

331.805 Econ
MIN

LABOR PRODUCES ALL WEALTH

THE MINERS MAGAZINE

INDEPENDENCE
EDUCATION ORGANIZATION

Published Weekly by the
**WESTERN FEDERATION
OF MINERS**



DENVER, COLORADO, JANUARY 2, 1913
VOLUME XII. 24  NUMBER 497.

WEALTH BELONGS
TO THE PRODUCER
THEREOF

— THE COLORADO HOUSE —

W. H. KISTLER

Stationery Company

1539 TO 1543 LAWRENCE STREET
DENVER, COLO.

STATIONERY, PRINTING, LITHOGRAPHING,
ENGRAVING, BLANK BOOKS.



MADE BY THE CUBAN CIGAR CO., DENVER, COLO.

Underhill

UNION MADE.

OVERALLS

THE BEST FOR MINERS

THE KIND YOU HAVE BEEN WEARING FOR 20 YEARS.

THEY'RE BETTER THAN EVER. ALL DEALERS SELL THEM

The BAYLY - UNDERHILL Co. --- Denver

Price List of Supplies

| | | | |
|---|--------------|--------------------------|------------|
| Charters | \$10.00 each | Withdrawal cards | \$.01 each |
| Rituals | 1.00 each | Membership cards | .05 each |
| Warrant Books | 1.00 each | Cancelling Stamp | .65 each |
| Federation Emblems .. | .50 each | Seals | 3.00 each |
| Constitution and By-laws, per copy..... | .05 each | Delinquent Notices | 1/4c each |
| Notification Blanks ... | .01 each | Application Blanks | 1/2c each |

Due stamps at ratio of per capita tax, four for \$1.00.
Officers' Bond Blanks and Quarterly Report Blanks furnished free.

ERNEST MILLS, Secretary-Treasurer.
Room 605 Railroad Building, Denver, Colo.

JOSEPH RICHARDS, INC.

FUNERAL DIRECTOR

15 to 19 South Montana Street. Butte, Montana.
The Oldest Undertaker in the City. Both Phones.

O'Rourke Shoe Co.

SHOEMAKERS

Repairing by Goodyear System.

17 N. WYOMING ST. BUTTE, MONT.

DON'T BE A SCAB

DON'T GO TO THE MINING CAMPS OF SO. DAKOTA

Where members of Organized Labor are Locked Out because they refuse to scab and sign the following pledge:

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

BUTTE MONTANA **HENNESSY'S** CORNER GRANITE AND MAIN STREETS

WITH STORES AT ANACONDA AND CENTERVILLE

Pure Food Groceries

Nothing but the best. Prices the lowest consistent with Quality.

Everything for everybody.

We sell the World's best union-made clothing hats, caps, shoes and furnishings for men and boys; women's, misses' and children's ready-to-wear apparel, shoes, hosiery, underwear and furnishings. The largest and most complete stock of silks, Dress Goods and domestics, Jewelry and Notions, Drug Sundries and Toilet Lotions.

The best known makes of furniture, beds and bedding.

WE FURNISH YOUR HOME ON OUR EASY PAYMENT PLAN

The Finest and Most Up-to-Date Meat Market, Bakery and Delicatessen in the Entire Northwest.

The Choicest Fresh Meats

Every piece must pass government inspection. None but the best sold here.

The cleanest, most sanitary meat department in the state.

— DRINK —

CENTENNIAL WIENER BEER

Best Brewed in Butte — None But Union Labor Employed — On Draught at All First-Class Saloons

EDUCATION INDEPENDENCE ORGANIZATION

MINERS MAGAZINE



Denver, Colorado,
Thursday, January 2, 1913.

Volume XII., Number 497
\$1.00 a Year

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

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

John M. O'Neill, Editor

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

Card of the Homestake Mining Co.

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

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

Occupation

.....

Signed

.....

Department

.....

THE STRIKE is still on at Alta, Utah.

STAY AWAY FROM BLAIR, NEVADA.

STAY AWAY FROM PORCUPINE, ONTARIO!

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

AS LONG as the preachers can keep the workers looking up, the slaves will remain contented with their poverty.

NEW YORK is facing a strike of the garment workers, which may involve more than 200,000 employes.

DISTRICT No. 6 of the Western Federation of Miners will hold its fifteenth annual convention at Nelson, B. C., January 8th.

THE "DECLARATION OF INDEPENDENCE" declares that man is entitled to "life, liberty and the pursuit of happiness," but these rights enunciated in our sacred document are as dead as a corpse and will remain lifeless until human beings have the right to work and receive the full social value of the product of their toil.

J. P. MORGAN has denied that there is a "money trust." The only answer to Morgan's denial is the oft-repeated epithet of Roosevelt.

THE EXECUTIVE BOARD of the Western Federation of Miners will convene in session at the headquarters in Denver, January 6th.

THE AVERAGE WAGE of girls in the United States is \$6.13 per week.

It is no wonder that the "redlight" district is densely populated.

THOMAS J. MORGAN was killed in a railroad wreck in Arizona, while on his way to California. Morgan was identified with organized labor for forty years and was a pioneer in the Socialist party of the United States.

WILSON, the President-elect, has threatened the giant financiers with a "gibbet," should any of them precipitate a panic during his administration. Teddy threatened the malefactors with imprisonment, but "predatory wealth" made "Terrible Teddy" gentle in the year 1907.

Wilson will get his before 1916.

JUDGE ANDERSON, before whom more than two score of members of the Structural Iron Workers have been brought for trial, is now being castigated by the labor and Socialist press.

Anderson, during the trials, has ungloved his hand, and his many rulings against the men charged with crime, have raised the suspicion that Anderson "hears his master's voice."

Roosevelt branded Anderson as a "crook" and "jackass," and probably Roosevelt knew what he was talking about.

GOVERNOR DONAGHEY of Arkansas, has now become the victim of censure and criticism. The governor has extended pardons to 316 convicts and practically emptied the state prison.

The governor extended his clemency on the grounds that the leasing system in vogue in Arkansas and throughout the southern states is "a revengeful hell."

The contractors with a "pull" were shylocks who not only demanded "the pound of flesh," but were thirsty for blood.

The convicts, whom the governor pardoned, were gentlemen compared with the vultures who were fattening on the profits of the labor of convicted felons.

THE MINE OPERATORS of the Porcupine mining district are making desperate efforts to secure strikebreakers to take the places of the striking miners. Their agents have canvassed all the principal cities and towns of Canada and as yet, they have failed to secure a class of men to operate the miners.

The majority of men brought to Porcupine have been lured under misrepresentation and when reaching the strike district and discovering that there is a strike against a reduction of wages, the most of them refuse to accept employment. The thugs of the Thiel Detective Agency are busy in an effort to stir up trouble; but the strikers are keeping their heads on their shoulders and are not permitting themselves to be goaded to acts of violence. The strikers are standing firm and feel positive that they will win the strike.

TO ONE whose intellectual range of vision is bounded by the horizon lined off by the daily kept ladies of the press, there can be no disturbing doubt of the fact that prosperity is unbounded and that there is no ground for discontent and complaint.

It is true that statistics from capitalist sources show 3,000,000 of sentient beings who are inmates of almshouses or the beneficiaries of public and private charities, at a cost of some \$200,000,000 a year in the aggregate.

But this estimate is not large enough. It overlooks the 10,000,000 souls who are trembling on the verge of hopeless pauperism and suffering from a lack of food, clothing, fuel, and sanitary housing. There are also over 2,000,000 women who are being systematically rendered incompetent for wifehood and motherhood by being driven to "keep the pace" in the mills and shops. As to the vast number of children immolated under childhood slavery, no correct estimate can be made. Solicitude and pity for their offspring and the necessity of getting food for the family constrains fathers and mothers to swear lies in order to put the children beyond the limit of the forbidden age. And in addition to all these things is the ghastly fact that about 1,000,000 workingmen are killed, maimed, and injured in the course of one year, which is *more than five times* as many as have been killed, wounded, and died from disease in the terrific slaughter of the Balkan war.—National Socialist.

THE NEW YORK STATE COMMITTEE of the Socialist party has passed a resolution to recall William D. Haywood from the national executive committee of the party. The vote closed on Monday and resulted in thirty-one yeas and four nays. The three delegates from Kings county voted no; the other negative vote came from Niagara county. The resolution will now be sent to the national secretary as a motion to recall Haywood from the N. E. C. The New Jersey state committee of the Socialist party has already taken action tending to the same end.—Exchange.

The above item of news from an eastern exchange indicates that Ponderous William, who was guilty of "sabotage" and "direct action" on J. Mahlon Barnes at the A. F. of L. convention, is slated for the "Down and Out Club." "Bill" has become petulant and irritable. He sees that common humanity is not swept off its feet when he bellows against Capitalism.

The common herd have refused to fall down and worship "Bill" as a leader, and "Bill," with his 250 pounds avoirdupois, concluded that an assault upon Barnes would reinstate him as the hero who was willing to fight, bleed and die.

But "Bill," in making the assault on Barnes, lost his prestige as a warrior when he flew to a laundry and barricaded himself behind the petticoats of the female gentry.

Alas! how the mighty has fallen.

THE CONFEDERATION of trade unions of France, which is controlled by anarchistic elements, made another spectacle of itself Monday, when for the third or fourth time in as many years a "general strike" was called—just to show the world what really clever and powerful gents the fat-headed and egotistical leaders are. The latter called the general strike all right, but nobody came, except a few thousand enthusiasts in isolated places, who, of course, had to display their frothy r-r-revolution by engaging in near-riots, quite like after stowing away sufficient wine to produce the proper amount of enthusiasm. It's getting so that whenever there is something wrong with the stomach of a great-great labor leader in France he begins to talk to himself about a general strike and sabotaging a wine ship, and the more red stuff he sees in a bottle the more ferocious he becomes to punish it and the more vociferously he can shrug his shoulders and wave his arms in denouncing the "labor politicians," "governmentalists," etc. But when the anarchists are picked up and thrown into jail they loudly clamor to the Socialist members of parliament, and even to the despised capitalists, to come and get them out. It may be that the tactics of the French syndicalists will prove advantageous, but we don't believe it. After generations of struggle in revolutions and local insurrections and barricades, the sacrifice of thousands of lives and millions of money, the French industrial movement is today, as far as the principal countries are concerned, the weakest in the world. The anarchistic impossibilists seem to dominate it completely.—Cleveland Citizen.

I AM STRONG for Governor Blease of South Carolina. No hypocrisy about Blease; no pretense, no flub-dub concerning humanity and civilization and that sort of rot. He's a beast and a savage and he says so. He believes in lynching and he says so. Comes right out and says what he thinks. No beating about the bush. Believes in the jungle and thinks we ought to go back there and stay. Others that have his instincts are afraid to admit the fact. No fear about Blease. Prances out before folks, throws away his garments of civilization puts on his skin clothes, grabs his hatchet and starts in with a whoop for plenty of lynching and "to hell with the constitution."

All about the country are thousands of men that think, so to call it, exactly as he thinks, and still go snooping around talking guff about the sacred constitution and blessed charity and the rest.

Blease knows that the constitution has ceased to exist and he doesn't propose to pretend otherwise.

In the last twenty-five years mobs in this country have lynched more than 2,500 colored men, of whom not more than one in five was guilty of the offense that is alleged as an excuse for this unspeakable

shame and savagery. Some of them have been lynched because they walked on the sidewalk with white men and some have been lynched for luck.

Blease doesn't care. A lynching is a lynching and a good thing. All lynchings are good; some are better than others. That seems to be the idea that glimmers in his darkened mind.

South Carolina must be proud of its governor.—Russell, in Coming Nation.

THE LANGSFORD RECORD, published in Pennsylvania, in commenting on the suicide of J. A. Wayland, says:

"When the newspapers chronicled the report that Editor Wayland had committed suicide, the public was led to believe that it was chiefly because of the charges that hung over his head in connection with the paper that caused him to take his life. But later astounding disclosures give the tragedy a different color. The cause is found in the mysterious death of a young woman, whose body was smuggled across the border to Canada. The case at present as it appears, is not fit for print. Socialism has received a severe blow in connection with the tragic death of Wayland. As he was the promoter and first editor of the 'Menace,' as well as the Appeal to Reason, it is high time the supporters of the 'Menace' take warning, that they may not share the fate of Wayland."

The journalistic buzzard who wrote the above would slander the fair name of the matron who rocked his cradle, providing that his depravity would meet the approval of that soulless exploiting aggregation, whose economic power makes mental prostitutes of spineless editors. His statement that Wayland was the promoter and first editor of the "Menace" is as glaring a falsehood as the damnable lie that was bred in his debauched brain that Wayland was connected with the mysterious death of a young woman whose body was smuggled into Canada.

The working class of Pennsylvania should know what steps to take to resent the scurrilous detraction that dripped from the slimy pen of a blackguard, who attempts to befoul the memory of a man whose life was an open book.

The infamy of the degenerate who slings ink for the Record lessens our surprise that Christ was vilified and condemned to die upon a cross.

NOW BIG BILL HAYWOOD is going to call out the iron and steel workers and the wage slaves of the packing houses. He said so himself in Chicago last week. No date was set for the general strike, as was done when he called upon a million or two workers to throw down their tools at the beginning of the trial of Ettor, Giojvanitti and Caruso several months ago, and nobody came excepting a few textile operatives in Massachusetts. That it would prove mighty beneficial for them if the iron and steel workers and slaughtering house toilers would organize and make a fight for better conditions, everybody is willing to concede, but it is unlikely that any practical results will be obtained by Haywoodian trumpeteering.—Cleveland Citizen.

"Big Bill," like Barnum of circus fame, believes in the potency of advertising. "Bill" knows that he must keep in the limelight if he is to succeed in securing the necessary duets to make life worth living.

If "Big Bill" can call out the steel workers and slaves of the beef trust, the opportunity will present itself for sending out strike bulletins and appeals for financial aid, and the professional parasites in the I. W. W. are noted for keeping their vision glued on revenue.

The chronic slanderers who yell "fakir," and "grafter" at everyone outside the hell-roaring aggregation of dynamite-daubers, can gracefully and cheerfully accept all the "mazuma" that the "fakirs" and "grafters" donate to the "Bummery" and for their generosity receive the slime of the "soup-house" Spartans who never were known to refuse money, even though it was tainted with scabbery.

The professional swindlers in the I. W. W. are less to blame than the "Rubes" who, knowing the degeneracy and hypocrisy of the blatant-brawling, calumniators, contribute to these reprobates, to whom honor is as dead as a corpse.

If the labor organizations that are traduced and defamed, will cease donating to the disrupters and breeders of dissension, men of the Haywood type will be forced to seek honorable employment.

THE CHAIRMAN of the New York aldermanic committee which is investigating police graft upon vice, has delivered himself of the opinion that vice and wages are inextricably interwoven. He has found that there is a direct connection between morals and economics. In an interview, Mr. Curran, the chairman, is quoted as saying:

"I tell you, the men who pay the daughters of this city \$4, \$5 and \$6 a week will have more to answer to their God than will Mrs. Goode, and she is admittedly the keeper of a disorderly house.

"We did not need Mrs. Goode to tell us a girl cannot support herself on \$4 a week. The girls from the stores and the factories leave their work on Saturday night with their pay envelope—and it is so small, they start for the street—they are soon followers of Mrs. Warren's profession."

Mr. Curran is mistaken. He is as much responsible for the existing system as the men that pay low wages. The rate of wages is not determined by the goodness or badness of employers. Mr. Curran has perceived the fallacy that commercialized vice is a product of bad women, but he is yet so simple as to think that low wages are due to

bad men. He has still got his economics and his morality sadly confused.

The idea that wages are fixed arbitrarily has no basis in sound economics. Employers, to obtain the most efficient, which may increase instead of diminish their profits, may pay higher wages than the ruling rate. Yet there are well defined limits below which wages may not be reduced or above which they may not be raised.

Wages are not the only element entering into the problem. Wages may be high in money and low in fact. In New York 33 per cent. of the workers' earnings are required to pay rent. Yet the superficial investigator places the whole responsibility for the economic condition of the worker upon the individual employer, ignoring the fact that interest and rent, no less than profit, share in the distribution of the earnings of labor.

If the New York aldermen shall pursue their investigations, they may find that they are investigating a system and not, as they suppose, an isolated evil.—Milwaukee Leader.

THE TRIALS of the indicted officials of the Structural Iron Workers have resulted in verdicts of guilty against thirty-eight and acquittal for two.

The following have been found guilty:

Frank M. Ryan, Chicago; president International Association Bridge and Structural Ironworkers.

Herbert S. Hockin, Indianapolis; secretary-treasurer International Association Bridge and Structural Ironworkers.

John T. Butler, Buffalo; first vice president International Association Bridge and Structural Ironworkers.

Olaf A. Tveitmoe, San Francisco; secretary California Building Trades Council.

E. A. Clancy, San Francisco, member executive board International Association Bridge and Structural Ironworkers.

James E. Munsey, Salt Lake; business agent Ironworkers' local.

Frank K. Painter, Omaha; business agent Ironworkers' local.

Peter J. Smith, Cleveland; business agent Ironworkers' local.

George ("Nipper") Anderson, Cleveland; walking delegate.

Frank K. C. Webb, New York; former member executive board International Association Bridge and Structural Ironworkers.

Paul J. Morrin, St. Louis; business agent Ironworkers' local.

John H. Barry, St. Louis; business agent Ironworkers' local.

William E. Reddin, Milwaukee, financial secretary and business agent Ironworkers' local.

Michael J. Cumane, Philadelphia; Ironworkers' local.

Henry W. Legleitner, Denver and Pittsburg; ex-member executive board International Association Bridge and Structural Ironworkers.

Charles A. Washmeister, Detroit; president and business agent Ironworkers' local.

Frank J. Murphy, Detroit; walking delegate Ironworkers' local.

Richard Houlihan, Chicago; financial secretary Ironworkers' local No. 1.

James Cooney, Chicago; business agent Ironworkers' local No. 1.

James Conghlin, Chicago; business agent Ironworkers' local No. 1.

William Shupe, Chicago; business agent Ironworkers' local No. 1.

Ernest G. W. Bacey, Cincinnati; business agent Ironworkers' local No. 22.

William Bernhardt, Cincinnati; financial secretary local 1910.

E. B. Phillips, Syracuse; secretary-treasurer Ironworkers' local.

James E. Rhea, Springfield, Ill.; president Ironworkers' local.

Edward ("Red") Smythe, Peoria, Ill.; president Ironworkers' local.

Murray L. Pennell, Springfield, Ill.; president Ironworkers' local, 1909-1911.

W. Bert Brown, Kansas City, Mo.; walking delegate, 1910.

William J. McCain, Kansas City, Mo.; business agent.

Hiram Cline, Muncie, Ind.; general organizer.

Michael J. Young, Boston; business agent Ironworkers' local.

Charles Beum, Minneapolis; business agent Building Trades Council.

Michael J. Hannon, Scranton, Pa.; business agent Ironworkers' local.

Phillip A. Cooley, New Orleans; member executive board International Association Bridge and Structural Ironworkers.

Frank J. Higgins, Springfield, Mass.; New England organizer.

Patrik Farrell, New York; member executive board International Association Bridge and Structural Ironworkers.

Fred J. Mooney, Duluth; financial secretary Ironworkers' local.

Fred Sherman, Indianapolis.

The following were acquitted:

Herman G. Seiffert, Milwaukee; business agent Ironworkers' local.

Daniel Buckley, Davenport, Iowa; business agent Ironworkers' local.

Appeals will be taken to the United States Circuit Court of Appeals.

To Take Their Homes

IN DANBURY, CONNECTICUT, and some other little towns in that vicinity, the United States marshals have levied on the homes of 189 workingmen, members of the Hatters' Union, to satisfy the judgment granted against them, and in favor of the firm of Loewe & Co., for \$240,000, claimed to be thrice the damages sustained by that firm on account of a boycott by this union.

The judgment was granted under the Sherman anti-trust law, supposed to be passed to check great industrial combinations from unlawfully restraining trade.

We have stated in the Journal, in former issues and will continue to call the attention of our readers to the fact that this body of workingmen is the only so-called combination that has really been penalized, supposedly in accordance with this law.

We can all remember the huge pre-election joke, the fining of the Standard Oil Company \$29,000,000. We also remember the reversal of that judgment. We can all remember the reading into that law, by the Supreme Court of the word "reasonable," by which almost any business combination can, and does, escape any penalty from that law.

We can also remember how the courts dissolved (?) the Standard Oil trust, the tobacco trust, in such manner that they still can carry on their monopolistic business without any fines, but placing them on such firm basis that values of their stocks and bonds almost doubled.

We remember the failure to convict the leaders of the packing trust on the criminal charges supposed to be included in that law. And the opinion, lately expressed by Attorney General Wickersham that it would be impossible to convict any trust magnate under the criminal section.

But no such "mawkish sentiment" was allowed to interfere when it came to the prosecution or should it be called persecution, of the members of a trade union, against which institutions this law was never supposed or intended to be aimed. Sentiment might be too strong against imprisoning men who make the price of meat almost prohib-

itory to a worker, but not too strong to prevent the mulcting of that worker of the home that generally amounted to the saving of his lifetime.

Is it any wonder that the workers have come to believe that the "law" is their enemy?

Is it a wonder that they believe that the judges are only hired flunkies-of the powers that oppress?

Is it well, is it safe, that the great masses of the working class should lose confidence in the integrity of the courts?

Show us, show the workers, that the courts deal out exact justice between man and man, rich or poor, and we will gladly obey the law; be only too willing to recognize that justice.

But it is too apparent; we cannot avoid seeing that class bias, if we would.

Apparently the only "unreasonable" combination in restraint of trade is a labor union.—United Mine Workers' Journal.

It has been only during the past few years that journals would assume an editorial attitude that reflected on the integrity of the courts. But patience with the flagrant decisions of judicial tribunals has reached the limit, and men in the field of journalism who have endeavored to retain some reverence for our temples of justice, are finding themselves in rebellion against the dictum of courts that are absolutely bereft of any semblance of justice. Even the conservative man can no longer successfully deny that decisions of courts seem to be formulated to meet the approval of a class of privilege.

When men declare that the courts are owned and controlled by trusts and corporations, they are justified in making such declarations, because such declarations are based on the character of the decisions rendered by the courts.

It has become a prevailing sentiment among the vast majority of the people that the comparatively poor have no standing in court, and for this reason, the recall is being demanded by that mass of citizenship who are surely realizing that our courts are being prostituted to serve the interests of Mammon.

Interesting News for Laboring People

MRS. GEORGE B. BRAYTON had a cat betrothal party at the Plaza hotel, New York, recently, and the following appeared in the daily journals as an announcement of the wedding in the higher circles of feline aristocracy:

"Mrs. George B. Brayton requests the honor of the presence of

— and her cat, — at the betrothal party of The Quakeress and Don Dia, at the Plaza hotel, New York, on December the 14th. Grand ballroom, 4 o'clock.

"New York, Dec. 14.—Tabby—'Spt! s-s-sph! spis! sis! tude.'

"Tom—'Meouw! meouw! sis! maow!'

"Matilda—'Sohs swp! scratch gr!"

"The above chorus of feline anger and disappointed wailings is ringing in the ears of late sleepers today. It comes from cats who have failed to receive invitations for the most important event catdom has ever known—the cat betrothal party to be held in the Hotel Plaza December 16.

"The secret—or rather the cat in the bag—has been let out. It is just that Don Dia, English silver chinchilla cat, has popped the question to The Quakeress, royal tabby, and has been accepted. Oh, miaow!

"Don Dia was bought in London for \$150 recently and sent from London to Boston as the only passenger on a liner, traveling in a state-room of his own.

Mrs. George B. Brayton, 27 Keicester street, Brighton, Mass., owns both felines. Invitations were sent to all the fair owners of cats of high degree to attend the betrothal party."

The above news from the "smart set" in the cat kingdom will be appreciated by the laboring people who are always pleased to learn

that cats belonging to the *Plutes* can travel across the ocean in a state-room, and when reaching the shores of our grand and glorious republic, can find sumptuous apartments in our fashionable hotels.

Hundreds of thousands of men and women, struggling to earn the means of life, must forego the joy and happiness of wedlock, but cats with a pedigree, whose owners have bank accounts, can secure bridal chambers in an aristocratic hostelry and be honored with the presence of those dames of fashion whose hardest work is squandering the profits that have been extracted from the labor of enslaved humanity.

Many will condemn the frivolity of this woman who engages the grand ballroom of the Plaza hotel in New York to pull off a cat stunt—but the millions of big, brawny men who have ballots in their hands and who use those ballots to perpetuate an industrial system that permits a sweatless parasite of aristocracy to make arrangements for a cat wedding, are far more to blame than the brainless butterfly of fashion, who indulged in a feline bridal party in New York.

When the working people become intelligent, Mrs. Brayton and her ilk will announce no more betrothals between cats.

Poverty Breeds Prostitution

MISS S. M. FRANKLIN, secretary of the National Woman's Trade Union League and editor of *Life and Labor*, after a thorough investigation, has declared that \$12.00 per week is the minimum wages upon which a self-supporting girl or woman can live in Chicago.

This was Miss Franklin's reply to Miss Ida M. Tarbell, who, after an investigation of conditions in New York and Boston, fixed the scale at \$10 a week for New York and \$9 for Boston.

It is a well known fact that the vast majority of girls and women do not receive the scale of wages which Miss Franklin declares is necessary in order that girls and women shall be self-supporting. The low wage paid by department stores, laundries, factories and other places where girls and women are employed, results in furnishing recruits for the "redlight" districts and makes it easy for male degenerates to carry on the "white slave" traffic.

Economic necessity drives girls and women to the brothels, and no matter how vigorous may be the denunciation against white slavery and prostitution, the evil will assume a more serious magnitude until

the gentler sex is placed in a position where honorable employment is certain and where the wages paid make it possible for woman to live without courting dishonor. A great many of our so-called reformers have held that "redlight" districts and prostitution were the result of a moral illness or inherent badness among the unfortunate victims who are found in the "bad lands," but these reformers have never felt the pangs of hunger, nor have they heard the brutal mandates of a landlord insisting that the rent shall be paid.

These reformers have never been the victims of eviction, nor have they been forced to walk the streets, homeless and penniless.

Thousands and tens of thousands of girls and women annually enter dens of shame, not because of any inherent moral depravity, but because employers, in their greed for profit, scorned to pay a scale of wages that *protected* the *virtue* of a slave.

The life of the social outcast is repulsive, but as long as dishonor commands a higher price than so-called respectable employment, just so long shall our reformers be throwing up their hands in holy horror at the spread of the moral pestilence that builds a "redlight" district in every city of this country.

The Catholic Layman Talks Back

By William Clancy, in the *Social Democratic Herald*.

WHILE DISCUSSING SOCIALISM with a Catholic clergyman recently, he patronizingly informed me that after I really learned what Socialism is, I would abandon it.

"You Catholic young men," he began, "who become infected with the virus of Socialism, do not understand the deeper significance of the movement. You do not understand how utterly materialistic and atheistic it is. You do not see the danger to your faith and morals."

"You are playing with fire, young man," he continued warmly. "You are playing with fire."

As a matter of fact, I was playing with my watch fob and thinking, the while, what a lofty mountain the clergymen of my church make of the tiny molehill known as Socialist materialism.

Socialism materialistic? Of course, it is. It embraces the materialism of bread and butter, work and wages—the materialism of life itself.

Is Socialism atheistic? Some Socialists are atheistic, but Socialism only attempts to show the relation between man and his social environment—not the relation between God and man or nature and man. Socialism can be neither deistic nor atheistic.

The atheism of early Socialists was a survival of French free-thought of the eighteenth century. Indeed, our own American revolutionists, in no small measure, borrowed from the French free-thinkers many of the theories of republican government now weaved into the warp and woof of American institutions. We can imagine with what vehemence French clericals attacked those early theories. We know how vigorous the Catholic church has become in America under the constitution born of those theories.

The majority of men are secular and live in a secular, material prosaic world. The very material tools with which they work have a very material bearing on their very material lives. This was as true of the first rude implements of production and the first barbaric products of wealth as it is true of the modern automatic machine and the later-day wage workers.

If early Socialist writers accentuated the material and neglected the spiritual, they did so because they sensibly recognized that man's physical and not his spiritual hunger has been responsible for the creation of human society.

From the investigations of these early Socialists came the discovery of an immutable law—the law of social change. They discovered that modern society is a product of all the societies of the past. They found that the tool was mightier than the sword or the pen and that the manner in which a people made their living determined the laws, customs and most of the institutions of that people. This law has been christened economic determinism.

If Marx and Engels were alive and were asked to give a concrete, modern example of the operation of this law, they would probably remind us that the reason there is no economic independence for the mass of men in America today is because the simple tool of a century ago has become, through development, complex and expensive—out of the reach of the producer. They would also point out that the continued development of the tools of production will necessitate their collective ownership. This would be Socialism consummated through economic determinism.

Marx and Engels would have also been careful to point out the fact that economic determinism does not attempt to account for the origin or destiny of man. It involves neither biology nor theology. It could not have become operative as a law until man became a tool user.

This is the head and front of Socialist materialism. This is the bug-bear, the specter that is haunting the Catholic hierarchy. This is the process that will break up the home, destroy the family, establish free love, put religion on the bum and raise hell generally.

Of course, there are some Socialists who believe that economic determinism is the answer to the riddle of the universe just as there are some folk who confidently believe that Dr. Hartmann's Peruna will cure a ham. There are Socialists who do not know their Socialism, just as there are Catholics who do not know their catechism.

One of the most exasperating claims of the Catholic clergy is that they do not enter politics; that they are non-partisan. The relentlessness of their opposition to Socialism "proves" this. However, notwithstanding the vigor of their onslaughts, the church, as yet, has not officially declared Socialism to be a matter of faith or morals. The pope has not condemned it *ex cathedra*. How could he?

What can a Catholic who understands and is sympathetic toward Socialism think of these hedging tactics. The only conclusion one can reach is that the officials of the church are simply functioning as police for the capitalists.

If Socialism is as fruitless of error as they say it is, why don't they condemn it, officially. Every well-informed Catholic knows that such a condemnation is the only sort that is binding. I am a Socialist and a Catholic and I should like to know definitely where I stand.

I question the right of the Catholic hierarchy to force upon me the alternative of supporting the Republican or Democratic parties when my conscience, my intelligence and the very mainspring of my well-being—my economic interests—scream to me that they are both rotten to the core.

My priests would leave me a political derelict without party, without principles, without hope of social salvation for me and mine, because I believe that the people ought to own the trusts.

They give me my choice of two dromios, two gold-dust twins, and

have the effrontery to tell me that I am offending God and insulting my religion by refusing to make a stupid and stultifying choice.

I remonstrate with them for their lack of practical sympathy with the aspirations of the working class; they recite the obvious—they tell me that the church is the historic friend of the workers.

My history tells me this: What I want is escape now. I am not an ancestor worshiper. I am looking for a way out. I want something now.

My spiritual superiors have it conveniently waiting for me. It is made of such stuff as dreams are made of; it resembles a mirage and has the substance of a rainbow, but, nevertheless, they have it for me. Here it is: "A fair day's pay for a fair day's work."

This must be the last, full measure of social justice for me. This must be my political omega—my economic revelations. This is the final, the finis. Curtain!

If such an ideal of social justice were practicable, with labor enjoying the status of a commodity, does any level-headed Catholic workingman believe that the Republican or Democratic parties would bring it into being? These are the only vehicles the clergy have left

us on which to ride into our capitalistic Utopia.

To bring out such an ideal condition is manifestly an economic and legislative task. It is folly to assume that a Sunday sermon preached to capitalists can bring about the least measure of relief for workingmen. If capitalists were amenable to moral suasion this old earth would have been a paradise long, long ago. Ruling classes have been preached to by clergymen of all denominations since the lust for gold and power first seized with its brutish claws the human heart and mind.

One fact is patent. Our political and industrial problems are not going to be solved by prayer, or masses, or pious devotions, or retreats. Whether the Catholic church solves these problems or the Socialist party solves them, they must be solved by action.

At the present moment, what are the hierarchy, the clergy and the societies of the church doing to bring about their ideal of social justice, "A fair day's pay for a fair day's work?" Nothing!

On the other hand, Socialists believe that the people ought to own the trusts and get all they produce. What are the Socialists doing at the present to bring about their ideal? Everything!

An Approval That Will Not Be Approved

THE OFFICIALS of the American Federation of Labor, according to the News-Advocate of Stockton, California, have given their approval to the Boy Scouts and believe that by co-operating with the promoters of the Scout movement they can so control such an organization as to prevent it from becoming military in its character.

The News-Advocate published the following:

"The executive council of the American Federation of Labor has recommended that the general organization keep in touch with and ally itself with the Boy Scouts of America. Though a resolution last year denouncing the Boy Scout movement was presented in the annual convention of the labor organization, the executive council now is convinced that the activities of the Boy Scouts of America are not military or designed against organized labor. In a report signed by Samuel Gompers, president of the American Federation of Labor, and by the other officers, a statement is made of the aims and the scope of the American Boy Scouts and the Boy Scouts of America.

"The report shows that the American Boy Scouts are military. It makes it clear that the Boy Scouts of America are for peace; that the boys are taught to be manly, self-reliant and determined to think for themselves. It shows that there is nothing in the activities of the second organization hostile to the interests of organized labor.

"Concerning its presentation of the Boy Scouts of America, James E. West, chief scout executive of that organization, says that it is a fair, impartial, direct statement of the organization. The other officers of the executive council who signed the report are: James Duncan, first vice president; John Mitchell, second vice president; James O'Connell, third vice president; D. A. Hayes, fourth vice pres-

ident; William D. Huber, fifth vice president; Joseph F. Valentine, sixth vice president; John R. Alpine, seventh vice president; H. B. Perham, eighth vice president; John B. Lennon, treasurer, and Frank Morrison, secretary."

Though the executive council of the American Federation of Labor may have given its approval to the Boy Scouts, yet such approval will not change the attitude of men and women towards the Boy Scouts, who have given this organization their closest scrutiny.

The executive council of the American Federation of Labor has been known to have given its approval to organizations whose aims and objects were not in harmony with the progress and advancement of the working class. It is a well known fact that not only has the executive council of the American Federation of Labor given its approval to the National Civic Federation, but the majority of the members of the executive council were members of the Civic Federation and used the most specious arguments to convince others that the National Civic Federation had performed splendid work in the settlement of differences between employer and employé.

The approval of the executive council of the A. F. of L. will not change the character of the Boy Scouts, nor will the approval change the opinion or remove the impression from the minds of those observing men and women of the labor movement, who have reached the conclusion that the Boy Scouts have been launched for no other purpose save to convert the *boy* into a *soldier* to be used in future conflicts between exploiter and exploited.

The Boy Scout of *today* is to be the soldier of *tomorrow*, and this organization, having the support and backing of Capitalism and all its allies, leaves an indelible impression that no good to labor can come from the Boy Scouts.

The General Strike

III. IN AMERICA AND FRANCE.

By Robert Hunter.

(Courtesy of The National Socialist.)

IT IS A CURIOUS FACT that the Haymarket riot in Chicago gave to the present French labor movement the idea of the general strike.

In this country the Haymarket affair brought a terrible reaction. The labor movement lay stunned after its brief flirtation with anarchy. The union men drew away from the anarchist agitators, and, taking their information from the capitalist press only, concluded that Socialism and anarchism were the same thing, and would, if tolerated, lead the movement to ruin and disaster. Without a doubt, the bomb in Chicago put back the labor movement for years. It ended the great national movement for an eight-hour day and did more to induce the rank and file of trade unionists to reject all association with revolutionary ideas than perhaps all other things put together.

In France it had an altogether different effect. From that moment on, the anarchists took new heart. The general strike became the subject of the hour, and little by little, the "Conservative" believers in political action were forced by the "Revolutionary" direct actionists out of the leadership of the French unions.

In 1888 the French unions meeting at Bordeaux voted the following resolution:

"Considering that the monopolization of the instruments of labor and of capital gives to the employers a power which diminishes by so much only as the strike puts power in the hands of the workers;

"That capital is nothing if it is not put in action by labor; That, therefore, in refusing to work the workers would destroy by a single stroke the power of their masters;

"Considering, That the partial strike can only be a means of agitation and organization, the congress declares:

"That the general strike alone, that is to say, the complete stop-

page of all work, or, in other words, the social revolution, can lead the workers toward their emancipation."

The French trade unions had for years advocated working class political action, and this was a move on the part of the anarchists to put the Federation of Trade Unions in opposition to political action. The opposition was increased when the French Socialist party, meeting in Lille, in 1890, defeated a resolution declaring for the general strike. At the various congresses thereafter, both trade union and Socialist, the general strike became the great bone of contention. The trade unionists began to look upon it as of vital importance; and the Socialists, in opposing it, were placed in an apparently indefensible position.

At this moment a great orator appeared on the scene. The young, unknown lawyer, Aristides Briand, assumed the leadership of the advocates of the general strike. There is no question that Briand is a master of oratory, and behind him were many able direct actionists who had set out to divorce the unions from political action.

The history of this episode has much in it that even today lies in darkness. All sorts of rumors are rife concerning the reactionary forces that were behind Briand at that time, and however one may look at his brief career as a revolutionist, there is much in it that points to double-dealing. A bit of history will illustrate.

The capitalist politicians had for years tried to break the great power of the Socialists in the trade union movement. The anarchists were, of course, active to the same end. Some of the unions were indeed at that time dominated by anarchists. The "revolutionary" anarchist unions, however, were always in need of funds because the anarchists have, as every one knows, utter contempt for organization and for payment of dues. This led certain radical politicians to urge the French municipalities to take, what seems to many, the most extraordinary act of any government, and that was to vote funds for the support of its most bitter enemy, namely, these most vilely "revolutionary" unions.

Trade union halls were built by the cities; funds were voted for their up-keep; and these trade union headquarters were turned over

to the use of the unions. Despite the fact that the government placed its agents in these halls to watch and report upon the union movement, the anarchists found these government halls an acceptable and inexpensive arena for their action. The various halls were soon consolidated into a national federation. A brilliant young anarchist, Pol-loutier, became the secretary of this organization. With the help of the unions in this federation, of the anarchists in control of other organizations, and of a few other radicals opposed to political action, Briand won a complete victory over the older trade union leaders.

The Trade Union Congress at Nantes was the final battleground, and those who believed in political action were there defeated decisively, and they withdrew from the hall. Divided thus into two factions, the older unions were soon overwhelmed by the General Federation of Labor, which was organized at Limoges in 1895. The new organization was made up of a union of the Federation of Trade Union Halls, and a new organization composed of trade unionists, anarchists, and professional men.

From this moment on political action was spurned by the unions. The general strike, direct action, and sabotage became the rallying cries of the new organization. The Socialist leaders were practically annihilated, and all efforts to capture the new organization have thus far been futile. Nor, indeed, is this rule of the anarchists soon to be overturned. Certainly not until the French trade unions adopt a different method of voting. For instance, the Miners' union, with over 100,000 members, has exactly the same number of votes in the congress as a small group of Paris anarchists with thirty or forty members. This

system of voting allows the forming of little groups, all of which can be affiliated with the trade union movement. These little groups can each send a delegate and each delegate exercises the same power, whether he represents a dozen or a million workers.

The philosophy and the organization of French syndicalism (trade unionism) is the subject of another story. Let it suffice here to say that the general strikes in the late '70's and '80's in America gave birth to this idea in France, and that the partisans of the general strike were so bitterly and so unanimously combatted by those who believed in political action that the latter were literally forced out of all leadership in the French trade union movement.

This history has this importance. The general strike *as a panacea* is not of Socialist origin, nor is it of trade union origin. It is certainly not from Marx nor Engels, as some have claimed. In fact, nearly every trade union and Socialist leader outside of France looks upon the advocacy of the general strike as a menace to the Socialist movement, and as a dangerous fancy for the trade union movement.

We shall take up in later articles the views of the chief Socialists and trade unionists. Just now we are dealing with the history of the general strike, *as a panacea*, and the credit for that belongs wholly to the anarchists of France, to the renegade "revolutionist," Aristides Briand, and to the subsidies which the French cities voted in their effort to divorce the trade union movement of France from working class political action. An idea which comes into the world with such questionable parentage may be a good one, but it should be forced to undergo the most rigid and searching examination.

Threats Will Not Convert Sinners

THE CATHOLIC REGISTER, the official organ of the Catholic church of Denver, in an editorial a short time ago, hurled its denunciation against the character of dances that were indulged in by our *respectable* people, who seem to enjoy the latest developments in terpsichorean art.

The condemnation of the Register was followed by a vigorous sermon delivered by Father Hugh L. McMenamin at the Cathedral of the Immaculate Conception, in which the participants of the *rag dances* were handled without gloves.

The Rocky Mountain News gave the following synopsis of the threatening harangue delivered by the angered priest, who has decreed that levity in dancing must cease:

"The 'grizzly bear,' 'chicken flip,' 'bunny hug' and other serpentine 'rags,' which were attacked last week by the Denver Catholic Register, were made the subject of vehement denunciation by Father Hugh L. McMenamin in his sermon yesterday at the Cathedral of the Immaculate Conception.

"Father McMenamin did not stop at his attack on the sinuous glides, but denounced what he characterized as 'looseness' of the New Year celebration.

"Declaring that the new Year scenes in Denver cafés rivaled all the wantonness of ancient Rome, he startled his audience by the announcement that a watcher will visit each café a week from Tuesday night to take the names of Catholics who indulge in unseemly exhibitions.

"He deplored the invasion of the 'rag' which he said had crept into the best society and even into the functions given by the church.

"Last week the Register published a criticism of certain actions prevalent among the younger members of Catholic societies—a criticism telling of conditions so glaring that it was made the comment of local papers," said Father McMenamin. "Even the Associated Press took it up and sent it out to all the English-speaking people of the world.

"I hope," he continued, "that we shall profit by this example, and that it shall not be necessary for the Register to refer to this matter again."

"In speaking of the New Year celebration, he said that the boldness of the revelries had reached such proportions that it was a disgrace to the city.

"If what I have been told of these exhibitions is true, then the bacchanalias of ancient Rome could be no worse," he declared. "I trust

that no member of the Catholic faith will take part in them. Such actions deserve the most vehement condemnation. In order that no further disrepute shall come to us, as mentioned last week in the Register, it has been decided to have a reporter from the Catholic Register visit all the cafés and take the names of Catholics in attendance. If necessary, the names will be published. The actions referred to last week are to be deplored in the extreme.

"These things must stop. If it cannot be done by public criticisms, more drastic measures must be taken, by publishing, for instance, the names of the guilty parties."

The condemnation of the Register and the denunciation of Father McMenamin will have but little effect in halting the *rag dances* in Denver or anywhere else.

To convert the church into a detective agency from which sleuths will go to cafés and ballrooms to play the role of spotters, will not appeal very strongly to intelligent people. *Threats* are poor arguments to convert sinners.

The use of the *club* will hardly convince men and women that they are wrong.

Fear of exposure may affect the weakling or the coward, but men and women with starch in their spinal columns may take the bit in their teeth and resent the assumed authority of a Catholic priest or a Catholic publication to regulate their conduct at cafés or ballrooms.

If men and women of the Catholic church are indulging in dances that are vulgar, then it may be that the Catholic hierarchy of Denver are lacking the efficiency to deal with a matter that has aroused their indignation.

Indignation and wrath, expressed through the columns of a Catholic publication, and condemnation hurled from a pulpit, will not lessen the evil complained of by Father McMenamin. The spy system will prove unavailing and the publication of the names of people who indulge in the dances boycotted by the clerical fraternity, will only have the effect of nerving the culpable to bid defiance to the threats issued from the pulpit.

Father McMenamin is treading on dangerous ground, and it would probably be advisable for him to give this matter more serious consideration and through calm and temperate deliberation evolve ways and means by which men and women of his faith may be weaned from an indulgence in festivities that are looked upon by him as immoral.

The March of Humanity

WHEN THE HISTORY of 1912 will have been written, it will mark some well-defined milestones in the progress of mankind. Labor has had an unusual amount of battle, with victory almost invariably crowning its efforts. If we men who toil could only come out of our comatose condition and demand what so rightfully belongs to us.

Every concerted effort has been successful, even beyond the wildest dreams of the most radical agitator. In Lawrence, the textile troubles started in a modest way and before it ended 300,000 workers in that industry had gained substantial increases in wages. In England, the dock workers' strike gained for all men employed in harbors and on ships better hours and more wages, and the coal miners' strike involved all of Europe and threatened to spread to the ends of the world and tie up the commerce and industries of all nations and forced parliament to enact a minimum wage law. Labor has also had an

unusual amount of prosecutions, but to date not one conviction. All of them were shown up to be malicious persecutions brought not for the purpose of finding criminals but designing to fasten on labor and its champions charges of various character for the purpose of exhausting the treasuries, humiliating and discrediting its leaders and if possible convict innocent men.

The McNamaras pleaded guilty with the understanding that Los Angeles be organized and all charges against organized labor resulting from these cases be dismissed. The business men who helped to bring about this agreement turned traitor to their agreement as soon as the McNamaras were in San Quentin. This plea of guilty is hard to explain to the uninitiated. Not being satisfied, Darrow was attacked but gloriously acquitted. Then followed Ettor, Giovanitti and Caruso trial and acquittal, and the Louisiana timber workers' trials, all of whom were found not guilty. We still have the courts

grinding out injustice to fifty-four men at Indianapolis at the direction of the steel trust, which will no doubt end in the same way.

Socialism and socialistic principles have grown by leaps and bounds and bid fair to become the leading factor in the uplift of the toilers and putting them in possession of what they have so justly earned.

Southern Europe is in the midst of an upheaval that will result in lasting good.

Foremost among the achievements of 1912, however, is the abdication of the Manchu dynasty in China, which for 300 years continually degraded and enslaved the Chinese people. While the old monarchy has voluntarily gone to rest, the wants of the people have not been satisfied.

From all indications and reports, it seems as if this great human giant of the Orient, numbering 400,000,000 people, is just awakening.

Oppressed and tyrannized for centuries, this immense mass of people have at last reached the limit of human endurance. They have turned on their cruel task-masters and have forced them out of their position of vantage and power. It may take decades before the revolution in China is settled. It is a tremendous task, and although there may be temporary adjustments, yet there will be no permanent peace until the needs of the millions are met.

Any government, be it monarchy or republic, that tries to exist half slave half free, is bound to fall, and any country that tolerates

exploitation and robbery of its working and producing class cannot endure.

Rebellious struggles for freedom and justice and right may be temporarily checked by coercive measures, but the seed of liberty rooted in the human soul can never be killed.

Regardless of race, color or creed, be they black, yellow or white, the sigh and song for freedom and happiness is alike the common heritage of man.

Race hatreds and color prejudices fade away before the light of knowledge and toleration. The brotherhood of man knows no boundaries nor does it recognize race or color, but includes all men in whose veins flows red blood that feeds a heart throbbing for liberty's immortal cause.

The logical conclusion of it all is that the "giant" labor is waking up and demanding its own. As long as the workers are satisfied with bare bones they will have to starve and steal and die in disgrace, while their lords and masters feed and fatten in glory.

That is the story from every factory, mine, shop and ballot box of the world where the toilers sacrifice themselves on the altar of superstition, prejudice and ignorance.

But there is hope. Labor is waking up and the discontent that now envelopes the globe will only melt away when there shall be given equal opportunity to all and complete freedom to all human beings of whatever race or country.—Seattle Union Record.

Significant Correspondences

THE FOLLOWING APPEARED in The Citizen, a Socialist journal published at Schenectady, New York:

"Schenectady, N. Y., Nov. 26, 1912.

"Rev. James Hayden:

"Dear Sir: A large number of clergymen are using their influence against Socialism, due no doubt in a large measure to their lack of accurate information of the movement.

"In view of this fact, the Tenth ward branch of the Socialist party voted to invite the ministers of the ward to separate debates on this momentous subject.

"You are therefore challenged to a public debate on Socialism with some one who shall be chosen by the Tenth ward branch, who is thoroughly capable of defending the principles of Socialism.

"Kindly send your reply in writing at an early date and if the challenge is accepted, a committee will wait on you to arrange specific subject, time, place and other details. Respectfully yours,

"G. B. SISSON,

"Recording Secretary, Tenth Ward Branch, 30 Osterlitz Ave."

THE REPLY.

"Schenectady, N. Y., Nov. 27, 1912.

"Sir: Your circular has been received, and in answer I would say that the same has been placed on file. Yours, etc.,

"J. B. HAYDEN."

The above correspondence is significant. The letter of the recording secretary of the Tenth ward branch of the Socialist party of Schenectady, extending an invitation to Rev. J. B. Hayden to participate in a discussion on Socialism is respectful and courteous, but the *answer* of the disciple of Christ, who is presumed to have the humility of the gentle Nazarene, can scarcely be classified as one of those epistles that will do credit to the Christian traits of a Catholic priest. Rev. Hayden seems to have been insulted by the *letter* which challenged him to meet in debate an advocate of the principles of Socialism.

If Hayden entertained the opinion that he could vanquish the party selected to espouse the doctrines enunciated by Socialism, he would not have hesitated in accepting the invitation, but because he knew that he could not meet the unanswerable logic of Socialism, he dismisses the challenge by notifying the recording secretary that his letter has "been placed on file." These Catholic priests, bishops, and even cardinals who have been casting odium on the principles of Socialism at *long range*, must get to *close quarters* and meet the men of the Socialist cause who are only too willing to measure steel with the dignitaries of the church, or else a suspicion will creep into the minds of *people* who *think*, that these expounders of Biblical lore are cognizant of the fact that it would be dangerous to the prestige of church prelates to lock horns with Socialists in debate.

If Socialism is wrong, and the priests, bishops and cardinals know it and can prove it, then the sooner they meet Socialists on the platform the sooner will the people take stock in their statements.

Winning Our Way

By Eugene V. Debs.

THE SPIRIT of Socialism is irresistible. Once it lays hold of the heart it takes complete possession and insists upon complete capitulation.

The Socialists do with joy what others regard as sacrifice. Nothing is too great for them to undertake and nothing too small to escape them. The holy fire burns within them and their ruling passion is to serve the cause.

Only a few years ago the very name of Socialist was a reproach and the man or woman who bore it an outcast. Today the Socialist movement commands the respect of the civilized world.

There is nothing so rich with promise for the future as the social spirit which is moving the workers of the world to unite in revolt against the slavery of the world. It is this spirit that converts helpless wage slaves into conquering revolutionists and light up the horizon of the future with the sunrise of the coming day.

Looking about us in the present campaign we behold for the first time the workers rallying to the standard of their own class. The work of years of agitation is at last coming to fruition. We feel ourselves thrilled with a new-born power.

We are grandly winning our way.

The past has been full of struggle; the future will be full of achievement.

The growing power of the workers is shaking the social fabric to its foundations. The working class is now attaining to its manhood and when it stands erect the fetters of servitude will fall from its limbs forever.

No longer do the workers petition their masters; no longer are they satisfied with rags and crusts, and no longer do they yield to abject

despair. They have come to realize at last that they have power and that the secret of their power is within themselves. Solidarity is now their watchword. They recognize their common kinship, born of their common slavery. They see that they are in the same class; that they are the victims of the same class; that they outnumber their exploiters and oppressors a score to one, and that when they unite and stand four square to the world their cause is won and thenceforth they *are* the world.

It matters not that strife ensues within the ranks; it matters not that obstacles bestrew the way. The cause is the cause of progress and the movement is the movement of humanity. It may falter, but only to gather fresh strength. It cannot fail.

At every sunrise we realize that we have advanced and we know that we are winning our way.

The Socialist crusaders are animated by the spirit of the working class revolution. Their zeal, their fidelity, their hope and their resolute determination have never been matched in all the history of the world. They never weary and they complain only that they cannot do more.

The poorest among them give the last of their substance with a prodigality the rich might envy. I have seen the little Jewish comrades in the East Side of New York triumph over their pinching poverty by eschewing food and joyfully inviting hunger pangs that they might give their last penny to the cause. From these fine proletarian souls, all aglow with the social spirit, born of their own common misery, I have learned the true meaning of consecration.

Some day the workers will be free and the race will be civilized, and until then it is well enough to know that the battle has begun and that we are steadily winning our way.



LOCAL NO. 249 ENTERTAINS.

Herculaneum (Mo.) Smeltermen's Union No. 249, entertained Dec. 23rd, and it was an occasion not to be forgotten soon by those fortunate enough to be present. I visited the local Dec. 5th and the attendance was not very large, and some of the most enthusiastic expressed themselves as being discouraged because the rank and file did not attend all meetings, as they felt they should, and I suggested the local appoint a committee to arrange some kind of an entertainment for the purpose of bringing the membership together for a social time. I agreed to help in every way possible to make the event successful and promised to return to Herculaneum on whatever date they should decide upon, notwithstanding I was very busy in Illinois.

In a few days I was notified that I would be expected to fulfill my promise and should be on hand Dec. 23rd to help Local No. 249 celebrate. The committee appointed decided upon a grand ball. The K. of P. hall was rented, which is the best in southeast Missouri, and the best orchestra in Festus (a nearby town) hired and a perfectly congenial crowd united to do the rest. Business men of the town, smelter foreman and wife and union members and families seemed to forget the "no identity of interest" clause in the constitution and got so mixed in quadrille and two-step that if Gabriel had chanced to blow his horn you could not have been sure "which was which."

For those that danced—the floor and music was perfect—others that did not dance, enjoyed themselves in conversation and watching the jolly dancers.

The writer was ticket saleswoman, but found time to make merry with the rest before the close of the entertainment. Notwithstanding the expenses were high on account of Herculaneum not having a home orchestra, the union made all expenses and everybody pronounced the event a grand success.

Here's hoping Herculaneum will celebrate more frequently, as the membership know how to make a success of whatever they attempt. July 6th they gave a picnic that will not soon be forgotten, and in their recent ball they added new laurel wreaths to their already enviable reputation as entertainers.

Faternally,

EMMA F. LANGDON.

St. Louis, Mo., Dec. 26, 1912.

PROMISING OIL AREAS IN TEXAS.

The feature of greatest interest in the petroleum industry in Texas in 1911, according to the United States Geological Survey, was the discovery and development of the Electra pool, in Wichita county, on the northern edge of the state. The oil in this field proves to be of an exceptionally fine quality, being almost identical with Pennsylvania oil. There is considerable prospect of extending this pool to the southeast and the southwest, and good indications of oil are found as far east as halfway to the next producing region, in Clay county. The latter district has not been as profitable as the new Electra field, but has yielded sufficient gas to supply Wichita Falls, Dallas and Fort Worth. Much prospecting is going on in the western half of Texas in many different localities, where seepages and other indications show the probability of fine oil supplies.

HELL AND THE WAY OUT.

By Frederick Guy Strickland in Wheeling (West Virginia) Majority.

The workers do not need to argue a hell. They live in one. It is not necessary to die to find it. Hell is with them when they awake every morning.

But the joy of the situation is that we know the way out of present conditions. We have studied our surroundings to some purpose. We have read the signs of the times. We know that the workers must get themselves together. And if the talk about a future hell divides us, we will lay that matter aside until we have gotten out of the suffering in which we now find ourselves.

The purpose of our getting together is to own our own collectively-used means of life. The common sources of the bread must be the common heritage, or no brotherhood is possible. And the lack of brotherhood is hell.

No preaching about individual "badness" will save us. If society itself that needs saving. "Man in his corporate capacity" is the subject of redemption. The call to the individual is to realize his social guilt.

The next step is to accept the full measure of one's social responsibility. This calls for a new heroism—the losing of one's life in a common cause. It means the defying of the Big Devil of public opinion. And many a man will walk up to the cannon's mouth who has not the courage to face the scoffings of his neighbors. Yet out of the social heroism of the present workingclass movement is being builded the ladder of human souls and bodies that will lift us out of the pit in which we now live.

UTAH'S DIVERSIFIED MINERAL INDUSTRY.

Utah is unique among the states in the diversity of its production of precious and semiprecious metals. It does not rank first in the production of any of these metals, but it stands well among the leaders in the production of gold, silver, copper, lead, zinc and vanadium minerals. In the production of lead and silver it ranks third; it ranks fourth in the production of copper, sixth in the production of gold, and seventh in the production of zinc. Forty per cent of the total production of the state, according to E. W. Parker, of the United States Geological Survey, is derived from the copper mines. The quantity of copper produced in 1911 was 142,340,215 pounds, valued at \$17,792,527. The silver production was valued at \$6,280,500. The principal silver-producing counties are also the chief producers of lead, the output of which was 55,198 short tons, valued at \$4,967,820. Gold is the fourth in importance among the metal products of the state, and it amounted in 1911 to 217,020 fine ounces, valued at \$4,486,200. About 25 per cent of the gold is obtained from dry or siliceous ores, but most of the output is obtained in the refining of copper. Some of the lead and zinc ores also produce gold.

Utah's zinc production was 7,004 short tons, valued at \$798,456. The value of the metal production of Utah in 1911 was \$34,325,503 out of a total value of all mineral production of \$41,139,075. More than half of the remainder is obtained from coal mines, which in 1911 produced 2,513,175 short tons, valued at \$4,248,666. From 250,000 to 350,000 tons are made into coke annually, chiefly from the slack produced in the coal-mining operations.

The manufacture of Portland cement began in Utah in 1910, with an out-

put of 811,800 barrels, valued at \$1,005,960. The industry appears to have been overdone in the first year, for the production dropped in 1911 to 662,849 barrels, valued at \$827,523.

Clay products of the state consist chiefly of common brick and front brick, with smaller amounts of vitrified brick, drain and other tile, and a small output of pottery. The value of the clay products, exclusive of pottery, was \$548,955 in 1911. The principal stone quarried in Utah is limestone, the larger part of which is used for flux in the smelters, although some is used for foundation work and for other building purposes. Utah produces also sandstone and granite. Other mineral products are asphalt, precious stones, lime, salt (gathered on the shores of the Great Salt Lake), arsenic, bismuth, graphite, gypsum, mineral waters, petroleum, phosphate rock, pottery, sulphur, vanadium minerals, sand and gravel.

HOW TO BE A MILLIONAIRE.

By George R. Kirkpatrick in Mental Dynamite.

If you wish to become a millionaire you can easily become one by observing the following logical directions:

Get a job that will pay you \$1,200 a year. (Logically that's easy—for we now are in the midst of "unparalleled prosperity.")

Spend not more than \$200 a year. (That's easy.)

"Save up" \$1,000 a year. (That's easy—for if you will cut off one foot you can save a little extra on shoes.)

Keep up this saving \$1,000 each year for 1,000 years. (That's easy—for Senator Hanna said, "The future is full of hope for the workingman." Did you ever try to pay rent with hope?)

If you wish to be a billionaire (as rich as Rockefeller) by saving your own earnings—why, all you have to do is to "save up" \$1,000 a year for 1,000,000 years.

There is also another way to be a millionaire:

Buy some human labor power of people who are forced to sell their labor power.

Have a few hundred of these people apply this labor power—with tools, machinery, factories, etc.—and have each worker thus produce, each day, \$6 to \$8 worth of values.

Each day give each seller of labor power, say, \$2 or \$3—called wages—barely more than enough wages to enable the worker (by eating and sleeping and rearing children) to get more labor power to sell to you.

Give these workers "hot air" about freedom before election, and cold lead after the election, if they go on strike and get noisy.

BENEFICIARIES OF THE SYSTEM.

Conspicuous among those who oppose and vilify Socialism are those who are beneficiaries under the present social system; those who have special privileges, secured through bribes and collusion with corrupt officials; or those who have inherited wealth of one kind or another, which their ancestors have seized upon to the enslavement and degradation of their fellow-beings, aided and abetted by those fawning, cringing, servile creatures who feed and enjoy themselves at the hands of the possessors of the stolen wealth filched from the unremitting toil of the working class during several thousand years. The masters have ever sought to keep cowed those who are and ever must be under the system beholding to them for a place to serve as a slave, and receive from their product a pittance barely sufficient to keep life in their bodies and in condition to continue the struggle for existence, until their posterity reaches the age where it can be more profitably employed; then the old, the worn and decrepit slaves are relegated to the rear. It is by keeping them cowed they can best be kept in servitude to gasping, avaricious molochs who have secured possession of the means of production and distribution, and through these reaches indirectly every avenue through which the people may live. It is an indisputable fact through these means they control the land, by controlling the means of distribution the products of the land; they control the homes, through controlling the very things necessary to them being homes.

There seems but one, and only one, way to successfully remedy these conditions, and that by or through the socializing of the things collectively used; by making them collective instead of private property, as at present. These conditions are but a natural outgrowth of the things people must use in common being allowed to become private property, thus giving a monopoly to those who control these things. These monopolies would neither be sought or desired if through their domination and control tributes could not in some way be levied off those who have lost control, but must still in some way have access to these things. The most of the people still believes it right, because they have been taught, if sober, industrious and economical, they themselves might readily secure possession of some form of monopoly and in turn benefit off the labor of their fellow-beings. The fact that an occasional one of the workers does break through the cordon with which the workers have been environed seems to satisfy them they all may do likewise, and that they have only themselves to blame that they do not succeed. So much for false teachers; so much for false teachings of the servile mouthpieces of the beneficiaries of this unjust, corrupt system.—M. A. Lowe.

PORCUPINE STRIKE NEWS.

South Porcupine, Ont., Dec. 21, 1912.

The master class in this district have now thrown off all pretense at observing the law, and enlisted the support of all the powers of government to assist them in carrying out their nefarious designs.

Last night (Friday) sixteen men were brought in, in the Pullman car "Inverness" and as soon as it pulled into the station, the Provincial police blocked the approaches to the cars, even those which formed part of the regular train, refusing to allow anyone to board the train.

Some of the boys, having the idea that the public had the right to use a railroad that they are supposed to own, insisted on their rights, with the result that four of them were badly clubbed and beaten up and thrown into jail, being held on bail of \$1,000 each.

There can be no doubt that this whole episode was purposely arranged by the authorities in order to incite a disturbance, which would provide an excuse for the militia being shipped in to murder the workers wholesale.

We have dozens of witnesses who are willing to swear that one of the Provincial officers emptied his revolver in the attempt to murder a man who was doing his best to avoid trouble by leaving the scene of the trouble. This miserable caricature of insulted humanity is known, and he may rest in the assurance that somewhere, sometime, he will reap his reward; the reward of any other cur that, losing his usefulness to his owner, is spurned under his master's feet.

It should be noted here that the Thiel gunmen, who shot down our brothers in Timmins in cold blood, are still at liberty, the only one who was committed for trial being allowed out on \$1,000 bail, and has not been seen since. If a slave tries to enter a public vehicle and only succeeds in getting in jail, his bail is \$1,000 (might as well be \$1,000,000) while a company tool

can attempt murder and get away with it; \$1,000 being less to the men who employ, than 10 cents is to a working man.

Notwithstanding these difficulties, the fight is going on with added vigor, and the ultimate result is no longer in doubt; the working class is now becoming too intelligent to allow themselves to be divided upon the field of industrial conflict, and defeated by detachments.

The gigantic strides that have been made in this respect may be seen by comparing this conflict with that of Cobalt in 1907.

At that time it was a simple matter for the labor skimmers of Cobalt to get all the miners they wanted from the unorganized districts of the various Eastern provinces.

Today, notwithstanding that the scab herders of Canada and the United States have been scouring the country to secure miners to break the strike, it would not be too conservative an estimate to say that there are twenty competent men working in the mines of this whole camp.

The first bunch of real miners that the operators have been able to hood into coming up here deserted in a body when they discovered that they were required to work against their own class interests; and these men were from the vicinity of Sundury, where it has been the proud boast of the Canada Copper Company that an organizer of labor could not stay.

Authoritative word has been brought out from the Dome mines that even the scabs have organized a little strike of their own, as they all want to quit, and the company has refused to pay them.

The Hollinger Mines have seized on the personal effects of a lot of the men who quit their employ and refused to give it up, and when this was reported to the local judicial authority, he made the remark that "he did not give a — if they ever got their baggage."

One thing is certain, that the workers in this camp are not getting what they voted for, as at the last election the workers here rolled up a big majority for the Socialist candidate, and whatever the result of the industrial fight may be, there will be some capitalist politicians who will sincerely regret having opened the slaves' eyes to what they may expect from a parasite government, under the present system of exploitation.—H. A.

NEWS FROM WASHINGTON, D. C.

R. F. Wilson.

Washington, Dec.—Representative Victor L. Berger of Wisconsin, the only Socialist in Congress, will have the opportunity early in January to probe into some of the graft for which the District of Columbia is notorious, since he has been appointed as one of a sub-committee of four to investigate alleged financial irregularities in stock-selling fire insurance companies which have sought haven in the favorable municipality of Washington.

It is predicted that this investigation will make astounding revelations of corruption in capitalist financial circles in the nation's capital, involving several men of national repute, and at the same time showing how trusting investors who put their savings into fire insurance stock are duped by the wily promoter.

The sub-committee which will conduct the investigation which was ordered after recent sensational charges of financial chicanery against the First National Fire Insurance Company and the Commercial Insurance Company, consists of Representatives Ben Johnson of Kentucky, Henry George, Jr., of New York, William C. Redfield of New York and Victor L. Berger.

Some of the most prominent men in the capital will be summoned as witnesses and the Socialist representative will have his first opportunity during his service in Congress to cross-examine some of the shining lights of the capitalist class of Washington—members of the small real estate and insurance ring which has been able to dominate affairs in the District of Columbia because the citizens of the district are denied the ordinary rights of American citizens—the right of suffrage.

The investigation is directed largely at George W. Ingham, insurance commissioner of the District of Columbia, who O. K.'d the affairs of the two fire insurance companies over the protest of the board of commissioners of the District of Columbia.

Ingham is a nephew of Senator Gallinger of New Hampshire, who is chairman of the Senate committee on the District of Columbia.

The names of Judge George Atkinson of the United States Court of Claims and Judge Ashley M. Gould of the Supreme Court of the District of Columbia appear in the promotion literature of the First National Fire Insurance Company, and they will probably be brought into the investigation. Eldridge E. Jordan, just appointed vice chairman of the Wilson inaugural committee, is one of the promoters of the First National Fire Insurance Company. Another promoter of this company is Robert N. Harper, notorious for being the first man convicted for violation of the pure food law as a manufacturer of a fake headache cure, and who was a strong candidate for chairman of the Wilson inaugural committee.

The three original promoters of the insurance companies under fire attempted a similar operation in Syracuse, New York, but were closed out by the state commissioner of insurance as being purely a stock-selling concern. They sought the shelter of the easier insurance regulations of the District of Columbia. Although their headquarters have been maintained in Washington, they have sold no stock of the two companies within the District of Columbia, but their sales throughout the states are said to have been enormous. Recently the surplus of the companies became so bulky that they were invested in one of the newest fireproof office buildings just constructed in Washington, which they bought in for \$1,500,000. Immediately thereafter—to be exact, in nine days—they listed this property in their assets at a valuation of \$2,000,000. The commissioners of the District of Columbia questioned this procedure and asked Ingham to investigate. Ingham did so and put his official O. K. on the transaction, whereupon the commissioners appealed to the District committee of the House of Representatives for an independent investigation.

Instead of doing the expected and whitewashing the insurance companies, who swing a powerful influence in Congress, Chairman Johnson of the District committee, who at present is on the outs with the powers that be in Washington, picked as radical a group to do the investigation as he could find in his committee, including Berger, the Socialist, and Henry George, whose criticisms of the real estate assessments in the District of Columbia have put him in the bad books of the capitalists.

The investigation promises to be a hummer.

ARE YOU HEATHEN, OR CHRISTIAN? WHICH?

An Educated Hindoo Publicly and Proudly Confesses He is Not a Christian.

By R. A. Dague.

Once I was a member of an Orthodox church and called myself a Christian and gave money to send the gospel to the Heathen. While still thinking I was a fair sort of Christian, I met an educated Japanese in San Francisco, and entertained him at my home, and he made me ashamed of Christianity as we have been taught it and practice it in America. Now here is an account of the visit to Boston of the educated Hindoo—Bipin Chandra Pal of Calcutta who delivered an address at Lorimer hall, at the Moral Education association of Massachusetts.

He said, "I am not ashamed, of appearing before you as a heathen. Heathen means one who is not a Christian, and I am not ashamed of confessing that I am not a Christian. If I had any doubt on the subject when I left India, my two years' residence in Christian England and America, and my closest study of the religion in the fogs and mists of London and on the streets of Chicago, Boston and New York, in Piccadilly and other places, have removed every bit of doubt. I am prouder than ever of being a heathen, as distinguished from being a Christian.

"Buddhism does not exist in India, and has not existed there for centuries. Ignorance is faith in many quarters, and I will not disturb that faith.

Some of your writers have said that the Hindoo is impracticable. If that is true then it is because a few English soldiers lord it over 300,000,000 of them. We may be impracticable as far as grabbing land and gold is concerned, but we claim to be far beyond Christian civilization in matters of ethics.

"When a beggar comes to our door in India we do not send for a policeman and turn the beggar over to him, while we return to the enjoyment of our leg of mutton and strawberry shortcake, happy in the contemplation that we have done our Christian duty in sending a hungry man to jail. But even a little child will take a handful of rice or a couple of potatoes or a mango and give it to the beggar. We teach kindness by actions, not by pictures of a Sunday school lesson.

"And before the Christian civilization came among us it used to be the custom of our heathen India for every householder to stand before his door at mealtime and invite everybody in the neighborhood who was hungry to come and partake with him. We have felt that when we give we give for God, and when we receive we receive for God. It used to be the custom, too, for the children at mealtime to sprinkle crumbs of bread for the birds and animals who shared with us life in heathendom.

"People have come to India and have looked at us through Christian spectacles. May I ask you to keep your judgment for India in abeyance until you can come to verify for yourself what you hear about India?"

I am not surprised that this Hindoo is glad he is not a Christian. We have in fact precious little genuine Christianity in America. Ours is the bogus, the Paganistic brand given to us by Constantine who made vital changes in Christianity in both its doctrine and practice. This counterfeited or paganized Christianity has for centuries, deluged the world with blood, enslaved, robbed and butchered its millions, and today wherever it is in power, builds great warships, and expends more money for war than for schools.

Our brand of Christianity is a cruel, selfish, savage, blood-thirsty system. While preaching about universal peace, and universal brotherhood, and the Golden Rule, it practices none of it, and viciously opposes Socialism, which does champion those foundation Christian doctrines. The plain, naked truth is, that ours is the bogus brand of Christianity whose motto and practice is, "Every fellow for himself and let Satan take the hindmost."

Yes, the Hindoo was right in sizing up Christianity as it has existed since the days of the Emperor Constantine.

Personally I am a Socialist and as such, hold the man Jesus in high esteem. He uttered some sublime truths. His teachings have never been followed by the church. Its practice wholly differs from His and that of His twelve disciples.

Socialists come nearer representing Jesus and His contemporary followers, than any class of people I know.

I conclude that there are many individuals to whom these remarks do not apply, but I insist that the modern church, as an organized institution, is more Paganistic than Christian.—R. A. Dague.

THE SONG OF THE DAWNING.

I sing of the breaking Dawn!

Of a searching sun that is rising high in the heavens of Life, of education and discernment, of staggering brains unburdened of immensities untold;

Of clarified visions and sacred smiles of hope—throbbing hearts rejuvenated, bent backs straightened; the birth of a newer day, democracy populated by the minions of Truth;

Of gray-black citadels smouldering in the flames of mind-revolution, of mind matter developing—master strength rising superior to the devils of cunning and exploitation; of profit pillars tottering, and Capitalism submerged.

On to the brighter day; poverty exposed to the searchlight of reality—the black mask falling from the eyes—the clash of fetters falling from the eyes—the clash of fetters falling—movement, breathless expectation, progress;

Freedom and Liberty—O sweet and triumphant peace; flowering in the gutter—spreading in the slums, opening in the hovels; O the bright stream of education, how in their new-found exhilaration they drink—

Ah, how they bend on those blessed banks and gulp down that cooling wealth; O how they delve and con over those illuminating pages, and caught in the whirlpool of enthusiasm read on and on;

Light—light, their tired minds cease not in the ardent quest; brain cells stir in their skull wombs—O stagnant brain cells, work—expand, fertilized by the flow Truth; O slumbering brain cells, revive;

And ye, O Superstition and Ignorance, depart—to the black oblivion of the past, depart—and depart ye, too, O cowardice, and thou, O age-old conventionalities;

Welcome fresh Spring of Thought and welcome Summer, thou dawning one of universal reconstruction.

Flower, thou bud of Freedom—wing forth thou social triumph; to the turmoil of the mill and the factory, sweatshop and mine—O from this murderous Hell—from these damnable prisons—O these festering cauldrons of despair;

Stamp in their hearts the spirit of revolt—O thunderous revolt—O mental revolution—O blessed class-consciousness;

Spread thou wild-fire of Hope—into the darkest nook spread the heart-blood of thy message, permeate by the glory of thy lesson; senses revive—on to the kingdom of man—brotherhood supreme!

O this steadfast uniting—O solidarity—Power immense; hand joined to hand, circling the globe, and all minds nurturing the spirit of Freedom and Liberty—glorious day!

O this loyal democracy, fashioned of sinew and muscle, and of quickened minds; of red blood, of high ambition, of righteousness and noble sacrifice; O courage unblighted—conscience unstained; eyes clear and bright, with the honesty of sacred endeavor; of truths with firm foundations, of friendliness holy!

Hope for the child slaves—hope for the wage slaves, and hope for the mothers of men; O blessed future of strong women and stalwart sons and daughters; of abundance and plenty for all.

Comfort for all and sunshine for all and close binding love for all; O gradual ascendancy, progress unswaying!

King of my soul—king of my spirit—king of my throbbing youth, I feel it and sense it; I am triumphant—

And on the smothered lute.
Sing I the dawning!—Exchange.


POETICAL

PROUD PLUTOCRAT.

By J. S. Yancey.

Proud plutocrat! Would you impart
Some solace to the poor,
That toil may bear, with braver heart,
What brutes could scarce endure?

Can you console the starving wretch
With pious eloquence?
Can pangs of hunger even stretch
Your sermons into sense?

Or can you cast their woes away,
By saintly, smiling cheer,
By giving want, on Christmas Day,
A dinner once a year?

Perhaps some sweet delightful book
The starving may console!
Teach him the beauty of the brook,
Its message to the soul!

The blunted brain of famine feast
On jewels of the mind,
Or on the prattle of the priest
Whose very dogs are dined!

The book you give that wretch to read
Is it to free his will,
Or meek submission meant to breed
That you may rob him still?

Can you inspire the poor to love
The cursed chains that bind them
By pointing to the sky above
While ever more you grind them?

Must men submit to your command,
To crimes that never cease;
Be governed by an iron hand,
Is that the path to peace?

Is that the road your book reveals
To heaven high and holy?
When wolves are snapping at their heels,
Shall men be meek and lowly?

Can you expect a race of slaves
To ever be divine,
While governed by ungodly knaves
Who kneel at Hammon's shrine?

Can you create from crooked dealing
A spirit just and fair;
Restrain the wretch you rob from stealing,
The ruined from despair?

Prevent the woman destitute
From sinning for her bread.
Or check the hunger-driven brute
Who slugs your haughty head?

If you cannot these ills prevent
And more that I could name,
Then blame your godless government
And hold yourself to blame.

Yet blame likewise the wretched masses
For being led like sheep;
Vast millions shame the very masses
By voting while asleep!

Yet labor has begun to wake,
Begun to use her brains,
And shall, through Socialism, break
Her cursed cruel chains.

IT'S UP TO US.

By Berton Braley.

Well, after all, the whole thing's up to Us.
However we may try to shift the shame.
It's you and I that really are to blame
If things are tangle and a muss.

If Might is right, if Goodness yields to Greed,
If mammon thrives, and God is quite forgot,
If evil reigns in many a beauty spot,
It is because We have not taken heed.

The wrongs that live are those We tolerate
Because we have not tried to make them right;
If Darkness where Justice call for Light,
If Love is trampled out by wrath and Hate,

If little children toil and women slave,
If some men starve while other feast and waste,
If Truth is lost and Liberty disgraced,
If millions fast from childhood to the grave.

It is because, for all our noise and fuss,
We stay content with matters as they are,
We have the final chance to make or mar—
Well, after all, the whole thing's up to Us!

THE THINKER.

By John Jerome Rooney.

(Upon seeing in the Metropolitan Museum of Art the heroic cast "Le Penseur," by Auguste Rodin.)

Alone he sits upon a barren rock,
His bowed back bare to every scourging wind
Silent and gnarled, like some old naked oak,
Riven, but still defiant of the storm.
His head hangs low, heavy with too much thought—
His steady gaze, that seems to search the ground,
Ranges the trackless heavens of the mind,
Pierces the stars and weighs the wheeling suns.

What martyrdoms of spirit scarred that bow?
What demons of the soul beleaguered it?
What ecstasies of hope? What hells of doubt?
He met the ancient shapes of monstrous might.
He met them and o'erthrew them with a thought.

He saw unnumbered hosts of Persia come,
Swarm over Greece and whiten all the seas—
A world in arms against a single man.
And, lo! he shot the arrows of his mind—
Power brandished high his myriad of spears,
And crumbled into dust at Marathon!

The petty tyrant of a hundred towns,
Reeking with spoils of many a pillaged cot,
Reaches red hands to seize a people's life;
When, sudden, he feels a clutch upon his throat,
The grip of one bold word for Freedom's sake
Uttered by this lone watcher on the rock.

Nature rose up and crowned himself the king,
Bade puny man obey his iron rule
And be the voiceless servant of his might.
A flash of light across the heavens ran,
The solitary watcher raised his hand,
Plucked the white bolt out the blazing cloud.
Harnessed and worked it to his will and whim—
Lo, earth and air bore tribute to his feet.

Yet there he sits upon a barren rock
Seeing his ancient conquests with dim eyes;
Heedless of glory, so his task be done,
His spirit-gaze is on the forward track.
He seeks the path of justice for the weak;
Green fields of plenty for the huddled poor;
Play for the haggard children of the loom;
Light for the mind eclipsed by brooding want;
Peace as a blossom from the thorn of strife.
The outcast and the felon are his care.

Godlike he shares the sorrow of their sins
And in their wounds he pours the balm of love.
This is old Atlas bearing up the world,
The bound Prometheus agonized for man.

—Current Literature.

CHRIST'S SOLILOQUY.

Wm. E. Hanson, Butte, Mont.

(For the Miners' Magazine.)

"Is this the world I came to redeem,
Where cannons roar and bright swords gleam—
And fields are covered with dead?
Where men thrive on the lives of slaves—
And slaves' children fill the shallow graves
In their frantic battle for bread?
If this be the way they honor my word,
'T were as well my name were never heard,
In this world of greed and gain.
In 'my name' they build me temples apace,
Wherein my teachings have never a place—
Oh, God—was my coming in vain?"

"The millions of poor that fill the mart,
Of which in earthly life I was once a part,
Seems forgotten by God on high.
And those who wear my livery on Earth,
Enslave the poor from the hour of birth,
And are deaf to humanity's cry.
I want not the altar and sculptured shrine,
Hypocrite sermons and music divine,
But Justice, and Mercy and Love.
Take me down from the cross where I've been for years,
Ye crucify still—I am blind with tears,
As I gaze on this woe from above.
And in my place on the arms of the cross,
Place Wealth and Power, Profit and Loss,
And worship on bended knee.

"My name ye use as a cloak and mask,
And my Father's blessing unblushing ask,
While professing to follow Me.
Ye steal and starve, ye murder and kill,
While pretending to bow to a Father's will,
Ye are bartering lives for gain.
As I look on the graves of the nameless dead,
I ask, as I see the tears that are shed,
Oh, God—was my coming in vain?"

"Oh, the night is dark, and the night is long,
But the poor are many, the poor are strong,
And daybreak will come again.

"With my crown of thorns on the cruel cross,
All that I gave—I count but dross,
For my coming was not in vain."

WHY RESIST STRIKERS?

One of the conundrums that is mighty hard for the average citizen to answer these days is this: Why does any big corporation or combine approaching the power of monopoly make any effort to resist a strike or even resist the suggestion of a strike on the part of its workmen?

In order to make the answer almost impossible, take a look at the immediate results to the anthracite coal trust following a short strike of its miners about a year ago.

After the men had been out long enough to allow for the cleaning up of accumulated supplies, the managers of the trust, of whom George F. Bear is the big boss, threw up horrified eyes and hands, made horny, in spots by clipping coupons, and said: "You win." Thereupon there was an increase in the anthracite miners' payroll aggregating the sum of \$6,440,000 annually.

But, also, thereupon, those callous-fingered financiers, rapidly recovering from the shock of being held up by the miners, proceeded to recoup themselves—recoup, that's a word used in high finance, and it means get even, and get even a-plenty—by adding 25 cents a ton to the price the public was compelled to pay for anthracite coal. The annual output of the trust mines is about 60,000,000 tons.

So the tabulated account for that strike stands thus:

| | |
|---------------------------|--------------|
| Higher pay to miners..... | \$ 6,440,000 |
| Higher cost of coal..... | 15,000,000 |
| Higher trust profits..... | \$8,560,000 |

Now, why should a monopoly resist a strike? That's the conundrum.—Fresno Labor News

THE PUPPETS OF THE PRESS.

"I am paid \$150 per week for keeping my honest opinion out of the newspapers I am connected with. Others of you are paid similar salaries for similar things. Any one who would be so foolish as to write his honest opinion would be out on the street looking for another job. The business of the journalist is to destroy the truth, to lie outright, to pervert, to vilify, to fawn at the feet of mammon and to sell his country and his race for his daily bread. We are the tools and vassals of rich men behind the scenes. We are the jumping jacks; they pull the strings, we dance. Our talents, our possibilities, and our lives are all the property of other men. We are intellectual prostitutes."—Speech of John Swinton, well known New York journalist, at newspaper banquet.

The worst of it all is, John Swinton tells the truth in the above. There is not in the United States today a single daily newspaper of any great circulation that can be at all depended upon to tell the truth upon any matter in which members of the wealthy class are interested. And this is not a bold statement to make. Daily newspapers of any size are naturally the property of wealthy individuals, because it requires great capital to run them. They could not be expected to champion the cause of the poor—and mean it. The Chicago World upon this subject recently said:

Some rich men "keep" a cow so as to be sure and have fresh milk on their table. They also "keep" a stable. They "keep" most anything around from cows and horses up to women and lawyers. Whatever will gain their ends the capitalist personally and the capitalists as organized into a system, "keep" for their use and pleasure. So it is with the newspapers. Not one big corporation is to be found but has one or more "kept" newspapers. These newspapers give service just like a "kept" cow. There is nothing wrong about this, except the hypocritical pretense of these papers that they tell the facts and report the truth about what is happening in the city, state and nation. These "kept" newspapers are like hired lawyers. They tell only so much of the truth as will help their clients. And as often as falsehood will accomplish results they print falsehood. Every man who knows the newspaper game knows that this is ordinary, everyday truth around a newspaper office. Those who suffer are the people who take these papers "kept" by the corporation and believe what they read.—Chicago World.

THE SERMON.

By E. J. R.

It was Christmas morning and the hearts of men warmed to their fellows. Christian charity diffused itself through the air and made one man call the other brother. I sauntered along the avenue and tried to think kindly of my fellow man. All sorts of people passed me by, but I seemed to distinguish only one characteristic in them all. It was a kind of pellucid warmth that permeated through them and radiated from them and about them like a genial haze. Cast and class and all were melted, and I seemed to feel the heart-pulse of all mankind. There was not one I hated, not one I despised. They were all kin to me and I was kin to them all. Tears of rapture welled to my eyes, and I could have cried out with the hysteria and the joy of it all.

The air was as balmy as in May and I could have swooned with the delicious fragrance and delight of this all encompassing love. Oh children of men, how happy you could be if only you knew! Every day should be Christmas Day, and every eve Christmas Eve. Thus I thought and thus I felt, if my feelings were expressible in words.

Before me stretched the wide and peaceful street, in its very restfulness it seemed to be recuperating from something arduous and painful. There was an air of halted traffic, of silent mill wheels, in its shuttered stores and barred warehouses. It appeared to be awaiting the magic call of the master magician to reawaken into a feverish activity. Its quiescent attitude impressed itself upon me but for a moment and then as my eyes dwelt upon the beautifully chisled spire of a church, rising high and trying to pierce to the azure blue of the vast dome above, while the sun glistened from its gilded cross, and as my eye took in the Moorish turrets that clustered all about the magnificent edifice I thought that such temples alone were fit to consecrate to the worship of love.

I entered within its portals and the music of the organ stole upon my consciousness and transported me to the seventh heaven of delight; I was exalted and my heart opened up and embraced the world. The music ceased and in my pew I sat doubled up, my body craned forward, eager to catch the last vibrating chord of melody. The beautiful service continued, and soon the soft velvet tones of the preacher were wafted up to me, and I could distinguish as from a distance the same striving for oneness with his fellows. In a sort of luxurious, dreamy way he tried to sound the same keynote to the wells of human emotion. He told of a dreamer who had dreamt and suffered and died. He told of the dream that he had handed down through the dreamless ages, and of the final regeneration of that dream in the busy world of today, where men had time to step aside and be their brother's keeper. He told of deeds of charity and the eternal goodness of those who dwell in the

high places. He spoke of himself as God's shepherd and he called the sheep to come unto him that they might be led back into the ways of righteousness. I felt that here was a brother trembling with desire to be of help, and I thought of all those benighted who needed help, and I wondered that any one was cold or hungry or naked. I laughed at the foolishness of the sheep that had strayed from the fold, and then it struck me that this shepherd did not know of many sheep that had strayed from the fold. As suddenly I resolved that I would lead him to the waste places where these sheep dwelt. He could heal the sick and feed the hungry and clothe the naked and warm the cold as did the Man of Nazareth.

He spoke for a long time, but I was only dimly conscious of what he said. Beating tumultuously in my brain was the refrain, "I would lead him. I would lead him."

Almost impatiently I waited for him at the door. The day had lengthened into evening and a cool breeze that made it comfortable to wear an overcoat blew from the east. The last handshake had been exchanged and a fine light beamed in his eyes as he bid the last member adieu. He was about to re-enter the church when I accosted him. His glance was benign and gracious as he surveyed me with dreamy eyes. He bid me wait a moment while he re-entered the church and appeared a moment later, and arm in arm we strolled along as I told him of the sheep that needed tending. We had not walked a block when I was startled by a lurid flame from the bottom of a cellar that revealed for a moment in its fantastic glare the half-naked forms of human beings.

I recognized the palatial building above that cellar as a well known bakeshop, and I turned to him and said: "There are sheep who sadly need a shepherd." I prevailed upon him to come with me and enter the cellar. The scrawny bodies of ill-fed people, half-naked, dripped sweat. The air was stifling. No means of ventilation were visible. Cutting machines like instruments of torture stood about, and the perspiring forms moved and swayed in the ruddy glare like shadows in a phantom dream. It reminded me of hell, and these, I said, must be the tortured sinners. I tugged at the arm of the preacher and I asked him if hell was like that. He shuddered and drew away in horror as one of these phantom shapes approached him. He feared contamination. I asked him, "What was their sin?" And I wondered whether their sentence would ever be commuted.

I took him to the haunts of the lowly and I showed him sights such as no devil dreamed of, and in our pilgrimage I dragged him to the bottom-most pit. I opened up for his inspection the festering sores of society and he shrank back from the spectacle. I showed him where women sold their souls for a crust, and I challenged him to throw the first stone. I told him that the golden calf had not died without progeny—that it had bequeathed to us the dollar.

And I could see him with bowed head in the desolate silence of the night, his throat husky with emotion, his hands clenched, swear the great oath that millions have sworn—to consecrate his life to the cause of those millions who are resolved to drive forever the money changers from the temple.

All this had occurred in my imagination as I waited at the door, out of which the fashionable congregation was issuing, in little whirls and gusts of raiment. But even as I stood there so another applicant waited with outstretched hands, empty and blue with cold. And all passed by him unseeing. And so as the great door closed and the preacher joined a group of waiting women admirers, I also turned my back upon the great tall church, now empty and black within, as the scene of a crime.—New York Call.

"NOT GUILTY"

"NOT GUILTY" was the jury's verdict in the Darrow case as in the famous Idaho kidnapping cases.

Send for a copy of

"Labor's Greatest Conflicts"

Which Contains 163 Pages Besides Illustrations

Is an authentic history of the Moyer, Haywood and Pettibone cases—trial and outcome, with Darrow's speech included—a brief account of the rise of the United Mine Workers with an account of the Anthracite strike; the rise of Trade Unions, sketching the history of the Typographical Union and other information of vital interest to the student of labor conflicts.

This volume bound in silk cloth and gold, prepaid, one dollar (\$1.00); paper cover, 50c.

There are a few copies left of the revised edition "Industrial Wars in Colorado," which includes both editions of "The Cripple Creek Strike," giving a detailed history of the famous strike, including the political campaign of 1904 and the unseating of Alva Adams. "Labor's Greatest Conflicts" is included as an appendix, and all bound together, making an illustrated volume of 600 pages, bound in cloth, sent postpaid, \$1.50, while they last. Write the author.

EMMA F. LANGDON

Care Ernest Mills

605 Railroad Building, Denver, Colorado

Directory of Local Unions and Officers—Western Federation of Miners.

OFFICERS

CHAS. H. MOYER, President... 605 Railroad Bldg., Denver, Colo.
C. E. MAHONEY, Vice President... 605 Railroad Bldg., Denver, Colo.
ERNEST MILLS, Secretary-Treasurer... 605 Railroad Bldg., Denver, Colo.
JNO. M. O'NEILL, Editor Miners' Magazine... 605 Railroad Bldg., Denver, Colo.

EXECUTIVE BOARD.

J. C. LOWNEY... 450 North Idaho Street, Butte, Montana
YANCO TERZIOH... 605 Railroad Bldg., Denver, Colo.
WILLIAM DAVIDSON... New Denver, B. C.
GUY E. MILLER... Box 300, Joplin, Missouri

LIST OF UNIONS

Table listing unions across various states including Alaska, Arizona, Brit. Columbia, California, Colorado, Idaho, Illinois, Kansas, Kentucky, Michigan, and Washington. Columns include No., Name, Meet'g Night, President, Secretary, P.O. Box, and Address.

LIST OF UNIONS

Table listing unions across various states including Minnesota, Missouri, Montana, Nevada, New Jersey, New Mexico, Oklahoma, Ontario, Oregon, South Dakota, Utah, and Wisconsin. Columns include No., Name, Meet'g Night, President, Secretary, P.O. Box, and Address.

STATE AND DISTRICT UNIONS.

Utah State Union No. 1, W. F. M., Park City, Utah ... J. W. Morton, Secretary
District Association No. 6, W. F. M., Sandon, B. C. ... Anthony Shilland, Secretary
Coeur d'Alene District Union No. 14, W. F. M. ... A. E. Rigley, Mullin, Idaho
San Juan District Union No. 3, W. F. M., Silverton, Colo. ... C. R. Waters, Sec'y
Iron District Union No. 15, W. F. M. ... Fahle Burman, Sec'y, P. O. Box 441, Iron River, Mich.

AUXILIARIES.

Rossland Woman's Auxiliary No. 1, Rossland, B. C. ... Ida M. Roberts, Sec.
Independence Ladies' Auxiliary No. 3, Central City, S. D. ... Mary Trenboth, Sec.
Elvins Ladies' Aux. No. 9, Elvins, Mo. ... Mrs. Stella Ratley, Sec.
Eureka Ladies' Auxiliary No. 4, Eureka, Utah ... Cora Morton, Sec.
Hancock L. Aux. No. 5, Hancock, Mich. ... Linda Wesala, Treas., Lock Box 27
Lead City Ladies' Auxiliary No. 6, Lead, S. D. ... Polly Christiansen, Sec.
Leadwood Ladies' Auxiliary, Leadwood, Mo. ... Grayce Davis, Secretary
Flat River Ladies' Auxiliary No. 7, Flat River, Mo. ... Mrs. J. L. Johnson
Negaunee Ladies' Auxiliary No. 8, Negaunee, Mich. ... Santa Triha Sec.

The Following Firms Are Boosting Home Industry in the Lead Belt by Advertising in the Miners' Magazine

Good Goods at Honest Prices. Everything as Represented or Your
Money Refunded. On the Merits of This Proposal
We Solicit Your Business.

WELLS MERCANTILE CO.
BONNE TERRE, MISSOURI.

Boost Your Home Town by Boosting

HOME INDUSTRY

We Employ Skilled Labor. UNION LABEL on All Our Products.

COZIAN BAKERY, FLAT RIVER, MISSOURI.

HOT LUNCH FOR EVERYONE SIMPLEX LUNCH OUTFIT



The Greatest Innovation of the Age

Consists of a substantial and slightly compartment lunch case, made of odorless, germ repelling, waterproof material. Leather-tone, in which is fitted one of our original SIMPLEX BOTTLES, which keeps liquid BOILING HOT FOR 30 HOURS OR ICE COLD FOR 80 HOURS. This happy combination of comfort and utility enables the

user to enjoy hot coffee, tea, soup, stew, etc., in connection with the regular lunch. Is especially adapted for every WORKINGMAN or woman, also for school children; It is light, strong and very easy to carry and gives the user a beneficial and sanitary lunch which everybody cannot help but appreciate.

Size of outfit, 11x8x3½ inches. Price, \$2.50, charges prepaid.

Theo. Petri Co., Importers

1474 MYRTLE AVE., BROOKLYN, N. Y.

THE MASTER CLASS ALWAYS REACTIONARY.

The following quotations from the mouthpieces of the ruling class prior to the Civil war make instructive reading at this time.

From these quotations it will be seen that the ruling class in this country have always opposed every effort on the part of the working people to raise their standard of life or improve their condition. The arguments used against the establishment of free public schools, the disfranchisement of the working people and the abolition of chattel slavery appear absurd in the light of history, but the arguments against Socialism will appear still more absurd to future generations when the writings of those who are now opposing Socialism pass into history and are read by our posterity.

Do these arguments in defense of slavery sound familiar?

Freedom is against the order of nature.—The Judiciary. "It is the order of nature and of God that the being of superior faculties and knowledge, and therefore of superior power, should control and dispose of those who are inferior. It is as much in the order of nature that men should enslave each other as that other animals should prey upon each other."—Chancellor Harper, of Southern Carolina, quoted in the "American Churches, the Bulwark of Slavery," Birney, 1842, p. 8.

Slavery an Eternal Institution.—The Press. "Let us declare through the public journals of our country, that the question of slavery is not and shall not be open to discussion—that the system is deep rooted among us, and must remain forever; that the very moment any private individual attempts to lecture upon its evils and immorality, and the necessity of putting means in operation to secure us from them, in the same moment his tongue shall be cut out and cast upon a dung hill."—Columbia, S. C., Telescope, quoted Birney, etc., p. 8.

Opposition to Slavery Unchristian and Anarchistic.—The Church. "It is our belief that slavery as it exists in the South is no evil, and is consistent with the principles of revealed religion; and that all opposition to it arises from a misguided and fiendish fanaticism, which we are bound to resist in the very threshold; that all interference with this subject of fanatics is a violation of our civil and social rights—is un-Christian and inhuman, leading necessarily to anarchy and bloodshed; and that the instigators are murderers and assassins."—The Rev. J. H. Thornwell, Methodist, at a public meeting in South Carolina in 1836. Quoted in Birney, etc., p. 17.

Slavery Sanctioned by Scripture.—The College President. "The relation of master and slave, may and does, in many cases, exist under such circumstances as free the master from the just charge and guilt of immorality." 1 Cor. 8: 20-23.

This text seems mainly to enjoin and sanction the fitting continuance of their present social relations; the freeman was to remain free, and the slave, unless emancipation should offer, was to remain a slave.

"The general rule of Christianity not only permits, but in supposable circumstances enjoins a continuance of the master's authority. The New Testament enjoins obedience upon the slave as an obligation due to a present rightful authority."—Rev. Wilbur Fisk, former president Wesleyan University, quoted Birney, etc.—Exchange.

HALTING THE TIDE.

In testifying before the New York state factory commission, the president of the Engineers and Firemen's union is credited by the New York Times with stating, when asked what he would do to improve the condition of the workers: "Let us enact laws, and if a court throws them out, let us throw out the court."

The Times, which is a conservative newspaper, is quite shocked at the suggestion of recalling judges that invalidate laws designed to improve the condition of the working class, yet it is more shocked when it contemplates the fact that Mr. Roosevelt has been preaching that judges are not infallible and sneering at the bulwarks of our liberties. It recalls the colonel's words:

I hope you will try to write into the laws of Illinois, just as I will try, with all my might, in my own state of New York, a provision that if the people want certain laws no official, governor, legislature or court shall have the power to prevent them. If any of our legislation is decided unconstitutional we, the people, should have the power to declare it constitutional. We shall not permit anything else.

The idea of appealing judicial decisions to the people—decisions in cases affecting public policies rather than private litigants—has long been urged by Socialist writers. Until recently the idea that the people are capable of determining what is and what is not constitutional has been dismissed as chimerical, having been one of those "visionary" proposals which Socialists hatch every once in awhile to cause respectable and substantial citizens to worry, but now that the "Progressive" incendiaries have taken it up; it has become quite devilish. The Times says:

The nation has met and beaten one form of nullification, and now must meet and defeat this more insidious doctrine of personal judgment of what the fundamental law is, and rejection of it if it is not liked. It is feasible to make constitutions fit laws, instead of laws fitting constitutions, if, in fact, that is the real will of the people. In that case there can be no resistance to making constitutions over into any form whatever, as many states are exemplifying. But when the will of the people supports constitutions as they are, the only course open to those who want constitutions otherwise is that declared by the colonel at the same time that he made the above declaration.

If the constitution had a fixed meaning, if it were not "made to fit laws" by courts or made by them to defeat laws, why is it that there is no unanimity of opinion among the judges themselves as to the constitution's meaning? Why these four to five decisions or decisions in which the preponderance of judicial opinion, including the various courts before which a given case may be tried, is often found giving support to the legality of legislative acts which the court of last resort declares to be null and void by a divided bench?

If the issue were submitted to the people they could not err more than the judges themselves, who are unable to agree as to the meaning of the constitution and decide the issue by a show of hands.

The recall of judicial decisions is not an untried experiment. The American people are now engaged in recalling the income tax decision of the supreme court, in which the court reversed itself and gave the constitution a new meaning.

The people, if they tried their hardest, could do no more than get on both sides of a question, or make the constitution mean one thing today and exactly the opposite thing tomorrow, as the supreme court repeatedly has done.

The supreme court, in spite of the fact that it was deemed the settled interpretation of the constitution that the federal government could tax incomes, after, in fact, it had taxed them with the court's consent and approval, turned around and upset the settled practice of a century by a four to five decision that was changed from a decision upholding the law to a decision declaring it unconstitutional by one of the justices changing his mind over night.

It has taken nearly twenty years to recall the income tax decision, so cumbersome is the method provided in the constitution for its amendment where its meaning has been changed by judicial interpretation. Twenty years is too long a time to employ in recalling an obstructive decision.

It took four years to recall the Dred Scott decision and effect the judicial voiding of the Missouri compromise. It took the baynotes of the union soldiers to write the "war amendments" into the constitution—amendments which in the hands of the federal judiciary have been fashioned into bulwarks behind which our mammon-made masters have found shelter.

Without the gift of prophesy, we shall not undertake to predict how long the American people will remain content while the judiciary hampers and obstructs them in their endeavors to shape and conform the law to our changed and changing civilization. There are quite a few signs, including the signals of distress that our conservative contemporaries are flying, that it will not be long before the judicial dog will be ousted from the industrial manger. A nation moving with the impulse and mighty sweep of the American people can not long be held in check by five lawyers, even if they do wear wigs and are venerable with age, who project themselves in front of the moving mass and in the name of the constitution command it to halt.

The tide is running too strong for King Canute.

—Milwaukee Leader.

In Memoriam.

Cobalt, Ont., Can., Dec. 23, 1912.

Whereas, Death has once more entered our ranks and removed from our midst our beloved brother, Fred Totten, who fell a prey to spinal meningitis at the Cobalt Miners' Hospital on December 8th, 1912; and,

Whereas, In the death of Brother Fred Totten Cobalt Miners' Union loses a tried and valued member; therefore, be it

Resolved, That we extend to his sorrowing widow and relatives our heartfelt sympathy in their hour of bereavement; and, be it further

Resolved, That we drape our Charter for a period of thirty days, and that a copy of these resolutions be spread upon the minutes of the local, a copy be sent to the widow of the deceased, and a copy sent to the Miners Magazine for publication.

Cobalt Miners' Union No. 146, W. F. M.,

ALBERT NAP GAUTHIER,

ED. GILMORE,

THOS. G. MILL,

Committee

Dry Climate Havana Cigars

Made by Skilled Union Workmen in Well Ventilated Factory.



A Cuban's Opinion.

"I am a Cuban by birth and smoked cigars costing 10 to 30 cents each, made in the famous factories of Havana.

"During the past few years I have lived in the West and I enjoy Dry Climate Havana Cigars more than any others I have ever used."

Exact length and shape of Dry Climate—Mohawk size. 2 FOR 25 CTS.

THE SOLIS CIGAR CO., MAKERS DENVER

SUBSCRIBE FOR THE MINERS' MAGAZINE

OFFICIAL ORGAN of the WESTERN FEDERATION OF MINERS

SUBSCRIPTION \$1 PER YEAR

Address

Miners' Magazine
605 Railroad Building
DENVER, COLO.

B. C. FEDERATIONIST

Published weekly at Vancouver, B. C. Owned jointly by the B. C. Federation of Labor and Vancouver Trades and Labor Council. R. P. Pettipiece, Editor. Only labor paper in Western Canada west of Winnipeg. Send for sample, \$1.00 per year. Address Labor Temple, Vancouver.

BISBEE, ARIZONA

Blunt & Blunt

Dry Cleaning Hats Blocked
CLOTHES WITH THE LABEL
Brewery Gulch Phone 330



BADGES BANNERS

Seals, Rubber Stamps, Steel Stamps, Society Pins
Metal Checks, Signs; Door and Bell Plates

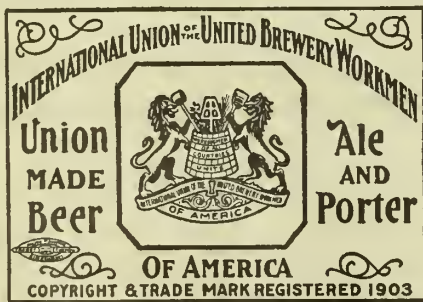
Strictly Union House ALL GOODS Advertising Novelties
BEAR THE UNION LABEL
1752 Champa Street Denver, Colorado

Patronize Your Friends by Patronizing Our Advertisers

Cigars bearing this label insures the smoker a good smoke at the right price. Look for it when you buy a cigar.



CIGAR MAKERS' UNION, NO. 129, DENVER.



DEMAND THIS LABEL

ON ALL KEGS AND BARRELS AND ON ALL BOXES OF BOTTLE BEER.

DON'T BE A SCAB

DON'T GO TO THE MINING CAMPS OF SO. DAKOTA

Where members of Organized Labor are locked out because they refuse to scab and sign the following pledge:

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

Great Western Publishing Co.

PRINTERS--LITHOGRAPHERS--BINDERS

1728-30 Arapahoe St., Denver, Colo.

The Miners Magazine

WEEKLY PUBLICATION

of the

WESTERN FEDERATION OF MINERS

JOHN M. O'NEILL, Editor

Subscription Price \$1.00 A YEAR