater, and the cardinal, having the benefit of nearly nineteen hundred years of Christian civilization, goes back to the very dawn of Christianity to find an authority to support his opinion on the right of woman to have a voice in public affairs. Men of intellectual stature seldom go back into graveyards for ideas or opinions, and men who do are living in a past age and have failed to grasp the fact that woman can no longer be held in mute subjection, simply because man in his haughty arrogance refuses to recognize woman as his equal.

The fact that the cardinal entertains the opinion that his mother and his sisters "have their true place in the home" is not an argument against woman suffrage. A cardinal, as a general rule, is financially equipped to provide a *home* for a mother and sisters, but how about the countless thousands of representatives of the male gender who are not cardinals and who are not able to provide homes for mothers and sisters?

The cardinal maintains that "when differences of opinion arise between husband and wife, it is best for the wife to give way to the opinion of the man."

The cardinal must assume that the man is always *right* and the woman *wrong* when he holds that the woman should be the mental slave and yield submission to the generous and magnanimous animal who refuses to recognize her right to cast a ballot.

"Nuf ced."



INFORMATION WANTED.

Information is wanted of the whereabouts of John Harrington, who left the Couer d'Alenes about six years ago. He came to the Couer d'Alenes from the copper district of Michigan seven years ago. Anyone knowing his present address will please write to Denis Harrington, General Delivery, Mullan, Idaho.—3t.

AMERICA LEADS THE WORLD.

Since 1899, when the United States supplanted Great Britain, this country has held first place among the coal-producing countries of the world. In 1911 the total world's production of coal amounted to approximately 1,300,000,000 short tons, of which the United States contributed 496,221,168 tons, or 38.1 per cent. In the twelve years from 1899, when the country first surpassed Great Britain, to 1911 the production of the United States has increased nearly 100 per cent., while Great Britain has increased its output about 25 per cent., from 246,506,155 short tons to 304,518,927 tons. The United States in 1911 produced over 60 per cent more than Great Britain. German's production of coal and lignite in 1899 was 149,719,766 short tons; or 11.5 per cent. The three countries—United States, Great Britain and German production of Great Britain and Germany in 1911 was 562,742,690 short tons, which exceeded the output of the United States by only 66,521,522 tons, or 11.5 per cent. The three countries—United States, Great Britain and Germany—produce more than 80 per cent. of the world's total supply of coal.

RESOLUTION.

Adopted October 24, 1912, by the Steam Shovelmen in the Coal Fields at Pittsburg, Kansas.

Whereas, The Steam Shovelmen, employed in District No. 14, have been idle for the past two weeks, for the purpose of formulating an agreement with the operators, whereby a uniform scale might be adopted to cover the wages, hours of labor, conditions of employment, and

Whereas, Through the ability of President Alexander Howatt, with the able assistance of Bernard Harrigan, board member of Cherokee County, we have secured a substantial increase of wages, with less hours of labor, and improved working conditions, therefore be it

Resolved, That we, the Steam Shovelmen of District No. 14, extend to President Alexander Howatt and Board Member Bernard Harrigan our sincere thanks and appreciation for the valuable services rendered in our behalf and the untold benefit that will accrue to organized labor through the splendid agreement they have secured.

Signed on behalf of the Steam Shovelmen,

Sec. by _____

AN EMBITTERED POLITICIAN.

Schenectady, N. Y., Nov. 15, 1912.

In answer to a number of inquiries regarding B. A. Henry as business manager of the Citizen, our party paper, I desire to make the following statement:

B. A. Henry was engaged as advertising man on the Citizen because of his peculiar qualifications, which enabled him to secure advertising even for a radical paper. He occupied that position for over two years. After our great victory last fall he decided to join the Socialist party. When some comrades told me that he was going to join the party I was certainly astounded as I was aware that he knew nothing of Socialism. It was not long, however, before I discovered his object. He applied for one of the good appointive positions under the administration, and was straightway turned down. He asked me to use my influence for him and I flatly refused as I did not consider him qualified. This embittered him and he has just simply waited the opportunity to get even. His conduct of the paper was such that it would have been necessary to discharge him and hire someone else. I think as far as I can find out that he expected this and came out with a sensational renunciation of Socialism, etc. He has become notorious for giving up views that he never held. He has shown himself an ingrate and as a result few would respect him in this community, for any man that would practice such treachery as he has practiced with one group of people would practice it with another group when occasion arose.

The capitalist press have exploited this story to the limit, but I am sure it will do them no good. Socialism will triumph and go on to victory, regardless of the miserable misrepresentations and bitter falsehoods that are circulated about it. The future belongs to the workers.

GEORGE R. LUNN,
Mayor of Schenectady.

WISCONSIN NOTES.

The Socialists in Milwaukee polled more votes last Tuesday than they polled two years ago, when they carried Milwaukee county and sent Comrade Victor Berger to Congress. However, this year the fusion "Non-Partisan" ticket defeated the Socialist ticket, in spite of this actual gain in the Socialist vote. Now this means nothing except that the Social-Democrats of Milwaukee are not yet a majority party. Until we have a majority of all the votes we cannot expect to get and hold the city. Our work will be to make enough Socialists to have a clear majority. We only hope that the Republicans and Democrats will stay fused, so that from now on the issue will continue to be straight and clear-cut—Socialism against anti-Socialism.

Returns thus far indicate also a large gain in the Socialist vote throughout the state of Wisconsin.

It was a dramatic scene in the vast hall of the Auditorium on Tuesday night, when 6,000 men and women, mostly Socialists, gathered to hear the election returns. The campaign had been so well fought, and the indications had been so good, that the audience firmly believed that the Socialist ticket had been carried. Then Comrade Berger stepped out on the platform and calmly and bravely announced his defeat and the defeat of the entire ticket as only one incident of the great struggle for Socialism. "I am not discouraged at the outcome," he added cheerfully. "We will begin tomorrow our

next campaign. We will start over again Wednesday and we will never stop until we have carried the city, the county, the state and the nation."

Next day the capitalist papers came out full of exultation. "Socialism and the red flag is a dead letter!" screamed one fusionist organ. "Final blow dealt to Socialism!" chuckles another "non-partisan" sheet.

Little they know the Socialist spirit! The next morning after election the Socialist headquarters was crowded with comrades, discussing plans for propaganda and organization work, for lecture courses, for a more systematic distribution of literature, for making the branch meetings better mean of propaganda and education; in short, for all kinds of methods of making new Socialists and building up the party till it becomes an impregnable stronghold.

Each comrade had some good suggestion. Not one faltered or wavered or showed the least sign of discouragement. Never did the Milwaukee spirit show itself so resolute, so persistent and so truly a Socialist spirit. Every man and woman was ready for more earnest work than ever before.

Such a movement cannot be killed. Its apparent defeats are its real victories.

E. H. THOMAS,

Milwaukee, Wis., Nov. 7, 1912

State Secretary.



GIRLS IN DEPARTMENT STORES.

The claim so often made that girls in department stores do not require a living wage because they are living at home, has been punctured again by an interesting research made by Montreal young women. An association of department store girls organized for semi-religious and semi-educational purposes conducted an investigation for the Child Welfare Exhibition now in progress in Montreal. They secured responsible young women in each of the stores to make the rounds of their associations. The questionnaire was of the briefest possible kind, prepared by the director of the Child Welfare Exhibition and adapted to amateurs. The result showed that out of the 2,471 women employed in eleven stores in the city 7 per cent were the sole support of their family, 60 per cent were aiding in the family support, 30 per cent were living alone and supporting themselves, and 3 per cent worked only for pin money or clothing, making no contribution to the finances of the home.

The fact that a girl is living at home may mean that she is protected in her recreations and social engagements, but these Montreal figures add to the cumulative evidence that it does not mean that she can depend upon others for her support and thus work for less than a living wage.—The Survey.

TEN MEN WORTH \$3,000,000,000.

Private fortunes in America show amazing growth. Some of them have been notably increased by the great rise that has taken place in Standard Oil and American Tobacco subsidiaries and securities since those trusts were dismembered by the courts. I heard a man possessed of many state secrets figure at \$3,000,000,000 the combined fortunes of ten American multi-millionaires who are known the world over. Think of it. Three billion dollars divided more or less fairly among only ten persons! My informant took pencil and pad and estimated, very conservatively he claimed, these great fortunes as follows: John D. Rockefeller, \$1,000,000,000; Andrew Carnegie, \$500,000,000; J. P. Morgan, \$300,000,000; William Rockefeller, \$250,000,000; George F. Baker, \$250,000,000; James B. Duke, \$200,000,000; James Stillman, \$200,000,000; Henry C. Frick, \$150,000,000, and W. K. Vanderbilt, \$150,000,000. The income of \$3,000,000,000 at 5 per cent is \$150,000,000 a year. Its recipients do not spend it all. What is the surplus income of the multi-millionaires of New York? Only ten are named here. No mention is made of the Phippses, the Morses, the Reids, the Goulds, the Archbalds, and others whose fortunes range anywhere from \$50,000,000 to \$150,000,000. The grand aggregate, of course, must be enormous. And the percentage of it which goes into securities for investment helps to account for the absorption and concentration of dividend-paying stocks.—Boston News Bureau.

MOTHER.

The meanest men in the world are those who have allowed themselves to forget their mothers. To drift away from them and forget all about them. The best and bravest men in the world are those who have never been so proud as when doing something for their mothers and in making them realize their great love and worthy respect.

Never be ashamed of mother. Old, bent, and gray, shabby, perhaps, and far different in personal appearance than when you first knew her, yet she is your mother. She is the party responsible for your being in the world, and she is the one upon whom you should lavish all the affection of your heart and all the love of your soul. She will pass through life but once, as will you, and in that passing there will be only one thing she will ever do to grieve you. That is when she will have to die and leave you. The hero loves his mother; the coward loves nobody but himself. It is a beautiful sentiment, this love of mother, which elevates the soul of man and creates within his bosom a feeling of manhood which without it he would never know. Even the beast loves its mother; therefore, why not you? Think of mother. Keep your heart aglow with a love of her. You may be thousands of miles away from her, but you can love her just the same, and you could write her a fond letter every day if you wanted to. Never be too busy to do this. Don't let anything interfere with it. It will only take a few minutes to scribble a word of loving attention. A single line is enough for fond remembrance.

A DISMAYED UTOPIA.

Colorado, the haven of consumptives, is troubled with an oversupply. Not too many for the climate, as Colorado is careful to assure us, but too many who are unable to support themselves. A letter has just been sent out from charitable societies in Denver to medical and philanthropic agencies in the east. We are to believe from it that Colorado is the paradise of the consumptive who has money to live without working or friends and backing whereby to insure a good start in a new vocation, but that it is a bad place for the poor consumptive. Work of the kind that these people can do is not sufficient in amount to meet the demand, and charity on which many of them have been compelled to depend is crying out under the burden.

Hence, the warning to the east not to send tuberculosis patients unless self-supporting is previously assured.

This problem has been faced by many more than the good people of Denver, as was brought out forcibly at the Southwestern Conference on Tuberculosis, held last spring at the call of Governor Colquitt of Texas. To discourage "the further migration of indigent consumptives to the southwestern states" was one of the purposes of the gathering. One of the resolutions passed advocated publicity of the lack of free hospitals for stranger consumptives in the southwest and the inability of charitable organizations to aid such persons. The federal government was asked to convert abandoned forts and military reservations into sanatoria and hospitals.

Consumptives coming to the southwest, in the opinion of this conference, should have funds sufficient to carry them for one year. The recent meeting of the State Board of Charities and Correction of Colorado took a similar position. It is surely better for persons to die of plain tuberculosis at sea level in the east than of tuberculosis plus hunger at a few thousand feet elevation in the west.—Medical Review of Reviews.

GAMBLING.

Gambling is the process of betting whether the fourth ace is still in the deck or up somebody's sleeve. It is an exciting pastime, and will keep a man awake easier than an ulcerated tooth.

Gambling comes in different sized packages, depending upon the roll of the gambler. Some people get more pleasure out of tossing pennies at a crack, in an attitude of pigeon-toed expectancy, than others do by bolstering up wheat margins on a falling market.

One of the most popular forms of gambling is known as poker. This is a game in which one mild-faced gull is whipsawed by two stout harpies in fancy vests by a series of spiral and costly raises, the last raise being usually sufficient to leave him in a breathless condition. The most harmless kind of poker is penny ante, which can be played for ten days hand running without sending anybody home broke.

A few years ago our society people discarded poker in favor of bridge whist. This is a very expensive form of entertainment, and when run at high voltage makes the game of draw poker look like playing marbles for keeps. After a man has run up against four or five stiff hands of bridge whist, with reverse English on them, he will be lucky to cash in at ten cents on the dollar.

One of the most genteel forms of gambling is the progressive euchre party, at which the most progressive sister draws a hand-painted water pitcher and the undying enmity of all concerned. These parties are sat upon by the clergy in loud, explosive sermons ever so often, causing some of the prominent members of the Ladies' Aid Society to retire from the church in high dudgeon and a shrill falsetto. Husbands of the guests are not allowed to do anything except furnish the prizes.

Although gambling is prohibited by law, Wall Street has never been arrested. After all, there ought to be one place in this country where the unsatisfied sucker will not be interrupted in a wholesome effort to get stung.—New York Telegraph.

WISE GUYS ABROAD.

When the yacht was wrecked the Busy Business Man swam ashore to a cannibalistic but ambitious island.

Now, you get together," he said to the Native on the beach, "and build me a boat. I must get back to Wall Street because my time is worth \$100 a minute."

"You're the right man in the right place," said the Native, "and you must come to our Chief, because ever since a New York newspaper blew ashore last month he has been longing to see a \$100-a-minute man. Follow me."

"Great!" said the Chief, as he rose to greet the newcomer. "Let's see you make me about \$500. What sort of an outfit do you want. Are you a chemist?"

"Certainly not," snapped back the Busy Business Man. "I hire chemists sometimes, but I hope you don't think I putter around personally with the test tubes."

"Then maybe you're an inventor?"

"Of course not."

"An architect?"

"No."

"A doctor?"

"Never."

The Chief thought. "How do you make money?"

"This way," said the Busy Business Man. "When things are long I buy—see? And when they're short I sell—see?"

"I don't understand," said the Chief, "but here is the whole island at your disposal. Take all the time you want, but produce an hour's worth of wealth by night and we'll row you back to Wall Street in a boat full of roses and coconuts. If you can't produce \$6,000 before super, then—"

The piece de resistance at the tribe banquet that night was much enjoyed by those present.—The Masses.

THE ACHIEVEMENTS OF SOCIALISM.

It must be borne in mind that Socialism is, on the whole, a very recent factor in the politics of modern nations. In Germany, the Social Democratic party has been represented in Parliament about forty-five years, but in all other countries the first appearance of Socialism in the political arena does not date back more than twenty or twenty-five years. In the United States the first Socialist member of Congress was elected in 1910. While the Socialists have representation in almost every Parliament of Europe, and in many instances form strong groups in them, they nevertheless are in the minority in each case.

In most European Parliaments a fixed and rather large number of seconders is required before a proposed measure can be considered by the House. The Socialist parliamentary groups in these countries until recent years rarely have been strong enough to comply with such requirements, and their practical activities were thus of necessity limited to the support or opposition of measures introduced by the government or by other parties. But with all these handicaps, the Socialist work in national law-giving bodies is not devoid of direct and important results.

The Social Democratic party of Germany boasts of a large number of reform measures, principally in the field of workingmen's state insurance, factory laws and taxation, which have been enacted through its direct initiative. In France the Socialist Deputies have secured the passage of laws reducing the hours of labor of government employes, extending the powers of municipal administration and improving the system of state accident insurance and old age pensions. In Denmark the Socialist representatives in Parliament have caused the adoption of a system by which the labor unions receive government subsidies for their unemployed members. In Austria, Sweden and Norway the Socialist parties have been largely instrumental in extending the popular suffrage, and in Italy, Belgium and Switzerland they have succeeded in forcing the adoption of substantial reform measures of various characters.—Morris Hillquit, in the November Metropolitan.

I, THE TRAMP.

(From the Workers' Call, Wichita, Kas.)

I claim no home. I claim no country. In the time of my freedom I cling as a fly beneath the stock car's load, or work on the trail worn by thousands of weary pilgrims gone before.

I carry my cross or bundle upon my back. Countless lice crawl upon and bite my breast.

By the jungle's fitful flame I cook my food.

I sleep. The myriad voices of the night surround me.

I tramp from work in the southern swamps to harvest the golden grain for the north. I shear the wool from countless sheep.

In the corridors of the towering forests I wield the ax or pull the saw.

From the jack oak's twisted trunk I cleave the railroad ties. Mated to mules I build the railroad's grade. I knot my muscles and lay the steel rails on those ever-reaching tentacles along which I tramp.

In youth I seek forgetfulness with liquor's lithal dram, or in age mumble futile anathemas with toothless gums.

I, the tramp, make an army of misery. In rags and dirt I go. In hunger I straggle on.

I die in teaming marts or beneath the iron wheels and am buried in the potter's field.

I die in silent places and the coyote sings his weird songs beside my bones.

When I go, numberless ones left behind fill up the gap. They may be of you or yours.

It is not my fault I tramp. The capitalist class owns the means of life and I am forced out of work and must ever seek, and not finding must pass on.

I, the tramp follow others, and others follow me, and must ever so in endless chain until the workers own the machinery of production so that all may work and get that for which they work.

I am a product of capitalism.

I, the tramp.

WHY REFORMS WON'T DO.

We are not opposed to the worker bettering his condition whenever he can, but this we know, that as long as the wage system lasts there will be poverty and crime and the attendant evils of the profit system and any effort made to lighten the burden from a few individuals merely shifts the burden to other's shoulders, that it in no way affects the worker as a whole.

We want to see, and live in a world wherein all the workers shall have the cleanest of surroundings, the safest of tools, the best of everything to work with. But we think that the way to get it is to center all our efforts—not on old age pensions and minimums, but upon the complete abolition of the system that today stands in the way of better living conditions of the working class.

We are not getting excited about the high cost of living for we believe that in accordance with the fundamental laws of value, foods today sell for just about what it costs in labor energy to produce them. While some would clamor for some panacea to reduce the price of food, we point out that the thing that is the matter is: the producer doesn't get paid for the product of his labor. Cost of living is not too high. The producers of living do not get the value of product. Cost of living is figured on a ten-a-day scale, cost of producing ability to labor two-a-day. Difference \$8. When you abolish the wage system and make it possible for the producer of value to the extent of \$10 to exchange his product for the equivalent, then you will have solved the problem.

This, then, is the remedy: Work to overthrow the system; keep on telling the story of the systematic robbery of the toiler, show up the capitalist class in all its hideousness, that your fellow workers may become willing workers with you to the end that the capitalist class may be forced to disgorge of their stolen holdings. Let him sing all the siren songs he wants to to tell you what he is going to do for you. But if you want anything done you will have to line up with the members of your own class and do the job for yourself. Besides, it is a trifle foolish on your part to ever expect the capitalist to do anything for you, in view of the fact that you have always done everything for him. You build his houses, make his clothes, prepare his food and do all the necessary work for him. He has had no experience in doing anything for himself, let alone for you. Let the experienced man tend to it.—Truth, Tacoma, Wash.

HEADING OFF SOCIALISM.

The work of "heading off Socialism" is going merrily on. If a politician is out of office or if a journalist is out of a job, the first thing that he proceeds to do is to "head off Socialism." By "fighting the Socialists" he hopes that he may be restored to the payroll. Bishops who live in palaces and whose cellars are full of wine, lesser ecclesiastics who find material comfort from rich associations, are simultaneously passing the hat and cursing Socialism.

There's money in it.

The Boston Transcript tells us how Roosevelt and Perkins and Munsey, the square deal and the Steel trust, are congratulating themselves that they are "heading off Socialism." It says:

"In New York the other day a Bull Moose and a Socialist debated political issues on a public platform. At the end of the debate a vote by show of hands was taken. The Socialist won. This was a significant thing—it indicates that Bull Moose Socialism is not the real thing, and that the Bull Moosers have not stolen any important thunderbolts from the Socialists.

"A change has come over the presidential campaign. When the Progressive platform was first announced, even the Socialists themselves feared that many rounds of good ammunition had been stolen from them by the new party, although, to be sure, the chief Bull Moose himself had discounted this in advance by predicting that his miscellaneous assortment of issues would be termed Socialistic—which he said they were not. For a while the press followed his lead and called them pure Socialism, too. But the air soon cleared, and Debs and the Socialist press have for weeks been preaching that the Roosevelt followers are no more Socialists than are those who support Taft and Wilson. This, be it said, is expert testimony and deserves a hearing.

"No less an authority on Bull Mooseism than Prof. A. B. Hart confessed long ago that the purpose of his party was not to adopt the principles of Marx, but to secure reforms which would head off the necessity of adopting those principles. To use his words: 'Out in California a few months ago I got a permanent scare from the activity of the Socialists. * * * Unless that movement is checked, within sixteen years there will be a Socialist President of the United States. * * * There is only one way to head off the danger.'"

The idea that Socialism is dependent upon capitalism reducing the workers to abject poverty and exploiting them to the limit of endurance is wholly fallacious.

Extremes meet. Ignorance, superstition and vice make common cause with respectability against the encroachment of new and destructive ideas. They form the very pillars of society.

The only way that Socialism could be "headed off" would be by further submerging the working class and turning backward the march of human progress.

If the trusts should be destroyed, if the factory walls should be leveled, if the steel bands that span continents should turn to rust, if the schools should be closed and the human mind atrophied, as it was when the civilization of Egypt was halted and destroyed, then, and then only, could Socialism be "headed off."—Milwaukee Leader.

GLARING CONTRADICTIONS.

It is a strange world, this world of ours, full of contradictions, and the strangest of all is that people live and move between the most glaring contradictions without recognizing them as such. It is indeed the everyday occurrences, the everyday pretensions, the everyday shams which are least taken note of and are least reflected on, though they play a very important part in our lives. They are for the most part accepted as self-evident necessities, which it would be a waste of time to question.

It would be much better, however, if people would acquire a habit of scrutinizing such self-evident necessities; if they did, they might soon recognize those things, or at least many of them, as self-evident humbugs hallowed by generations of men not daring enough to question their genuineness.

For instance, we are taught to cultivate the virtue of humility, but those who teach us this never dream of practicing it themselves, and they thrive wonderfully in the world, and do not seem to be troubled at all with a bad conscience on account of their bold self-assertiveness, their lust of domination, and their haughtiness. They are the people who are listened to and taken consideration of and obeyed.

We are bidden to love our enemies and do good to those who wrong us. But the rulers of society never think of obeying this commandment. They love their friends only, and persecute their enemies until they lie helplessly on the ground. They have made revenge the primary duty of any self-respecting man who lays claim to bravery and honor among his like.

Those who advise us not to resist evil are at the same time preaching war and the gospel of the big stick; they ostracize every one who refuses assent to their political or theological dogmas, and stir up religious fanaticism between the believers of different creeds.

They who tell us that there is no more valid and holy title-deed of property than labor, themselves live on the labor of others; they sanctify the robbing of their labor, and condemn the Socialists for wishing to stop that robbery and secure to the workers that which is theirs according to the theory that the things men produce by their labor is their property.

We could mention scores of such contradictions which constitute the intellectual stock in trade of the so-called respectable society of our days, but if you will reflect on those here quoted you will find this to be food for thought to last you for quite awhile, and to open your eyes to the fact that the moral teachings of the "leaders of men" are standing in unquestionable contrast to their doings. And it is advisable to deal with men not according to what they teach, but to what they do.—Buffalo Socialist.

DR. SHAW DISCUSSES THE SUFFRAGE VICTORY.

Defeat in Wisconsin Does Not Surprise Her.

Dr. Anna Howard Shaw, president of the National Woman Suffrage Association, was very exuberant yesterday as reports came in of the big suffrage victories when four out of five states voting on woman suffrage accepted it. She said:

"This is glorious. . . . in presidential elect. . . . We have never had . . . very simple compa. . . . ties cannot ignore us longer; they realize the importance of the woman's vote, and in order to win our friendship they will fight for us in the states which have not yet given us the vote.

"I have just returned from a tour of all the states where the question was to be voted on. I felt sure of Arizona, Oregon and Kansas. I was not so sure of Michigan, and am all the more pleased to welcome our victory there. I had no hope for Wisconsin, and the defeat there is not a surprise to me. The liquor and brewing interests made a strong fight against us and, of course, it was beer that made Milwaukee famous. But the women of Wisconsin put up just as fine and just as strong a fight as the women in any of the victorious states, and their work was not wasted. I am convinced that the next time the question comes before Wisconsin voters we will win.

"We have a very rosy winter before us. Nevada is our next state. They passed the suffrage amendment out there last winter; but, according to their state constitution, it has to be passed by two Legislatures. So the matter has had to wait to come up again this winter. However, its passage is entirely assured.

"Of course we cannot tell definitely about the other states until their various Legislatures meet this winter, but I am confident that Montana, North Dakota and perhaps Texas will decide to submit the question to their voters next fall.

"I am going to send my flag down to Tiffany's this morning, and have four more diamonds put in it—making ten altogether—one for each of our suffrage states. You know about the flag? It is an enameled brooch and was given to Susan B. Anthony by the women of Wyoming on her eightieth birthday. At that time there were only four diamonds in it—Wyoming, Colorado, Idaho and Utah. Since then we have added two more, Washington and California, and now today we have this great pleasure of setting in it four more diamonds for our new victors. This is a very happy day for us all up here, and there are going to be many more such days in the near future."—Exchange.

THAT EFFICIENCY SCHEME.

They are harping on efficiency as the means whereby the labor troubles are to be adjusted between employer and employé. They are writing very nobly concerning those relations, and they elevate the worker to quite a plane.

Bloody fighting among the most savage animals is an unnatural state, and an exceptional condition of this existence, and occurs only when that breed is in the direst straits and preliminary to its extinction. These are facts which all investigations have tended to prove most thoroughly and the privilege of fighting and exploiting one another has been reserved for the "intelligence" of man. He is the only animal which developed that hideous tendency, and those races which developed that trait most alarmingly surely awaited extinction.

Often and often western writers stand amazed at the enormous population which the confines of the Chinese empire supported with the most ancient tools and archaic implements. Yet the fact is forgotten that the ownership of the soil was always retained for the people, that monopoly was strictly prohibited and the greatest encouragement given the cultivators. In no country were the principles of mutual aid so real in spite of the growing official corruption they "increased and multiplied." Sir Robert Hart, one of the most intelligent men ever in the service of the Chinese empire, laid special stress upon the fact herein stated.

So when one class of men exploits another class it is not fulfilling any

natural law of evolution, but it is acting in such a way that progress is really prohibited or destroyed.

Charles Buxton Going, the editor of the Engineers' Magazine, sees that efficiency will solve all labor problems. The men are doing more effective not harder work and getting more pay. He cites examples and one of them reads as follows: "In a textile mill in New Jersey . . . proves an increase in output of 100 per cent, a reduction in manufacturing cost of 40 per cent and an increase in wage earnings of from 40 to 70 per cent."

And how is this going to settle the labor question? Better wages make the men more contented, they produce more, the boss gets 100 per cent more out of them and get 40 per cent more wages. With an increase of output the markets get clogged the sooner, and the factory closes down the quicker, the shorter work time and of course wages time to the workers.

Now if some one could devise some way of always increasing the consumptive activity of the markets with the ever-increasing output there might be some hope of prolonging this one-horse contentment which comes to the gullible wage slave, but in truth and fact as efficiency is simply a roundabout way of reducing wages, it is not likely that it will very long impose on any but the easiest mark.

It is because the workers, the owners of labor power are in revolt against these conditions that new methods of pulling the wool over the workers' eyes are being devised. Thus it is we have profit-sharing and bonus systems, efficiency and "standardizations, suggestion," and so forth, and a lot more bull con, that keeps the slaves loyal, docile and easily dominated on the job.

But no man who has to work for wages can be independent. They cannot make him think so unless they first paralyze the class feelings which everywhere assert themselves—and utterly destroy his instincts.

The more efficient a worker is the more work he does for the boss, the less need for extra help and the bigger the ranks of the unemployed. So we see this efficiency simply accentuates the trouble and brings us nearer and nearer to the eventful line-up which must sooner or later take place between the two classes which have nothing in common—the workers and the employers, as workers and employers.—Exchange.

NEW LABOR LAWS—PROGRESS OF 1912—BIG GRIST OF PROTECTIVE MEASURES.

All the labor laws passed by Congress and by State Legislatures during 1912 are described in an elaborate and authoritative bulletin just issued from its headquarters in New York by the American Association for Labor Legislation. "Of special significance in the labor legislation of this year", says the secretary Dr. John B. Andrews, "are two Massachusetts laws, one providing for minimum-wage boards and the other for reorganization of factory inspection. More stringent laws in several states requiring notification of industrial accidents and diseases, and the enactment of workmen's compensation measures by four additional states, Arizona, Michigan, Rhode Island and Maryland, are also of first importance. Federal labor legislation is noticeably increasing in volume, and Congress this year enlarged the scope of the eight-hour and the government employes' accident compensation measures. Of more than ordinary significance, too, are the prohibition of poisonous phosphorous matches through the use of the federal taxing power, and the authorization of an industrial relations commission." No less than 300 labor bills were introduced this year in Congress alone, while the state legislatures ground out their full share of the annual grist.

Accidents And Diseases.

The movement for compulsory uniform reports of industrial accidents and diseases made distinct progress during the year. Seven states passed new or strengthened old laws relating to the notification of accidents, and two states, Maryland and New Jersey, joined the former half-dozen requiring physicians to report occupational diseases. Regulations for the purpose of preventing industrial injuries by the use of safety devices on dangerous machinery and exhaust bonds over poisonous fumes, are also numerous.

Factory Inspection.

In several states the number of factory inspectors is increased and there is a tendency to have women inspectors see that the laws are enforced in establishments where women are employed. New York now has 125 factory inspectors, a much larger number than is authorized in any other state.

Child Labor.

Out of thirteen state legislatures in which child labor bills were introduced, ten passed laws on the subject. The tendency is toward shorter hours with higher minimum age restrictions, and the prohibition of night work. Louisiana, however, has re-admitted her children to the stage.

Workmen's Compensation.

Of the four new workmen's compensation laws, that of Maryland is purely voluntary, those of Michigan and Rhode Island are "elective," with the well-known provision for cutting off the employer's common-law defenses if he does not elect to come under it, while that of Arizona professes to be of the rare compulsory type. The federal bill, to provide compensation for injured railway employes, passed the Senate but died in the House.

Hours of Labor.

The action of Congress in establishing the eight-hour day for contract and sub-contract work done for the government is likely to be far-reaching in its effects. Five states, also, have just passed laws limiting the working hours of men in private employments. Arizona has established the eight-hour day for mines and smelters; New Jersey the ten-hour day in bakeries; Massachusetts regulates the working hours of motormen and conductors, and New Mexico of railroad employes; while Mississippi has just passed a sweeping ten-hour law.

Immigration.

Arizona by a new law excludes aliens from public employment. New York on the other hand is now preparing to instruct the immigrants and protect them from lodging-house abuses.

Woman's Work.

A notable achievement of 1912 in labor legislation is the minimum-wage law of Massachusetts, the first experiment of the kind in America. Through publicity it is believed that public opinion will force employers in any industry to pay the minimum wage determined by the state wages board. New York has joined Massachusetts in prohibiting the industrial employment of women within four weeks after child birth, and the prohibition of the employment of women in general for more than fifty-four hours a week. Kentucky, Maryland and New Jersey have this year passed ten-hour laws for women. Last year's eight-hour laws in California and Washington have been upheld by the Supreme Courts.—American Association for Labor Legislation.

THE VETERANS OF UNIONISM.

Union labor in our country has come to an age where many of its members in looking back to see its starting point, lost in the distance and the intervening turns in the road it has traveled. Only the pathway ahead is visible—with what obstacles to surmount and difficulties to overcome need not be considered here.

In this connection comes the thought of those whom we are leaving behind and the work they accomplished of which the present member is a beneficiary. Do we appreciate their labors, and do we honor the fathers of unionism? Their faithfulness to an obligation taken on entering the union, their devotion to its principles, choosing not to follow the line of least resistance, braving the dangers that beset the pioneer—do the younger members stop to consider what has already been won for them, and that they start in union life safe from many foes the veterans have conquered, and that they reap where others have sown?

Some of the older organizations, in their collective capacity, have taken action that recognizes an indebtedness to the veteran member. Pensions are granted, dues are remitted and scales are adjusted to meet their necessities and the requirements of economic conditions. Referendum votes by the majority have often brought this about, and the organization as a whole is given due credit. But many an individual member has yet to realize his obligation to the work and sacrifice of the men who have founded his organization, and fails to heartily offer the plaudit, "Well done!" Too often selfish in thought and action, he beholds naught else in others.

Unions were not always equipped as we find many of them today, and fewer workers had learned in the school of experience of their benefits, hence were not affiliated. Members contemplating strike could not begin the struggle in the confidence of financial aid from an international or local treasury. Sick, accident and death relief came only from voluntary contributions, and were uncertain. Lockouts and ill-advised strikes or other causes brought on disaster, and left the organization crippled in membership and purse. Against greater odds than those of today did they contend for the rights of the worker to organize for collective bargaining with the employer, and for the ascendancy of human over property rights. But that old—perhaps gray-haired—member of your union struggled on in faith, and always "carried his card." Some were more active than others in the militant work, but these needed the co-operation and the ready aid of their less gifted but ever faithful brothers could lend, and all are entitled to share in the regard of the younger membership. Stubborn has been the adversity union labor has encountered. But a bright star has been its beacon, and these older members have built on a sure foundation. Now we behold the fruits of their fidelity, their patience, their efforts—in every local, in every central body, in the structure of every international among older unions.

Today we build on the foundations they have laid, and great is the responsibility for those who sincerely desire the success of their organization—that they add not the wood, hay and stubble that shall perish when every man's work shall be made manifest and tried by fire. Changes must come, and it is not the plea that labor's policies must be as the laws of the Medes and Persians, yet the traditions, customs and the kindly counsel of these old members is not to be lightly cast aside. Too often do we see youthful enthusiasm scornfully reject the advice of an elder unionist—and too often with disastrous consequences. Age does not imply absolute perfection, but gratitude for the work of union labor's veterans is nought but their just due.—Labor Clarion.

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THE INFORMATION MAN.

"I suppose you have some funny experiences," the traveler remarked to the Information Man at the Union Station.

"Yes," replied the latter, "we do see and hear some funny things, and some sad ones, too.

"I could write a book on my experience in this department during the last five years," continued the Information Man, "and I believe I could make it interesting reading, too. During that time I have come in direct contact with and talked to more than 7,500,000 people from all portions of the world and from all walks in life, over 3,000,000 of whom were women, and they asked me more than 20,000,000 questions. Aside from that, I have answered more than 500,000 phone calls, and the number of daily passenger trains it was necessary for me to keep in my mind during that time, if placed end to end, would make a solid train of over 102,000 miles in length, more than four times the distance around the world.

"I have seen many tragedies and many comedies of life enacted in front of these windows, and have given advice and made suggestions on thousands of questions and topics of various kinds. I have witnessed wills, contracts and other documents, settled disputes and acted as peacemaker in a great many quarrels, and have at times acted as arbitrator between husband and wife. On one occasion I advised a woman to leave her drunken husband, who was in the habit of beating her, and several times I have held babies while their mothers went on errands.

"In other words, the Information Man is not only the 'trouble man,' but is also the 'general utility' man, and he often acts as a sort of court of last resort. He must keep his temper always under control and must be a good judge of human nature if his services are to be valuable to the company which employs him."

Just at this juncture the phone bell rang and when the "knowledge" man answered it the following conversation took place:

"What time can I go to Crown Point in the morning?"

"Seven o'clock," replied the Information Man.

"That's too early," came back over the wire.

"Ten-five is the next train."

"That's better; what time can we get back?"

"You can leave here at 10:05 in the morning, get to Crown Point at 11:27, go to the court house and get your license, then go to the preacher's and be married, after that go to the hotel for your wedding breakfast, and leave Crown Point at 3:38 and get back into Chicago at 5 o'clock," said the Information Man.

"How in the world did you know we were going to be married?" came back over the wire.

"Oh, that's what they all go to Crown Point for," was the quick retort. As the Information Man turned to the traveler, whose face wore a broad grin, he said: "I think those ministers and hotel men at Crown Point should pay me a commission, for I give that information either at the windows or over the phone sometimes five or six times a day, and it is seldom that a whole day passes by that we don't have at least one couple going there to be made one; especially is this true since the new state laws on divorce have gone into effect."

Just then an Italian came up to the window and said: "Please, mister, what time coma da train what brings da greenhorns from Na York?"

"Seven o'clock, morning, John," replied Information Man as he turned to wait on the next passenger, a man from the rural districts, who asked if it was necessary to go downstairs to take the train, and the "trouble" man had to do considerable explaining in order to convince him that well-behaved railroad trains could not climb the stairs to the waiting rooms above and announce that they were ready to receive passengers.

He was not through with this explanation when a very excited woman rushed up and demanded to know the name of the president of the road.

"What is the trouble, madam?" was the calm answer of the Information Man.

"I'd like to know why I can't take that train," was the irate reply.

"Let me see your ticket," said the peacemaker. "I am very sorry, madam, but you are in the wrong station and your train leaves in half an hour from another station a mile away; you would better take a cab if you wish to make that train."

"Then why didn't you tell me so when I was up here before?"

"Because, madam, you asked a question regarding a train leaving this station, which I answered correctly, and you did not tell me you had a ticket nor did you ask about this particular town or train."

"I did nothing of the kind, and I'm going to report you for insulting me when I ask you a civil question, so there." But the Information Man made no reply and turned to tell a passenger that the 5 o'clock train for Milwaukee left at 5 o'clock, also to another one that several hundred trains left for the West and he would have to tell where he was going before he could secure the correct information.

As it was time for the traveler to leave, he shook the Information Man's hand and told him he would call around again when he was next in Chicago and have another hour of enjoyment listening to the "troubles" of the traveling public.—Justis C. Johnson, in the Chicago Record-Herald.

SINGLE TAX NO REMEDY.

The Workingman, Toolless, Would Be as Bad Off as Under Capitalism.

The single taxers' answer to the riddle of the painful world is: Socialize economic rent.

What is economic rent?

It is the difference between the net product of a piece of land which one may have for nothing, and the net product of another piece of land for whose use one must pay. This difference must be due, not to the exertion of the land owner, but to the natural qualities or to the situation of the land.

Suppose that at equal distances from Melbourne there are two pieces of land. Each of them is in its natural state. Each of them is suitable for growing wheat. One can be had for nothing. Its product is eighty bushels. The use of the other must be paid for. Its product is 100 bushels.

Clearly, it will be better for the farmer to pay for the 100-bushel allotment, so long as he has not to pay the whole twenty bushels for its use.

Suppose, however, that the eighty-bushel allotment is near Melbourne, and the 100-bushel allotment is in Central Australia. This difference in situation may make a big change. If it cost the Central Australian farmer the price of thirty bushels to get his wheat to the market, while it cost the near-Melbourne farmer nothing, the net produce of the Central Australian farm would be only seventy bushels, and the farmer would sooner pay anything up to ten bushels for the use of land near Melbourne.

In this case, the ten bushels is the full economic rent on the full unimproved value.

Now, the land owner did not make the economic rent. It was made by the nature of the growth of society. Nature made one piece of land more productive than another. The growth of society placed the market in Melbourne and not in Central Australia.

The single taxer says: Take the whole of the economic rent for society. How? By taxing the land owner twenty shillings in the £ upon the economic rent or the unimproved value of his land. He will then cease to hold land which he cannot use; and so the people will no longer be shut out from the means of production.

What is the fallacy of the single tax?

There are two fallacies. The first is this: The single taxer overlooks that the fact which enables the land owner to take, under the name of rent, something which he has not produced; the same as the fact which enables the owner of capital to take, under the name of profits, something which he also has not produced. The truth is that, instead of the workers owning the means by which they work, those means are owned by the men who do not work.

So that, at the best, the abolition of private monopoly of land is only half our task. And if the single tax did give the workers access to the land, it would not give a complete answer to the riddle.

But the single tax will not give the workers access to the land. And this is the second fallacy of the single tax. The worker now has access to the land, if he can pay rent to the land owner. And, under single tax, the worker would have access to the land, if he could pay to the state the same rent as he must now pay the land owner. An exchange of landlords! How gracious!—Melbourne Socialist.

In Memoriam.

To the Officers and Members of Butte Stationary Engineers' Union No. 83, Western Federation of Miners.—Brothers:

We, your committee on resolutions of condolence on the death of Brother Barney Ferns, beg leave to submit the following:

Whereas, Death has again invaded our ranks and removed from our midst Brother Barney Ferns, and

Whereas, In the death of Brother Ferns, Butte Stationary Engineers' Union has lost a true and faithful member, his relatives a faithful brother, and the community a staunch and loyal citizen, therefore be it

Resolved, That we, the members of Butte Stationary Engineers' Union extend to his relatives our heartfelt sympathy in this their hour of sorrow, and be it further

Resolved, That a copy of these resolutions be sent to his relatives, one to be spread on our minutes, and one sent to the Miners' Magazine for publication, and that our charter be draped for thirty days.

JOHN HOCKING,
J. M. CARLISLE,
A. C. DAWE,

Committee.

(Seal)

Butte, Mont., Nov. 6, 1912.

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