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THE MINERS MAGAZINE

INDEPENDENCE
EDUCATION ORGANIZATION

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



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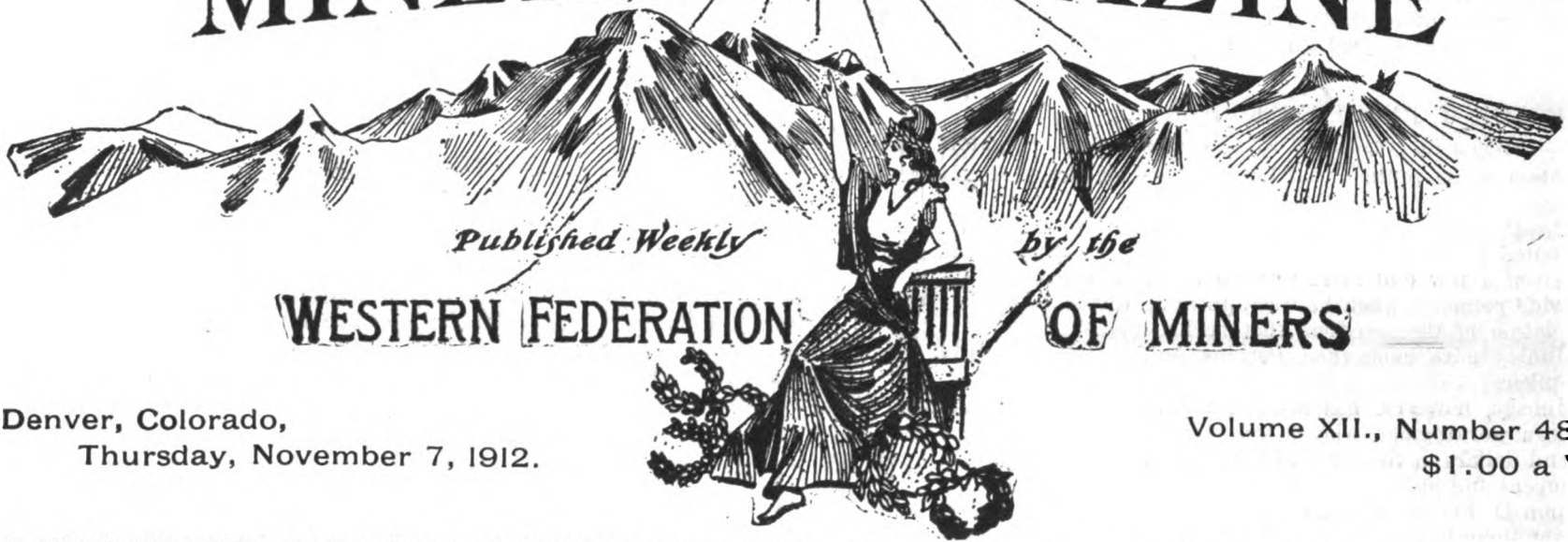
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EDUCATION INDEPENDENCE ORGANIZATION

MINERS MAGAZINE



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 Communications not in conformity with this notice will not be published.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

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John M. O'Neill, Editor

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

Card of the Homestake Mining Co.

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Department
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THE STRIKE is still on at Alta, Utah.

STAY AWAY FROM BLAIR, NEVADA.

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

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

A CONTENTED WAGE SLAVE is a spectacle that makes tyrants laugh and angels weep.

WHEN THIS WORKINGMAN becomes a friend to himself, he will quit voting for "the friend of labor."

PRESIDENT MOYER left headquarters last week for Bingham, Utah, to give his personal attention to the strike.

PROSTITUTION will never be banished from our civilization while honest labor wears cotton and dishonor is garbed in silk and satin.

THE STRIKE at Aspen, Colorado, which was called about a month ago on account of discrimination, was settled last week.

THE SHERMAN ANTI-TRUST LAW made it possible for a court to award damages of \$240,000 against the United Hatters, a labor organization, but the Sherman anti-trust law has not made it possible for the courts to "bust" the trusts.

THE PROPOSITION of the metal trades of Toledo that the A. F. of L. declare in favor of industrial unionism and take steps to merge the international organizations in the various trades, is bound to become a big issue at the Rochester convention of the Federation. Many local unions and central bodies throughout the country have endorsed the plan, and without doubt the miners, brewery workers, machinists and numerous other delegations will support the Toledo idea, which is really not new, having been considered by many previous conventions. However, the wheels of evolution have been traveling so rapidly during the past few years that the feeling has been growing among the trade union membership generally that something must be done to solidify the labor ranks to more successfully meet the centralized powers of capitalism upon the economic field. The most successful trusts and combines have obliterated their "craft" differences and are thoroughly equipped and prepared to wage wars of conquest for the "one big union" of capital. And nobody will deny the fact that they are successful.—Cleveland Citizen.

BISHOP BURT of the Methodist Episcopal church, while addressing a conference at Utica, New York, relieved himself of the following:

"We have in our choirs many godless people whose chief interest in their work lies in the amount of money they receive for their singing. I have seen young women in our choirs, and you have seen them, too, arranging their hair, buttoning their gloves, or whispering to their companions during the services. They are paid members of the choirs and have no interest in the services. Such people should be driven from the choirs. Our music without them may not be so scientific, but it will be more deeply inspirational and profoundly spiritual. It will reach the hearts of our people better than much of the music now given in the churches."

Such an admission on the part of a bishop reflects but little credit on the missionary work of churches to convert the godless.

If there are godless vocalists in the churches, and the sermons delivered by Christian ministers have failed to touch a responsive chord in the hearts of the godless, then it is about time for the preachers to investigate themselves.

Bishop Burt says that the singers who have no interest in the services, save a financial interest, "should be driven from the choirs." If such a drastic measure was applied to the pulpit, in all probability there would be a number of preachers out of a job.

WILLIAM RUGH of Gary, Indiana, has been immortalized by the tributes that have been paid to him by the press.

But "Billy" Rugh, as he was familiarly called by those who knew him best, had to die in order that he might occupy a place among the immortals.

"Billy" Rugh was a crippled newsboy on the streets of Gary, Indiana, and when he heard that a young woman was terribly burned and that a large amount of skin must be taken from a human being to save the life of the unfortunate woman, "Billy" Rugh made known to the doctors that he was ready for the sacrifice. When the doctors made known to him that it would be necessary to amputate his leg, the unknown hero did not flinch from the ordeal, but

the labor editor who fails to comprehend the potency of destroying property while working, is a "Rube" who should be sentenced to serve a million years in some alfalfa field where his ignorance would not jar the brilliancy of geniuses, who propose to whip a master class by putting sand in sugar and throwing a little extra salt and pepper into the "Mulligan stew" of epicurean aristocracy. Another valiant soldier in labor's ranks, who has become almost desperate through the brutal wrongs of an exploiting system, thunders his denunciation against political action, by screaming, "Hit the ballot box with an axe," and if you fail to sanction his remedy for the ills that afflict the working

class, you are a spineless norentity and you lack the aggressiveness to tame the beasts in the jungle of greed.

Still another discards the unity of labor on the industrial field and urges the political solidarity of the toiling millions ere the limbs of labor shall be free from the chains of wage slavery.

The labor editor must contend with these diversified opinions, and while being reviled by every paid vassal who draws a salary from the coffers of capitalism, must *look pleasant* while being censured and maligned by many of the class whose cause he upholds with all the genius of his pen and with all the eloquence of his tongue.

Yes; the labor editor has surely got a *snap*.

Misquoted the Preacher

A short time ago, the editor of the Miner's Magazine selected from the Rocky Mountain News the quoted interviews of a number of ministers of the gospel, who made the claim that Christ would make a visit to this mundane sphere in the very near future. The editor, like a fool, rushed in where "angels fear to tread" and commented on the emotional spasms of the church dignitaries who could lift the curtain which hides the future from the fevered vision of man and behold the coming of the Man who once died to save the sinners from the penalties of that *hell* which has impoverished the English language for a description.

The editor's comment on the interviews of the preachers brought forth a letter from Dean Hart, that lovable gentleman to whom the departed Brann of the Icono last once paid his respects. When the editor received the epistle, penned by the sanctified "mitt" of the only Hart, tears burst from our "lamps" and we blubbered like a calf in agony of the wound that we had unconsciously inflicted upon that good and holy man, who was never known to refuse a donation from a banker. As a torrent of tears leaped from our eyes, and the torrent became a mighty flood sweeping on towards the dry-farming districts of Colorado we felt some consolation in the thought that the mighty flood of tears would irrigate the land, and that our friends among the ranchers would raise a generous crop of beets to still further inflate the corpulent purses of the magnates of the sugar trust. The dean, in his letter, tells us that he has been in the vineyard of the Lord for more than thirty years and that during all that time he has never been quoted "accurately." How sad it is to be so misunderstood that no journalist can quote correctly the statements of such a brilliant and famous man as Dean Hart.

How much the world has lost through the inability or indifference of newspaper reporters to quote the dean accurately goes beyond the computation of man, and when humanity discovers its loss a tornado of righteous indignation will be visited on the scribes who committed such an outrage and sacrilege as to misquote that learned disciple of Christ, who imitates the lowly life of his Master by riding around in an automobile.

The dean, the paragon of excellence, who vents his indignation against being misquoted, declares in his letter that we headed the extracts, "Dope for fools," but we plead "not guilty," as our editorial comment was headed, "Dope for the Ignorant." It is *wrong* for a newspaper reporter to misquote a preacher, but it is a *virtue* for a preacher to misquote an editor. The dean declares "It is not I who dope the fools, but you newspaper men."

The dean has a very poor opinion of the newspaper man, when he declares that men in the field of journalism "dope the fools." A *fool* does not need any *dope*, and the journalist is thoroughly aware of that fact.

The newspaper man generally reserves his *dope* for men of plastic minds, but, of course, the dean does not belong to that type of men, who can be mentally twisted through "dope."

The dean closes his letter by signing himself, "Indignantly yours, H. Martyn Hart."

This ending of the epistle of Dean Hart stabs our conscience and the tears have burst forth again, as we meditate on the peerless humility of that apostle of Christ, who felt his ire aroused when misquoted by an ungodly newspaper man. Pass the corned-beef and cabbage!

The Modern Jupiter

IN ROMAN MYTHOLOGY, Jupiter was "the supreme deity, King of Gods and men." Temples were built in his honor, a multitude of ceremonies and bedevilments indulged in, oceans of blood shed and millions of lives sacrificed for his glory and aggrandizement and in grateful acknowledgment of the beneficence and splendor of his reign.

Of course he was a hoax, a senseless fraud, as all the rest of the mythological and speculative phantasmagoria of the ages has been, but the stunts done in his name would do credit to the power and reputation of any other of the vicious Gods that have been hatched from the elastic imaginations of the world's most cunning knaves and unscrupulous rogues.

We have been afflicted with other Gods since Jupiter's time. In fact, each section of the polyglot tribe known as man has a more or less numerous assortment of its own, and endowed with every attribute from virtue superlative to cussedness sublime.

Of all the deities ever inflicted upon human kind, either through ignorance or viciousness, the God that rules the world today is the most absolute and reckless in His rule. His dominion is as wide as the earth, and His power so sweeping and overwhelming that he is pushing into oblivion all other Gods that have come down to us as heirlooms from the past, however sacred and precious they may be.

Capital is the God that rules the world today, and with an iron hand. While Capital, in itself an abstract thing—a term used to signify a certain social relation existing between different parts of that organized body known as human society—is little less a myth than was Jupiter of old, or his illustrious predecessors as well as successors in the God line, his rule is, however, more cruel, merciless and complete than that of any god, either before Jupiter or since.

The world's colossal industrial plant is the temple of the modern god. Upon its altars are sacrificed daily a multitude of men, women and children in order that the sweet incense of profit may tickle the nostrils of the divine brute. And who shall dare question his title to divinity? Is not his reign sustained by the prayers, and his divine right vouched for by the devout and faithful who profess a vision and insight into the unknowable and incomprehensible that lies beyond the confines of space and the shores of time?

Under the rule of Capital the world has become an armed camp, and the daily chronicle of events reads like a continuous narrative of a "Kilkenny cat fight." In every country on the globe there is either open warfare between masters and slaves, or a smolderingcano of suffering and misery that will sooner or later burst forth in

a cataclysm and holocaust of vengeance and horror. Between nations there is no peace, nor can there be any so long as human society rests upon a basis of slavery and the forcing of its proceeds upon the market. In no other manner can the proceeds of capitalist plunder and rapine be disposed of than by an ever-widening market. This compels each capitalist nation to open the way for its expansion, by the conquering of additional markets. These can, in the last analysis, be secured only by the resort to the "strong arm" or the "mailed fist."

The whole world today is being pushed to the brink of a precipice, beyond which lies war and slaughter, with all of their concomitant horrors.

Italy and Turkey fight over Tripoli; the former to seize it, the latter to hold it. All the big thieves (nations) gather around the rich Chinese platter and lick their foul chops in anticipation of the juicy repast. The outbreak in the Balkans bids fair to pull the European concert of thieves into a jackpot of butchery that will once more drench the earth with the blood of fools and other victims of class rule and roguery.

Mexico has for months been an inferno, and the end is near. The ruthlessly exploited peasants and other workers are making a heroic stand against the brutality and recklessness of capitalist rule. Russia is seething with revolt. In the United States the coarsest brutality and the most vicious bloodthirstiness is manifested towards those sections of the working class that show signs of revolt against the rigors of capitalist rule. A general awakening of the workers to a realization of the iniquities practiced upon them at the behest of their capitalist masters bids fair to call forth a storm of revolution in the near future that will clarify the social atmosphere and purge the republic of that wage-slavery that is gnawing at its vitals and sapping its manhood.

Take it all around, the prospects for peace are not particularly bright in any part of the earth. The God—Capital—still reigns, and slavery, rapine and slaughter are the normal conditions under his beastly sway.

Just how long it is going to be before the workers repudiate his right to rule, rob and slaughter and kick him into oblivion along with the mythical humbug deities that have gone before is not known. From the signs now flashing along the social horizon, however, time is rapidly approaching.

Let it come.

Down with the modern Jupiter.—Western Clarion.

The Defects of a Weakling

A COMMITTEE consisting of W. E. Phillips, E. M. Thomas and Wm. Cramp was appointed to investigate the conduct of one C. E. Burquin, who was formerly financial-secretary of Bonne Terre Local Union No. 231 of Bonne Terre, Mo. The committee, while not discovering that Burquin had been a defaulter while serving as the secretary of the local union, yet, upon investigation, the committee ascertained that he had used his official position as a means to extract sums of money from members of the local union and others who had unfortunately placed confidence in his honesty. The committee has requested the editor of the Miners' Magazine to make known through the columns of the official organ the defects of former Secretary Burquin. The editor would prefer paying a compliment to the integrity of an official of a local union, but when a servant of a labor organization throws his honor in the gutter and places a higher value on dollars than his manhood the editor will never hesitate to make known the deficiencies of such a weakling, in order that others may not be made victims of misplaced confidence. Burquin was a del-

egate to the convention of the W. F. M. at Victor, Colorado, and as a delegate he seemed to be more interested in obtaining loans and purchasing "booze" with borrowed money than attending to his duties as a representative of Bonne Terre local union.

Local unions of the Western Federation of Miners cannot afford to honor men with official positions who are afflicted with a thirst for the liquid that dethrones reason, nor can the local unions afford to take chances by placing men in office who have earned the reputation of being "good fellows."

The man who serves a local union faithfully is the man who keeps a clear head and to whom honor is more priceless than dollars that do not belong to him.

Burquin is only one among the many in labor organizations who prostitute their official positions to appease their appetites for "filthy lucre," in order that they may pose temporarily as *good fellows* and make a *hit* with men who talk much and think but little. Burquin has left Bonne Terre for pastures new, and the expose is made in order that Burquin may discover in time that "honesty is the best policy."

Their Ultimatum May Yet Be Law

SINCE THE MEMBERSHIP of organized labor of Bingham, Utah, were forced to declare a strike for higher wages and better working conditions, it has been the aim of the daily journals of Utah to inflame the public mind against the strikers.

When these strikers were submitting tamely to the brutal conditions imposed by Jackling and his lieutenants, these journals that now declare many of the strikers to be outlaws never discovered that they were lawbreakers, but it remains for workmen to declare a strike against a corporation, and then the subsidized organs in almost "the twinkling of an eye" can make the discovery that strikers are plotting murder and hatching conspiracies to destroy property.

The mortgaged sheet that panders to the industrial despots of a master class, can see no outrages perpetrated upon law when exploiters with bloated bank accounts can use the armed force of a sheriff's office to awe and intimidate men who are struggling to establish a wage and conditions that will enable the man who works to live a little above the hunger line.

These sheets that grovel in the mire to win approval and ducats from economic pirates see no crimes in the recruiting of criminals in the congested districts of large cities and transforming these criminals

into strike-breakers to defeat honest labor in a battle for justice.

These journals see no crime in the sheriff of a county placing the badge of authority on the breast of a professional thug, providing the services of such thug are needed in the suppression of a strike.

The men of Bingham Canyon are made up of more than a score of nationalities, and there was no disorder and no law-breaking until the Utah Copper Company, in the name of "law and order," commanded the sheriff of the county to put the official star on the persons of hirelings who would not hesitate to spill blood when given orders by their paymasters.

The strikers made every effort to avert the strike. Committee after committee was appointed with a view of holding a conference with the representative of the Utah Copper Company, but Jackling, with contemptuous insolence, refused to meet with any committee, but like a czar, demanded "that employes should crawl to him as slaves and make known their individual grievances."

The arrogance of such men as Jackling is hastening the time when capitalism will be on its knees as a beggar, supplicating clemency from a long-abused and outraged working class, whose lessons learned in the school of experience will resolve the regiments of labor into an invincible army, whose *ultimatum* shall be the *law*.

Settlement of Strike at Ely, Nevada, as Reported by Guy E. Miller

Ely, Nevada, Oct. 30, 1912.

Editor Miners' Magazine:

THERE IS NOTHING of greater interest to union men than the happenings of a strike, whether ending in victory or defeat, whether wisely or unwisely conducted, its events are the raw material for shaping the policy of the future.

Brother Corra informs me that the night the strike at the smelter was called, many dinkey engineers and firemen were present. They were not employed by the railway company but by the Nevada Consolidated. They wanted him to make a ruling as to whether they came under the jurisdiction of the Federation or the B. of L. F. and E. He asked whether their conditions were won by the brotherhood or Federation? They replied that it was the Federation which got the eight-hour law under which they were working. He told them that they should obey its strike call then and they acceded to it. Those men are not under contract. Al Phillips, one of the vice presidents, visited the district. We were hopeful of their moral support. Phillips informed the committee, of which I was one, that he could do nothing for us—they were under contract to run the ore trains but without the dinkey men at either end of the line, there would be no ore trains. A man was free to run a dinkey or not—but they could not protect us to the extent of not allowing another member to take the job of a man who would show his loyalty to labor. There is no use of being loyal if an organization will permit your brother to scab your job. Phillips said contrary to the general belief, their constitution did not materially differ from that of other railroad organizations, though possibly something might have been done if it had been taken up with President Carter before the strike. I believe we should send fraternal delegates to their convention. The membership are a long ways ahead of their constitution.

McGill carpenters, early in the strike, voted to return to work. It is said that their headquarters, in reply to a letter asking for advice, replied: "Better accept the 25-cent advance than go on strike, but act in conjunction with the Ely local." Ely was standing true. They have been unable to get either advice or assistance. When an

organization that has endorsed a strike puts its seal on scabbing without of the protest of its international, a heavy blow has been dealt. Following that, McNulty of the machinists, a former scab and Pinkerton, took up the matter of returning to work with them. At an irregular meeting a request was sent in to President Johnston that they be allowed to work; he declined to grant it. McNulty continued his activities. I wired Brother C. T. Nicholson of their executive board that the local was preparing to desert us. He replied: "Any machinists who return to work will do so as strikebreakers. If the local union supports them, they will forfeit charter." That ended talk of returning to work. At the inception of the strike the company had granted them nine hours' pay for eight hours' work, along with several crafts in an attempt to bribe and divide our ranks. Though they informed the management they would obey a general strike call, they did not put the ginger in it that they otherwise would have done. If men get what they want at the beginning of the strike, they don't feel like striking.

The membership will understand that these were grave handicaps. In addition to this, the mill and smelter were poorly organized; there were many yellow men found among the whites. At the pit, Superintendent Vanderhoef and Master Mechanic Glenn were coaching men, among them O'Toole, to operate steam shovels—and they moved ore, sending from four to five thousand tons to the mill, operating four out of eight sections, a full crew in the smelter; no union men at the pit.

It was clear to me and my colleagues that the strike was about ended. It was a question as to whether union men should be permitted to enjoy the things they had won or walk out and turn Ely over to scabs for years. I chose the former.

I took up the matter with Mr. S. W. Belford as an intermediary. Manager Lakenan refusing to meet any representative of the union. He would not grant any concessions beyond those at the inception—nine hours' pay, \$4.50, for eight hours applying, I believe, to all crafts except the carpenters, who received a raise of 25 cents along with all mine, mill and smeltermen, receiving \$3.00 or more per day, those getting less than \$3.00 got an increase of 20 cents. It was expressly agreed "That all employes who desire shall be reinstated in their positions

without discrimination against union men." I gave the following statement to the press regarding the end of the strike:

"Since the advent of the representatives of the Western Federation of Miners in the Ely district there has been an increase in wages of from twenty to twenty-five cents per day for each employé in the mines, mills and smelters. Many skilled craftsmen have had an hour taken from the workday. An increase in the payroll of the district of not less than \$300,000 per year, an increase in the wages of individual employés of from \$70 to \$180 per year.

"Every intelligent man knows that organization and the threatened strike alone brought that increase. The press has teemed with statements that the management were willing to treat with their employés as individuals. Workingmen know that the grievances of individual employés are answered with a time check. When twenty Austrians at the smelter requested an increase in wages thirty days before the strike they were summarily discharged. When they saw that their fellows were not going to support them, they applied for their positions and were reinstated. Against the assertion of willingness to redress grievances, I place the fact of what was done.

"Collective action is as necessary to secure improved conditions in industry as it is to supply the needs of the world in production. In the one field labor is organized and directed by the employer, in the other by the workers themselves. One needs but to look at the condition of workers in unorganized industries or where organization has been crushed, to realize how heavy the employers' hand rests on unorganized labor.

"In every conflict between labor and capital the public protest against the injustice done them, and their plea is always to labor to submit. If they were to use their endeavors to secure justice for the worker in times of industrial peace, they would be entitled to much more consideration in times of strife.

"Our demands were but partially secured. The poorest paid workers, the ones who needed an increase most, received least. The effort to bribe the comparatively well paid mechanics by acceding to their demands were unsuccessful: it portends a day when the workers shall stand united in industry and at the ballot box. The dawn of that day will herald the advent of man.

"Recognition of the union would have meant industrial peace in this community. It means democracy in industry and that has a higher significance than democracy in government. In public life we have had a taste of the unrestrained domination of great corporations, it is bitter; in the mine and workshop it is still worse. Men who are good enough to make profits are good enough to send a committee to meet the management.

"I protested to the intermediary, Mr. Belford, against the evasive language of Mr. Lakenan's statement and asked the following:

"All employés who desire shall be reinstated in their former positions without discrimination against union men.

"Mr. Belford took it up with Mr. Lakenan and assured Mr. Nicholson of the machinists, Mitchell of the boilermakers, and myself that Mr. Lakenan had told Governor Oddie and himself that was what his statement meant. Already there has been discrimination. Will the public exact the same regard for his word of honor from Mr. Lakenan that they would from GUY E. MILLER?"

Following some reports of discrimination, I wired Mr. Belford as follows:

"Company violating conditions of settlement negotiated by you as an intermediary for the Consolidated, providing for the reinstatement of all employés who desired their former positions without discrimination against union men. The unions expect the company to comply with the letter and spirit of that agreement and hold its violation as a betrayal." I received the following reply:

"Telegram received. Have seen governor; we both understand statement upon which strike was called off provided reinstatement without discrimination against union men. We expect company to observe it in perfect good faith; if it is not so observed you are right in saying it is betrayal of basis upon which strike has ended. Governor has wired he expects terms of settlement to be fulfilled.

"S. W. BELFORD."

If discrimination is practiced the men will wage the combat more earnestly than they have ever done before. Fraternaly,

GUY E. MILLER.

An Open Enemy of Labor

THE AMERICAN EMPLOYER, a monthly magazine, has been launched and is published at Cleveland, Ohio. The Employer has a brutal frankness that is worthy of admiration. The man or woman who reads the Employer will have no doubts as to its aims or objects.

The Employer is the open enemy of organized labor, and its pages are dedicated to the interests of a class that reaps millions on the sweat of ill-paid toil. The following editorial in the Employer leaves no room for discussion as to this fact, that it is absolutely mortgaged to the gluttons for profit, and that the owners of the Employer look to the exploiters for the "sinews of war" to keep their publication afloat. The editorial is as follows:

"Since the American Employer has appeared we have been accused two or three times of being the enemy of those who work. If we were, we would be the enemy of practically everybody on earth.

"In the first place, The American Employer is no man's enemy. We are the unvarying enemy of all wrong, violence and misdeed, but we hold no grudge against any man.

"The American Employer might as well say right now, and we do say it, so that there may be no mistaking our position in the future, that the man who works is entitled to just, decent and considerate treatment from the man who employs him. We might as well say right now also, and we do say it, that sometimes he does not get that treatment, although for the most part he does. When he does not, he has the right to complain, and be assured he does complain. Furthermore, he complains a great many times when the treatment accorded him is the best. Strikes for the most part occur where wages and conditions are good.

"We are against no man who works because he works; we work ourselves, and work hard. We are against no man because he has to work, or because his make-up is such that he cannot work for himself and must work for somebody else. That is his handicap and he cannot help it. Furthermore, the man who has to work for somebody else is a part of the economy of nature, has his place in the world and is necessary to the world's production. A man who works and who by his work takes care of his family is entitled to respect, if he be a good citizen. He has our respect, unfeignedly. We are not his enemy and we wish him well. In addition, we fight his battle, for we insist he shall have the right to work if he wants to work, all the opposition to his working on the part of any man or any body of men to the contrary notwithstanding.

"The cardinal principles of The American Employer are fundamental to good order, decent living and the proper conduct of the world of business.

"We believe in the right of a man to work, unmolested.

"We oppose the boycott as un-American, illegal, unjust and confiscatory.

"We are for the open shop where a man can work whether he belongs to a union or not.

"We oppose all violence, law-breaking and bad citizenship.

"We believe in the right of a man to run his own business his own way. It is his.

"We oppose picketing as intimidation and deny that there is any such thing as peaceful picketing.

"We stand for the rights of the judiciary and believe in the virtue of the writ of injunction, unhampered, as it is today, to protect not only threatened life and property, but also threatened business good will, and in the right of the court to uphold its own dignity by punishment for contempt without the intervention of a jury.

"We are opposed to Socialism as inherently bad political economics and against human nature."

The Employer "believes in the right of a man to work unmolested." The Employer should have been more explicit and declared that the right of a scab or strike breaker should not be impaired.

The Employer opposes the boycott as "un-American, illegal, unjust and confiscatory."

If the boycott is un-American then what must be the opinion of the Employer on our so-called revolutionary patriots, who in the days of '76 placed a boycott on tea?

The Employer says it is illegal but the Employer in its editorial finds no room to declare that the blacklist is illegal and this silence on the blacklist is probably due to the fact that the blacklist is the weapon of the Employer.

The Employer is for the open shop, which means the closed shop to organized labor.

The Employer is in favor of the worker standing outside the pales of organized labor, so that as an individual he is at the mercy of the man who demands toll from his labor.

The Employer is in favor of an Employer's Association but not an Employés' Association.

The Employer stands for "the right of a man to run his own business his own way. It is his."

Ownership of business gives a man the right to conduct his business in his own way, no matter whom he may crush or enslave, and we presume that the Employer looks upon business conducted in this manner as thoroughly American.

The slaves whose labor makes the business a success, should have no voice in naming the wages they should receive or the conditions under which they shall work.

The Employer is opposed to Socialism on the grounds that it is "bad political economics and against human nature."

Socialism is "bad political economics" for industrial tyrants, just the same as the abolition of chattel slavery was "bad political economics" for a master who reaped profit from the auction block.

The Employer is an open enemy of unionism and will be far less dangerous than the hypocritical sheet that drags labor with false pretenses.

The Social Evil

DURING the past several months, the superficial reformers have had much to say about white slavery and redlight districts, but these reformers seem to be helpless in finding a solution to this one evil among the many that are but the products of the profit system.

The reformers are moral cowards and do not dare to assault the cause that produces the prostitute. Long-haired preachers and short-haired women will thunder their lurid denunciations against the victim whom poverty drove to a "redlight" district, but these frothing hypocrites who hurl their malignant invectives against the scarlet woman of the brothel will not dare to stand in the presence of managers of department stores, bosses of mills and factories and other industrial hells where girls and women are employed, and raise their voice for a wage that will place the armor of sanctity around the purity of womanhood.

No. The "higher ups" of society will not be arraigned by the "whited sepulchres" who advertise their religion for "revenue only." The "higher ups" are the exploiters of labor and are immune from censure from the lips of the fawning sycophants, whose knees bend in the presence of the masters of profit. The victim of starvation wages whom desperation forced behind the crimson curtains of shame, cannot strike back, for she has no standing in society and as

a general rule, belongs to that class that is held in wage slavery to produce profit for a class of privilege, whose contributions and donations to churches, prostitute preachers and make the very name of religion a mockery to the victim whom want and hunger made a social outcast.

Some of these reformers in the various large cities have shown their Christian spirit by assuming a belligerent attitude, and uttering their ultimatum that the "prostitute must go," that "she must be driven out," but where she is to be driven these mental nonentities and brainless libels on Christianity, do not say.

If the declaration of Christ: "Let him who is without sin cast the first stone," commanded any respect or reverence, not a single so-called reformer could hurl any missile at the woman from whose brow has been snatched the crown of virtue. The *Social Evil* is all over the earth, the result of an economic system that leaves the legacy of poverty to the worker and bequeaths millions to the indolent parasite.

Sin is but an effect, and until the church and its preachers focus their vision on the cause of sin, evils that are deprecated will grow in magnitude, and prove conclusively that a religion that does not reach to the root of evil does not deserve the serious consideration of intelligent men.

The Church the Ally of Capitalism

THE CHICAGO RECORD-HERALD, of a late date, contained a lengthy report of the Rock River Conference, held at the First Methodist church at Evanston, Illinois. The following is taken from the Record-Herald and should prove interesting reading for those laboring men whose allegiance to churches comes before their loyalty to organized labor:

"Shall we shoot old preachers?"

"Several aged ministers attending the Rock River conference of the First Methodist church of Evanston, sat bolt upright in their seats last evening when Rev. George P. Eckman, editor of the Christian Advocate of New York, asked the question. They blinked hard and in unison when he repeated it.

"Shall we shoot old preachers?"

"A general sigh of relief was heard when he offered his explanation.

"We might as well shoot them," he said, "as let them starve on the pitifully small incomes which some of them have. Shooting them would be more humane. They have served long and useful lives. Why should their last days be spent in want and suffering?"

"Rev. Mr. Eckman was the principal speaker at the anniversary of the Society for Superannuated Preachers. He dwelt at length on the increasing hardships that confront the preacher who has grown too old to perform active service.

"Why doesn't Carnegie, while he is building his libraries and pensioning college professors, endow superannuated preachers?" he asked. "During their active lives preachers receive less money than college professors and there are infinitely more demands upon their incomes for charities. Their lives are more strenuous; they wear out more quickly. When they stop preaching their meager salaries stop altogether. They are much more deserving as a class than the school-teachers. If Carnegie hasn't the time to do it, Mr. Rockefeller will do just as well."

"Men of wealth should see that they owe their wealth to Christian preachers. Christianity is the only thing that keeps the great masses of poor people from assaulting the rich and tearing from them

their riches. An endowment would not be a charity. It would be a small payment on a large debt."

"The speaker declared that there are three things that help most toward the perpetuation of the nation. They are the newspapers, the theaters and the pulpit, he said."

The old preacher who has outlived his usefulness to a master class is thrown aside in the same manner as the scab and strike breaker who can no longer serve the interests of a class of privilege.

When the preacher becomes so old that he can no longer drug the mentality of the laboring people who may be members of his congregation, he is thrown aside to make room for a younger man, whose efforts will be more effective in blinding the vision of the working class to the infamies perpetrated under the brutal reign of capitalism.

Rev. George P. Eckman is the editor of the Christian Advocate of New York, and this sectarian publication is one of the official organs of the Methodist church.

The most significant question that Eckman asks is why such men as Carnegie and Rockefeller fail to come to the rescue of those aged ministers who are now too old "to perform active service." He intimates covertly that Carnegie and Rockefeller must be ingrates, for he declares that "men of wealth should see that they owe their wealth to Christian preachers. Christianity is the only thing that keeps the great masses of poor people from assaulting the rich and tearing from them their riches. An endowment would not be a charity. It would be a small payment on a large debt."

According to Eckman, men of wealth are indebted to Christian preachers who have so prostituted the teachings of Christianity as to keep the poor placated in the agonies of a lingering death, while *privilege* reaped millions through legalized robbery.

The statements of Eckman need no further comment, for his statements corroborate the oft-repeated declarations of observing men that the Church is the ally of Capitalism.

Christ drove the money-changers from the temple, but the Christian preacher of today upbraids the rich for being blind to the service rendered by ministers to the exploiters of the poor.

Christianity, "What crimes are committed in thy name?"



ONENESS AND BROTHERHOOD.

The world is full of preachers and teachers, charge d to the brim with "thus saith the Lord." Get behind their world of talk and you will find the same old desire for pelf and place.

To be a teacher one must have sympathy and understanding of men, and this can only be obtained in toiling with men in their daily work for bread.

The moment a man sees that you understand his work, right then and there that man will open his mind and bare his heart and let the teacher in.

To be active, to work, to struggle for food, raiment and shelter and after these have been obtained, to find expression for the soul of man, in his love of flowers, music, art, poetry and to weave these into the products of his handiwork; these are the fundamentals of existence upon this planet, and lie at various depths in the hearts of all men.

Know the man through his work and you will find the door to his heart. Therefore, your soft-handed preacher (at so much per preach) can never have a message for the world of toiling, sweating men who, through their productive labor, create all things necessary for our comfort and well-being,

and that which we call business is merely a struggle between non-producers for the possession of the products of labor.

The burden imposed upon us by the over-capitalization of every means of distribution is almost too grievous to be borne.

The church and those who should be our teachers and leaders stand afar off from our joyless toil, and ally themselves on the side of the plunderers.

Whether we know it or not, we are governed by universal law; nothing vital has been left to the caprice of man, neither is there any fatal mistake that man can make, for this law is forever working out through the race, the principle of brotherhood and oneness.

WILLIAM ORD.

THE COLORADO, THE NILE, AND THE SUSQUEHANNA.

Colorado river, which drains an area of some 300,000 square miles, is often called the Nile of North America, and like the Nile it is subject to an annual summer rise which comes at the time the water is most needed for irrigation. In Water Supply Paper 289 of the United States geological survey, an interesting comparison is made of this great southwestern river with the Egyptian Nile and with the Susquehanna. The Nile is similar in type to the Colorado; the Susquehanna shows the difference in flow between arid and humid regions. In the comparison a normal year, based on a 10-mile record for Colorado and Susquehanna rivers and such data as could be found in regard to the Nile, have been used. The Colorado has been taken as the standard of comparison.

The Nile has 5.7 times the drainage area, and the Susquehanna about one-eighth the area of the Colorado. The rainfall in the Nile basin is 3.8 times greater; that in the Susquehanna basin is 4.5 times greater. The runoff per square mile from the Nile basin is 1.9 times greater; that from the

Susquehanna basin is 37 times greater. The discharge of the Nile is 10.8 times greater than that of the Colorado; that of the Susquehanna is .45 times greater.

The annual maximum flow of the Colorado varies from 50,000 to 150,000 second-feet and occurs in May, June, or July; for the Nile it is about 353,000 second-feet and occurs about the first of September; for the Susquehanna it is from 150,000 to 550,000 second-feet and occurs during March, April or May.

The annual minimum flow of the Colorado river varies from 2,500 to 5,000 second-feet and occurs during January or February; that of the Nile is about 14,500 second-feet and occurs about the end of May; for the Susquehanna it is from 2,200 to 11,000 second-feet and occurs in September or October.

The mean flow of the Colorado for the period 1894 to 1903 was 10,700 second-feet. The mean flow for the period 1904 to 1910, however, was 25,400 second-feet; for the Nile it is about 115,800 second-feet; for the Susquehanna it is about 41,000 second-feet.

A copy of the report may be obtained free on application to the director of the geological survey, Washington, D. C.

THE JUDICIAL MIND.

The Judicial Mind is bounded on the north by precedent and property, on the south by technicality and property, on the east by antiquity and property, and on the west by property.

The Judicial Mind travels in a rut by stage coach, lives in a cave, reads ancient tomes by candle light, thinks of hard and fast rule, and is dogmatic and blind to most everything that has happened since the time of Blackstone and Coke. It is entirely ignorant of the results of progress and of almost every matter of common knowledge regarding modern conditions of life. It requires proof of what every other mind knows, is slow in movement, and is able to construe plain English language to mean something entirely different from what Webster ever imagined or any other mind would deem possible.

Be it remembered, however, that while the Judicial Mind lives under the conditions stated, the Judicial Personage uses electricity, the telegraph, the railroad, the palatial hotel and all the other conveniences and luxuries of today which the Judicial Mind ignores—the Owner of the Judicial Mind being entirely distinct from the Mind itself and quite aware of changed conditions.

The Judicial Mind is unable to see anything that is not written in the statutes—as it reads them—or law reports of cases several hundreds of years old, and teetotally objects to change. To the Judicial Mind the idea that Life is or ought to be more sacred than Property, is the most abhorrent possible. The Judicial Mind, however, has great merits when occasionally it breaks from its fetters and would be a very excellent sort of mind if it was only judicious as well as judicial; but being the latter apparently prevents it from being the former.

But there is hope for the Judicial Mind. It has been getting so many shocks of late that a fissure is likely soon to appear in it through which common sense and modernity will penetrate and in time undermine its rock-ribbed precedents and prejudices.

Freed from the cobwebs which now enmesh it everybody will admire and respect it instead of being, as nearly everybody is now, irritated by it.—Satire.

THE PROFIT OF THE MINES.

By George Strelitz.

If the cold season had begun early and the weather severe, the people of this country would be facing a downright calamity. There is now a shortage of hard coal in the city as well as all over the country, and the coal dealer can nowhere make prompt deliveries. We have the biggest and richest coal fields on the face of the earth, and upon the strength of them, our magnates issued more securities than any other nation would permit them to do. As a result of these securities we have an absolute insecurity in the supply of the nation's most necessary fuel.

For weeks and weeks the mine workers' leaders dickered this spring with their representatives of the coal magnates. Finally the workers were granted an increase of 5 per cent in wages. And the coal "owners" take it out of the public which has to pay 25 cents per ton more for hard coal. Throughout the negotiations the production of hard coal was stopped.

At present, in the face of a veritable coal famine, coal mining is at a stand-still in the fields of West Virginia. The miners rebelled against a fearful system of exploitation. They are exploited as workers, for their pay is fixed quite arbitrarily, and they are at the mercy of the mine owners' officials, who guess the amount of slate contained in a car of coal mined by the workers. The men must buy at the company store what they need in mining material, and thereby an extra tribute is exacted from them. The miners live in shacks owned by the coal company and they are compelled to purchase everything they need from their masters at exorbitant prices. The loss of life and limb in the American mining industry is entirely out of proportion as compared with European countries, where the governments are not so completely under the thumb of the capitalist class. Coal is more easily mined in our country, yet in spite of this fact, the cost in human lives is far greater with us than in any other land. In view of these oft-told facts, it is useless to pity the public, which is to bear the financial burden of our industrial struggles. For the public gets every time what it deserves. It deserves paying 25 cents more for a ton of hard coal, especially when it only clamors against this 25 cent raise.

It ought to demand a reduction of \$5.00 per ton in the price of coal. The time to "holler" was when the mine owners capitalized their holding, and when the securities they issued became the object proper, instead of a means toward an end, namely, to improve and increase the production of our fuel, should not become the object of speculation in order to carry on usury with the whole nation as the victim.

However, Tom, Dick and Harry thought: "Oh, well, some day I myself will be lucky, and you bet I'll make the most of my opportunity."

For this imaginary opportunity the public gave away not only the coal mines, but everything else in sight. The public permitted an immense privately-owned debt to accumulate, upon which it not only readily paid the interest, but to which it virtually gave legal recognition. The people living in the land of the free not only gave away nearly all it possessed, but readily shouldered a burden which wetn under the significant name of "securities." As a result the economic insecurity of the nation has become a downright object of pity, for economic insecurity begets political insecurity.

Economic power has always resulted in political power. The day may come, when our nation, living in the richest land on the earth, will not be able to keep its homes warmed.

No one can blame the local dealers. They make all they can get as a matter of course, but they get only what the coal owners will let them get. But what does this amount to when compared with the billions paid in dividends and "melons" to the operators and transportation companies? While we "holler" we might as well "holler" for the whole object instead of for a fraction of it!

Get the mines and the railroads and the nation will have the best of fuel at a low price. For coal will then be produced for use and not in

order to bring dividends and "melons" for a few absent patriots for whom America is only good enough to make money in, but not to live in.

Private ownership of the mines of production and distribution is the root of all our nation is suffering from. Only the Socialist dares to proclaim this fact and offer the remedy.

"Let the nation own the trusts, else the trusts will own the nation."—Milwaukee Leader.

A WORKINGMEN'S COLLEGE.

Rand School of Social Science in New York Trains Men and Women to Serve the Labor Movement.

The growth of the labor movement on both the political and the industrial field is bringing an ever greater need for workingmen and women, trained and equipped to do efficient work as speakers, writers, editors, teachers, secretaries, organizers, and even as public officials in the many places that are coming under working-class control. Comparatively few working people have had a chance for even a high school education, and still fewer can ever think of going to college—besides which, the colleges do not offer just the kind of education needed in the service of the labor movement.

In Europe the trade unions and the Socialist party have for several years co-operated in maintaining schools for the special purpose of giving to their members the instruction necessary to fit them for such work. The Ruskin Labor College in England and the Social Democratic Party school in Berlin have had brilliant success along these lines. Encouraged by their example, the Rand School of Social Science in New York has undertaken a similar task.

The Rand school has been in existence for six years but only last year did it begin to be more than a local institution. During the winter of 1911-'12, however, ten young men and women from seven different states attended the school as full-time students, devoting their whole time for several months to carefully directed study along the lines of American history and government, theory and policy of the Socialist and Labor movement, economics, labor legislation, and social reform, together with English grammar and composition and public speaking. Most of these are now at work in the service of the movement in different parts of the country, and are full of praises for the opportunities given them by the Rand school.

A similar course is being offered this year. The same subjects will be covered by a staff of competent instructors, among whom are Algernon Lee, formerly editor of the New York Call; John Spargo, well known as an author and lecturer; Dr. I. M. Rubinew, the recognized American authority on workmen's compensation and state insurance; Meyer London, whose activity as counsel for the Cloakmakers and other trades unions has given him a national reputation; Dr. Helen L. Sumner, formerly of the University of Wisconsin; Robert W. Bruere, who was formerly active in the milk committee work in New York and is now becoming widely known as a magazine writer on economic subjects, and George R. Kirkpatrick, author of "War—What For?" a book which has already run to its fiftieth thousand and is still reaching hundreds of new readers every month.

The Rand school is not a business enterprise, but an institution of the labor movement, which does not seek to make profits upon its work. It is partly supported by an endowment given by the late Mrs. Carrie D. Rand, which enables it to offer its services at terms which make it accessible to persons of limited means. The tuition fee for full-time students is fixed at \$60.00, which covers the whole service of the school during the term of five months, and includes also a free supply of all the necessary textbooks. The school also does what it can to help students from out of town in getting board and lodging at reasonable rates and is sometimes able to provide them with part-time employment by which they can cover a part of their expenses while pursuing their studies.

This year's course begins on November 11 and will continue till April 11. There will be five evening lectures and five or six afternoon classes each week. Besides attending these, the students will read assigned lessons and write papers, which will be carefully criticised by the instructors with reference both to subject matter and to grammatical correctness and style.

Students have enrolled in advance from the states of New York, Virginia, South Carolina and Illinois, and others are expected from Vermont, New Jersey, Pennsylvania, Minnesota and other parts of the country. There is still an opportunity for more students to join the class, but any who think of doing so, should communicate with the school without delay.

The office of the Rand school is now located at 43 East Twenty-second street, New York, in the building of the Women's Trade Union League; but about November 1 it will move to 140 East Nineteenth street, where it has leased a whole building as a permanent home. Here will be installed the school's excellent library, containing over 2,000 volumes on all aspects of history, economics, sociology and related subjects, as well as the most valuable current papers and magazines. Here, too, will be the social and intellectual center of the radical and labor forces of the metropolis, with a meeting hall where lectures will be delivered by some of the best known thinkers of the day.

The position of executive secretary of the Rand school has just been assumed by Mrs. Bertha Howell Mailly, whose name is known to many readers throughout the country by her work in the "Coming Nation." The former secretary, Algernon Lee, retains the position of educational director.

THE LABOR PROBLEM.

(By J. Stitt Wilson, in Oakland World.)

Before men can live they must have the things to eat and wear and enjoy. These things do not grow on trees or fall from heaven. They are the products of the toil of men.

These products cannot be produced except by men's toil, by men using machinery and tools. These tools are themselves made by labor.

But those products of labor made with machinery are brought forth out of the raw materials of nature—grain, wood, coal, iron, cotton, etc.—come from the earth. The land is the source of all wealth, and all wealth is the result of labor applied to some gift of nature. Wealth is nature's gift transformed in civilization by human labor for social ends.

And we live in a wonderful country. Fifty great states stretch from sea to sea, from lakes to gulf. Inexhaustible are the natural resources of this vast expanse. Fertile prairies, thousands of square miles; coal and iron and oil and other mineral deposits beyond calculation; whole counties and states covered with primeval forests—billions of feet. Ranges far and wide, for cattle and sheep. Fisheries of measureless product. In short—every resource needed for a varied and abundant supply of everything needed by man—here at our hand.

There is no poverty in nature in these states.

And man's genius has sought out many inventions. The world of machinery, made and operated by human labor, is a world of miracle. More machinery was made and perfected in the last fifty years than in all the history of the race before. Steam and electricity, and water power, per-

forming tasks under the touch of human hands, equal to the physical labor of millions and billions of men.

There is no poverty or lack in the power and perfection of machinery to meet the needs of men.

Were we living in an earlier and more superstitious age, we might think that the very gods had visited the earth and had given us their secrets of titanic strength and intelligence. The machine age multiplies wealth almost without limit. No poverty here.

And the human heads and hands and backs that use that machinery in working up the raw resources of nature into finished products—what of that?

The human beings that toil today—men, women and children—constitute the most perfect, the most active, the most intelligent, the most competent and trustworthy army of toil that ever labored on this earth.

There is no lack, or need, or poverty in the backs and muscles, the hands and heads of these toiling American millions. No poverty here.

Wealth is piled up on shelves of stores, in warehouses, by trainloads and shiploads. The world is full of the products of their muscle and their skill.

These intelligent, toiling millions have made it all. Let he who will, dare to complain against any man or woman who labors, or any group of workers—complain if you dare—they have made it all.

They have created all wealth. There is no poverty in their muscle or skill, and no poverty in their product. Abundance everywhere.

And so there is no poverty in nature's gifts of land and natural resources—no lack in the astounding miracle of machinery—no poverty in the muscle or skill of the workers.

Land, or machinery, and human hands combine to fill the world God gave us, with limitless wealth to satisfy every human need.

And yet the black night and hell of poverty stares us everywhere in the face. Poverty everywhere—that is the fact of industry, business, commerce; the field in which labor labors!

Why?

Because the few monopolize these gifts of nature and the awful power of machinery and all the products of toil for the private profit of that few.

And they have it and hold it by law. Some 10,000 persons control the sources of life of the rest. Some 90,000,000 of us battle for bread and struggle like animals for their prey in the midst of this monopoly.

This is the labor problem.

Hence follows poverty, want, crime; the armies of the unemployed, and the driving of men, women and children by the masters of the market; hence the strikes and lockouts, labor wars, and the tragedies of Homestead, Lawrence and San Diego; hence puppy-dogs with gilded collars and mothers and babies dying in lonely garrets and tenements; hence Carnegie libraries, and homes of toil without sufficient bread and clothes; hence plutocracy poisoning the vitals of the nation, and making laws, and more laws through their prostitute law-makers to perpetuate and perfect their control of the bread and the labor of mankind.

There is no solution of the labor problem while lawmakers exist to strengthen the hands of the strong, and weaken the hands of the poor.

Will the sons of toil keep up this dark nightmare by ever casting another vote for any representative of this wicked and unspeakably unjust system of Capitalism?

SCABS IS SCABS.

By Robert Hunter.

John Mitchell gave an interesting interview not long ago to our Chicago daily.

He said Socialists were often unjust in their attacks upon labor men who exercised the political rights of an independent voter.

His idea was that a labor leader or a trade unionist should have the right to vote for any party or candidate whose politics he approved of.

It was the frank statement of a man who differs with us.

This difference of opinion between Socialists and trade unionists as to the vote involves a great question which should be discussed calmly and earnestly between campaigns instead of passionately and intolerably in the heat of campaigns.

It is desirable to make our position clear, to show justification for such bitterness as unquestionably exists when a great labor leader becomes a candidate on a capitalist ticket or openly supports a Democratic, Republican or Bull Moose candidate.

Many labor leaders are honest in giving such support, and when we speak of them as traitors to their class, as we sometimes do, we speak truth without explaining what we mean.

Perhaps our position can be most easily made clear by asking John this question: "Does he believe a trade unionist should exercise his right to work, or not to work, regardless of the interest of his fellows?"

Does he believe that when a large body of trade unionists have united to fight the battle of labor, individual workmen should aid the employers to defeat the union?

Of course he doesn't. John sees perfectly that without unity of the working class on the industrial field their cause is hopeless. He grants that trade unionists are justified in their bitterness against "scabs." He admits that a workman who assists the employer at the time of a strike is a traitor to his class.

But curiously enough when the fight is carried on to the political field, John cannot see that exactly the same principle is involved.

As a trade unionist he disagrees with President Elliot. As a voter he agrees with President Elliot's dictum which makes that man a hero who fights his comrades.

John believes that the individual workman can't deal with the employer. He knows the individual is helpless to make a protest against injustice. He sees perfectly in union there is strength, that where one man is powerless the whole is powerful.

But what about the isolated individual voter? He wants to protest against political oppression and injustice.

Here his demands are political demands to be made upon organized parties now existing. The individual voter is helpless. The politicians will not listen to his demand, and if the voter doesn't like things as they are, he can take his vote and quit, just as an individual workman can take his labor and quit.

They are identical cases. The only difference on this point between John Mitchell and the Socialists is that he believes in unity on the industrial field, and they believe in unity on both the industrial and the political field.

But John may say that would be all right if Socialists really represented the working class, but they have only a few hundred thousand workers in their political union.

But doesn't the same criticism apply to trade unions? In the early days they had only a handful, and today out of many millions they have only two million organized workmen.

It is not, therefore, the number in the union, but the principle of unionism that should be considered.

No man can deny that wherever labor is united politically it exercises tremendous power. It forces concessions that are simply incredible to American workmen. These political unions of the workers are altering the political policy of every European government. They don't beg nor plead. They present their demands and by their power obtain their demands.

I want to ask any trade unionist anywhere if in the face of such positive, definite evidence of the power of political unity he will come out and call a man a hero who votes against his political union, just as President Elliot calls that man a hero who works against his trade union.

Why is it that the trade unionists see a proposition with absolute clearness in one field of life and fail utterly to see the same proposition in another field of life?

There is bitterness among Socialists when labor leaders become candidates on capitalist tickets. There is bitterness on the part of Socialists when labor leaders go out and fight the political unity of the workers and aid capitalist candidates.

There is no use denying it. It is there. It expresses itself often in unlovely terms. But it is precisely the same bitterness the trade unionists feel when they see their fellow workmen fight against industrial unity and give aid to employers at the time of a strike.

To demand the right to be an unfettered and independent voter in this day of the class struggle is precisely the same thing as to demand the right to be unfettered and independent workmen, emancipated from any obligation to or association with the united brothers of his trade.

Suppose all Socialists should say tomorrow, "We'll all scab; we'll fight unity on the industrial field." Would the trade union leaders call us traitors and Judases?

You know they would, John. And we ask you in all honesty and fairness, wherein lies the difference?



THE WORKINGMAN'S WIFE.

Amid the hurly-burly of labor troubles and the tribulations of the trusts, the world has little time to recognize the merit of these gentle souls who are making the world better in the humble walks of life.

Among these the workingman's wife exerts an influence for good that is more far-reaching than that of presidents and kings and legislators—of captives of industry and philanthropic millionaires. In her keeping are the characters of the future citizens and the wives of the future citizens of the country.

From busy morn till weary night she looks after the comfort of the household—cheerfully, if she has half a chance—and with anxious care she strives to shield her sons and daughters from evil influences and perfect them in the ways of decent and honorable manhood and womanhood.

She has little time to worry about facial wrinkles and the arrival of the first gray hair. The vanity of woman becomes in her a self-sacrificing pride in the moral and mental growth of her children.

If she ever does wrong, loses control of her temper or has a dash of vinegar in her speech and actions, the chances are that the neglect of her helpmate is to blame. But even when she is soured of ill-usage and the cares of poverty, beneath the surface the current of womanly emotion still runs pure and deep and strong.

In time the hard conditions of life may cause her to shrink from disclosing the little vanities which soften the radiant charm of womanhood as the down softens the blush of a peach. Yet a kind act, the merest trifling bit of praise, may lure them forth again to give the lie to the wrinkles on the brow, the bitter word and the world-weary look.—Labor World.

THE PATIENT HANDS OF TOIL.

Have you never looked with compassion upon the patient hands of toil? They may be seen in the street cars of the factory district after the day's work is done—many of them.

Knotted and gnarled, covered with grease and grime, scarred and often maimed—they are not lovely to look at. But what a touching story of hardship and sacrifice they tell! The burden of the world has fallen heavily upon these hands and they have borne it bravely through long, wearisome years.

Every disagreeable and unwelcome task is heaped upon them. They accept their portion as a matter of course and struggle on, uncomplainingly.

And what is their recompense?

More toil, more hardship and a pitifully meager livelihood.

That is all.

Yet the debt that society owes these hands can never be paid. It can hardly be estimated.

Every one of us owes them a debt of gratitude.

The houses we live in, the clothes we wear, the food that comes to our tables—all these are in the greatest part the fruit of these hands.

They have erected the whole, vast, material structure of our civilization. There is not a moment of cushioned ease, or a single delight or luxury that cannot trace its origin or basis to the labor of the patient hands of toil.

Yet they are denied the finer joys of life. Their suffering is translated into happiness for the world, but they cannot enter into the enjoyment they have made possible for others.

Mutely but eloquently they plead their own cause.

May we hope that the world will some day be more just and less cruel in apportioning the burdens and joys of life?—The Cleveland Socialist.

ARBITRATION AND CONCILIATION.

What a lot of piffle has been indulged in of recent years over arbitration and conciliation as a means of settling differences that arise from a clash of interests between individuals, concerns, classes and nations. Courts of Arbitration, Conciliation Boards and Hague Tribunals have been set up for the purpose of calming the bellicose and inducing the pugnacious to decorously tread the pathway of peace. In spite of it all, preparations for war between nations still continue upon an ever increasing scale, the relations between capital and labor become daily more strained, and as to

peace conditions between individuals and individual concerns they are as absent as disinterested spectators at a "Donnybrook Fair."

All differences, whether arising between individuals, concerns, classes, or nations, can be settled by arbitration, provided there exists outside of the belligerents a third party with the disposition to arbitrate and the power to enforce its decree. The dispute between two dogs as to the possession of a piece of liver might be speedily arbitrated by a third dog large enough to put the belligerents to flight and appropriate the liver to his own use and satisfaction. A scrap between individual human animals over a piece of property—even though that property consist solely of "a rag, a bone and a hank of hair," can be settled, and is often so settled, by the courts and other parts of the government machine. Cases have been known of such quarrels over the "rag, etc.," being settled by a third party acting as arbitrator by running off with "rag, bone and hair."

In quarrels between nations resort is had to the "arbitrament of arms." The stronger arbitrates the case by whipping the weaker into acceptance of the award. Another nation or nations may step in and act as arbitrator, and because of greater power compel some settlement of the dispute, but no permanent settlement can be reached until the cause of the quarrel has been removed. So long as the liver remains the dogs will fight over it. Nations quarrel over rights of territory or trade, and such quarrels must continue to arise so long as nations exist upon a basis of territory and trade. As there is no power outside of and greater than that of nations, the only arbitration possible is that of the sword in the hand of the stronger nation. In spite of all the small talk and big about arbitration and conciliation as between nations, the increase of warlike equipment will continue with an ever accelerating speed, because the underlying cause of war—capitalis production and the trade and territorial need incident thereto—remains untouched. In settlement of whatever quarrels arise between nations over these questions of territory and trade, resort must be had to the "arbitrament of arms." Even then the final settlement can be reached only when national lines have been completely obliterated, the flags of capitalist piracy reduced to one, and that one the emblem of world-wide class rule, and class solidarity undisturbed by factional strife and differences within its ranks.

Various arbitration and conciliation acts and measures have been put forward during recent years for the purpose of settling the difficulties that occasionally arise between "brothers Capital and Labor." Although we are assured by toadies, apologists, and wiseacres that these two are "brothers," it seems that they find it difficult to dwell together in that sweet unity that so pronouncedly marks the ideal family relations. These brethren are always scrapping and brawling. No sooner is one difference patched up than another breaks out, until we are compelled to acknowledge that if an ordinary family was to conduct its affairs in the same boisterous, black-guardly and quarrelsome manner the joint would be pulled as a disorderly house, and its inmates put in the chain gang.

Word now comes that the New Zealand labor unions are rapidly cancelling their registration under the Arbitration and Conciliation Act, in order to be able to go on strike or engage in any other activity looking to a betterment of their conditions whenever they deem it advantageous so to do. The Dominion Trades Congress, at its recent convention, adopted a resolution condemning the Lemieux Act, and demanding its repeal. The workers are evidently learning that all these efforts to patch up the differences between Capital and Labor are futile. Like Banquet's ghost "they will not down," though arbitration and conciliation acts galore are placed upon the statute books by either political tricksters or guileless but well meaning sapheads.

Truth is there is no kinship between Capital and Labor. Labor produces all wealth, as measured in terms of exchange. Capital takes all wealth. Labor is the sole productive factor, capital is the sole appropriator. Labor does not produce by the aid of capital, but by the permission of capital. Labor uncovers the secrets of nature, harnesses her forces to do its bidding, and wrings from her bosom sustenance and comfort for humankind. Capital seizes upon the product and turns this sustenance and comfort into affluence and luxury for capitalists, their henchmen, toadies, lick-spitters, apologists and hangers-on, and penury, misery, and a narrow existence for those who toil.

The working class is a useful class, because it makes the existence of human society possible. It produces all the wealth from which society draws its sustenance. It not only supports itself, but supports all the rest of humankind. It thus pays its own way through life. It is not a class of "dead beats."

The capitalist class—with all of its aforesaid truck and hangers-on—is a useless class, because it contributes nothing to the sustenance of human society. It neither supports itself or anyone else. It does not pay its own way through life. It is a class of "dead beats," and a terribly expensive one at that, because of its hoglike proclivities.

Between Capital and labor is "war"—can be no peace. Between the parasite and its victim there is an irrepressible conflict of interest that can be arbitrated out of existence only by the death of one or the other, or both. There is no middle ground upon which both can find their interests conserved and defended.

Between Capital and Labor is war to the knife, and the knife to the hilt. In the last analysis the "arbitrament of the sword," for in that last analysis it is purely a question of power as to which shall survive. If Capital is to survive, Labor must remain enslaved, and sink to ever lower depths, until this capitalist society sinks into oblivion through its own rottenness. If Labor is to survive, the rule of Capital must be cast into oblivion by the conscious act of an awakened working class, so that human society may move onward and upward to a better and loftier plane of civilization.

The only difference between Capital and Labor to be arbitrated is the difference between master and slave, and that can only be dealt with by force of numbers. If the master continues his mastery, he must command the power to hold the slave in chains; if the slave gains his freedom he must be able to command the power to cast them off. That is all the arbitration that is possible or even thinkable.

By virtue of its numerical strength as well as by its usefulness in the great scheme of social growth and development, the working class can set up its own court of arbitration by conquering the public powers, and thus becoming masters of its own economic life. Not only is that the first thing for the workers to do if they would escape the thralldom and torture of slavery, but it is the only thing.

Let us waste no more time in courts of arbitration and other schemes designed by our masters in order to befool us, but get busy in our own behalf, relying solely upon our own initiative and effort to break the rule of capital and free our class from its brutal exploitation.—Western Clarion.

THE SADDEST CASE.

A few days ago a young woman of 25, drenched with rain and weak with hunger, staggered into a Bronx court room with two children, a girl of 3 and a boy of 5, clinging to her soaked and tattered skirts. She told the magistrate that she could feed them no longer and had come to give them up.

Her husband six months before had been committed to an insane asylum. She had tried to work, but could not afford to pay the 15 cents per

day demanded by the day nursery for taking care of the children while she worked, and she must therefore let them go. The woman and her children were taken into an ante-room to have their rags dried, while the Gerry Society was being notified.

And the magistrate remarked that it was one of the saddest cases that had ever come before him. Magistrates are in the habit of making such remarks. He did not, however, say that it was unusual or surprising.

And it is not. There is probably not a magistrate in New York city, nor for that matter in any other large city, that has not had similar cases come before him again and again and again.

The saddest feature about these cases is not their constant recurrence, but rather the blindness, callousness and indifference of society to the reasons for their occurrence. Sadder still is the accepted superstition that our present form of society guarantees the integrity of the home, and must be preserved against Socialism, whose avowed intention, according to its opponents, is to break up the home and scatter the family.

If there is one charge that could seemingly be returned with crushing effect upon the heads of those that make it, it is this charge against Socialism of breaking up the home.

But it has no such effect on the opponents of Socialism. On the contrary, such feeble efforts as Socialists may make to keep the home intact are twisted and distorted to represent the very opposite intention.

When Socialists of New York and other cities offered temporary homes to several hundred children of the Lawrence strikers for the purpose of permitting their parents to fight the battle against hunger with a little more freedom of action, a professor of "applied Christianity" rose to denounce the procedure as a piece of "insane foolishness" to which the attention of the Society for the Prevention of Cruelty to Children should be directed. And though the action materially helped the parents to win the strike, and though the children were all returned safe and sound, well cared for, fed and clothed, this fellow had the colossal nerve to demand an apology from Socialists who denounced his attitude while not retracting a single word of his previous statement.

And an escaped Socialist, a Jew, posing as a convert to Roman Catholicism, peddles a book with the lying title of "Socialism—A Nation of Fatherless Children," and is acclaimed in some quarters as a champion of the home and family, while capitalism smashes homes and families to pieces by the thousand daily.

The real tragedy of the situation lies not in the actual destruction of the home, or the pitiful falsehoods launched in the name of religion and morality against Socialism, but rather in the blindness and ignorance of the multitude that innumerable demonstrations of actual facts cannot seemingly remove.—New York Call.

WHITRIDGE DECLARES HE WILL NOT RECOGNIZE THE UNION.

In Dealing With the Westchester Electric Railroad Company, Third Avenue Road's President Will Not Recognize Union, but Offers a Counter Proposition.

Frederick W. Whitridge, president of the Third Avenue railroad and its subsidiaries, in his conference with the employes of the Yonkers Railroad Company and the Westchester Electric railroad on their demands that the Third Avenue should recognize the union, refused their request, but offered a counter proposition. After the employes had submitted a contract which was to be entered into by employers and employes, which bound employers to a practical recognition of the Amalgamated Association of Street and Electric Railway Employes, Mr. Whitridge offered his proposition.

This was an invitation to the employes of the Westchester Electric and the Yonkers Railroad to join a benefit association which has been in operation on the Third Avenue for three years.

Under the provisions of this association employes pay into a common treasury 50 cents a month. The purpose of this association is to give free medical advice to any member, to pay members who are ill \$1.50 a day, and in case of death an insurance of \$250 is paid. Mr. Whitridge hopes to add to this a pension system and has under consideration a contract with a large insurance company to make the death insurance \$1,000 for each man.

This Third Avenue Association has accumulated a fund of \$50,000, which Mr. Whitridge says has not been invested in Third Avenue stock, but in New York city bonds.

An invitation to join this benefit association has been sent to all the employes of the Yonkers Railroad and the Westchester Electric.

Speaking of the proposed contract which the employes of the two roads wish Mr. Whitridge to enter into, he said that he did not want representatives of his employes at the conference to go away with any misapprehension as to the fact that an agreement with an unincorporated, irresponsible and incoherent organization was one which he, as superintendent of the company, could not possibly contemplate at any time making.

On the question of arbitrating differences between employes and employers, Mr. Whitridge said: "It seems very much like my going to my cook and saying, 'I want beefsteak for dinner.' She says, 'You will get lamb chops.' I say, 'That won't do.' She says, 'We will arbitrate.' As a general principle, I think that arbitration is one of the greatest things in the world; I am highly in favor of it. Arbitration between my servants and me is impossible."

Mr. Whitridge then concluded the conference by absolutely refusing to sign a contract with his employes which would recognize their union.—Exchange.

THE BOY SCOUT MOVEMENT.

Within the past few years thousands of boys have been enlisted in the Boy Scouts. Every little while one will meet a young chap who swells with pride as he points to his khaki uniform and announces, "I'm a scout."

There has been a very general impression that this Boy Scout movement was based primarily on the idea of giving the boys more exercise in the open air, and there has been very little understanding of its real purpose among the average parents, particularly as the movement has been encouraged by many of the clergy.

Trade unionists and trade union publications have condemned the movement because of its military character. We do not believe in encouraging militarism in any way, not because we are not patriotic, but because we believe that true patriotism consists in teaching the need of just laws and the enforcement thereof, rather than in teaching how to kill our fellow men.

We believe more human benefit can be accomplished by correcting the abuses of citizenship and of industry than by militarism—in fact, we believe the military spirit to be diametrically opposed to a government of law founded upon good citizenship in its highest sense.

Therefore, we disapprove of the Boy Scout movement because of its military character. We also disapprove of it because of its false economic teachings, which are apparently intended to inculcate in the youthful mind that whatever is, either in politics or industry, is right, and should be defended without question.

The founder of the Boy Scouts, General Baden-Powell of South Africa

fame, is said to have denied that the movement was military in character. It is related that at a meeting Portland, Ore., when he (Baden-Powell) made such a denial, a workingman on the floor proved the statement was false by quoting from page 77 of the "Boy Scouts, by Baden-Powell," full instructions how to aim to kill a man when he is moving.

It may be thought by some that we are too prejudiced against militarism to fairly judge the Boy Scout movement. For the benefit of any who may be of that opinion we quote the language of one who cannot fairly be said to be prejudiced in favor of the view of organized labor. We refer to Mr. C. H. Chapman, ex-president of the Oregon university, who says:

"The Boy Scout movement in the United States had a double origin. Part of it is good and part bad. The bad part comes from England and was devised by General Baden-Powell. The good part, with a little that is unwise, comes from Ernest Thompson Seton, the American writer on wild nature. Mr. Seton, with a real regard for the welfare of boys' woodcraft and the many useful arts which require skill of hand, strength and hardihood. This society was almost free from the curse of militarism, and it did not teach that slavish subservience to wealth and power which is inherent in the Boy Scout movement as it now exists. A society for boys which aims only to make them familiar with nature and inculcate good habits of mind and body would be approved by everybody. Unhappily, the Boy Scouts' organization has a very different object.

"The bad part of the movement, as we have said above, comes from England, and General Baden-Powell is responsible for it. He was a commander in the Boer war and could not help seeing how much inferior to the Boers the British soldiers were. He accounted for their inferiority on the ground that the Boers lived a free, outdoor life, while the British troops came from all sorts of dark holes and corners in the cities. The Boers were freemen, while the British were the debased products of capitalist slavery. General Baden-Powell set his mind at work to think out a scheme which should give to British soldiers the physical stamina of the Boers and at the same time hold them in slavery to their masters. He wanted a race of men which should be strong and full of endurance while it was satisfied with slavery. The result of his thinking was the Boy Scouts. Of course he must begin with the young in order to work out his scheme. It would never have done to say openly that he wanted to become the drillmaster of the boys of Great Britain and train them all up to delight in bloodshed and murder. The open avowal of such a hideous purpose would have shocked the nation. Hence he concealed it under the delusive aspect of philanthropy. He pretended that he wanted only to improve the condition of the boys, and kept the military part of his plan out of sight as much as he could.

"To carry out this deceptive purpose, General Baden-Powell combined Mr. Thompson Seton's Indian society with his own military teaching. The Seton idea was carefully pushed to the front. The military object was kept in the background, and in both America and England the Boy Scout movement was heralded as a great philanthropic effort. Ministers, who are always easily deceived by quacks, took hold of it greedily. It was caught up by some school teachers and others who ought to have known better. But the real promoters of the Boy Scout movement are the enemies of progress and the friends of capitalist tyranny. Their purpose is to break the will of the young and prepare them for lifelong industrial slavery by destroying the capacity for thought. Men who have thus been deprived of all individual initiative will of course make good soldiers. The 'Scout Book' compares this devilish scheme to catching fish. 'You bait your hook with the food the fish likes,' is one of its precepts. The fish is the young boy. The bait is the woodcraft, the attractive games and exercises invented by Mr. Seton. The good part is used to conceal and sweeten the evil. Everybody would like to see his boys taught outdoor plays and healthy sports, but if the price of these benefits is to be militarism and industrial slavery many believe that they come too dear. We can develop healthy bodies without sacrificing our mental independence.

"The evil of the Boy Scout movement is of two varieties. In the first place, it prepares the mind for slavery by a false economic doctrine which is taught from the very beginning. The boy is told that social misery, such as prostitution, lack of employment, poverty and crime, arises from the bad habits of the working class. The real cause of these evils is the exploitation of the working class, but this truth is carefully concealed. The Scout Book tells us that the unemployed 'allow themselves to become slaves by the persuasive power of a few professional agitators.' Again, we are told that 'there is work for all and money for all in this country.' In connection with this false economic teaching boys are made to swear that they will be faithful to their employer, that they will not take part in political agitation against things as they are, and in particular, they are drilled in obedience to their officers. The evident purpose of this is to make them docile industrial serfs and unthinking soldiers when their masters require them to fight.

"Again, the whole Boy Scout movement reeks with militarism from beginning to end. Even in the Seton Indian Society there was too much war spirit. The boys were taught war songs and war dances. The whole affair was conducted in imitation of the old Indian wars as if no peaceable games could interest boys. But that was nothing compared with the 'improvements' which General Baden-Powell has made. From the very beginning his system makes the boy a soldier. The oaths, the scheme of discipline, the insistence upon rigorous obedience to officers, the assiduous salutes, all smack of army life. In this country the military purpose of the Boy Scouts has been openly proclaimed by some indiscreet commanders. In one case little boys were promised Krag-Jorgenson rifles as soon as they learned the drill with their wooden guns. These boys had a guard house, military drill and all the usual performances of an army. The physical exercise blind had sunk entirely out of sight. The truth of the matter is that the Boy Scout movement is a treasonable attack on modern civilization. It uses a good outer purpose to conceal an evil design. Some who join in its propaganda may be free from bad intent, but that can only be the case when they are simpletons or ignoramuses. General Baden-Powell's organization is a sort of modern militarism which aims to conquer the world by perverting the minds of the young."—Shoeworkers' Journal.

NOTHING BUT LABOR.

"At a gorgeous dinner of manufacturers giving in Philadelphia," said a member of Congress (Congressional Record, page 1435), "Charles M. Schwab is reported by the press to have said:

"Fifteen thousand wage earners depend for their bread and butter upon the Bethlehem Steel Company. You see there is really nothing that enters into the cost of manufacture but labor. Materials? Analyze materials. You will find that material means nothing but labor. Freight and supplies? Analyze them. They mean nothing basically but labor; just so much labor."—Free Press.

If our memory fails us not, we have been dinning something like the above into the ears of Clarion readers for the past eight years. Whether our wisdom has been of such penetrative power as to work its way through the thick cranium of any wage slaves, we do not pretend to know, but when such wisdom is promulgated by so prominent a personage as Schwab, it should be readily absorbed by the contumacious ass who accepts truth not

for itself alone but because of the notoriety of its promulgator. Schwab, being a "great captain of industry," great because he has snatched millions from the modern industrial stewpot, which is kept at boiling point at the expense of the fat of wage slaves, is surely a more reliable authority upon the source of value than any one who is not worth \$100, let alone millions.

As wisdom impresses itself upon the average dub only as it is voiced by persons of wealth and position, it seems exceedingly meritorious upon the part of Schwab in thus unbosoming himself.

All value, expressed in terms of exchange, springs from labor, and labor only. Capital has nothing to do with the production of such value, as Schwab evidently well understands. The values created by labor take on and assume the function and character of capital, only as they become a means or instrument, in the hands of their possessor or possessors, whereby additional or new values may be acquired from the producers thereof. The function of labor under capitalism is to produce exchange values. The function of capital is to appropriate such values. The former deals only with production; the latter solely with appropriation.

There is no such thing as "raw material" in exchange. Resources of the earth, as yet untouched, it is true, are bought and sold, but not because they constitute raw materials, but because they afford a means of converting the potential value of labor into actual value in exchange. Resources of the earth, no matter how great the magnitude, are without value either potential or actual. Such resources cannot be transformed into either use values or values in exchange without labor, therefore, labor alone carries all value, either potential or actual.

The wealth of the world is produced solely by labor. By the wealth of the world is meant that which is measured in terms of the market, in terms of exchange. Of this huge volume of wealth the workers own practically nothing. They have no control over the things they have created. All control devolves upon those like Schwab, who, because of their position in the industrial game, are enabled to possess themselves of ownership and mastery of all the means of production and the products of industry.

With such ownership of the means of production also goes an equally absolute ownership of the working class itself. All workers must apply to these masters (capitalists) for permission to labor, and this is equivalent to permission to live. It is a matter of life and death with the workers and no ownership can go farther than that, none can be more absolute and complete.

Thanks, Schwab, old boy, for telling us the truth. All there is to it is labor. The Bethlehem Steel Works has been builded solely by labor; its valuation is merely the valuation of the number of slaves necessary to operate it; its capitalization is the money term expressing the market value of these slaves, a value upon which they can produce the nominal rate of profit after their wages (hay, oats and stable), have been deducted.

From Schwab's own statement, he and his class and its hangers-on, are an utterly useless class. They take no part in production. If they do anything at all it is in the line of stealing and secreting that which the workers make. That is the only deduction to be made from Schwab's remarks, and Schwab is correct. Whether he spoke the truth because of loyalty to its mandate or because the hinges of his tongue had been well oiled with Mumm's extra dry, we know not.—Western Clarion.

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LIST OF UNIONS

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Table listing unions in the western states including Alaska, Arizona, British Columbia, California, Colorado, Idaho, Illinois, Kansas, Kentucky, Michigan, Minnesota, Missouri, Montana, Nevada, New Jersey, New Mexico, Oklahoma, Oregon, South Dakota, Utah, Washington, Wisconsin, and Wyoming. Columns include No., Name, Meeting Night, President, Secretary, Box No., and Address.

Table listing unions in the western states including Minnesota, Missouri, Montana, Nevada, New Jersey, New Mexico, Oklahoma, Oregon, South Dakota, Utah, Washington, Wisconsin, and Wyoming. Columns include No., Name, Meeting Night, President, Secretary, Box No., and Address.

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CHILD LABOR IN MISSISSIPPI

There has in recent years grown up another child-employing industry in Mississippi which in some of its aspects is as bad as the cotton mill. It is the business of shucking and canning oysters and packing shrimps along the gulf coast. These children, in contrast to the children of the cotton mills, who are almost altogether of Mississippi stock, are mostly foreign children imported from Maryland and Delaware, where they are employed in the great truck gardens and berry fields and the vegetable canneries during the summer months, on account of the effective laws of those states. Thus they get no chance at all at an education. L. W. Hine, in making a report of conditions, says:

"February 24, 1911, I asked the manager of a certain packing house for permission to take some photos, and he said very emphatically that they permitted no one to take photos around the place while workers were there, because of the fact that they might be used by child labor people. On my own responsibility, then, I visited the plant at 5 a. m. February 25, 1911, before the manager arrived, and spent some time there. They all began work that morning at 4 a. m., but it is usually 3 a. m. on busy days. The little ones were there, too, and some babies—one, off in the corner, with a mass of quilts piled over it. From 4 a. m. the entire force worked until 4 p. m., with only enough time snatched from work during the day in which to take a few hurried bites. The breakfast, got in a hurry and in the dark, was not likely very nourishing. Sound asleep on the floor, rolled up against the steam chest, for it was a cold morning, was little Frank, eight years old, a boy who works some. His sister, Mamie, nine years old, and an eager, nimble worker, said: 'He's lazy. I used to go to school, but mother won't let me now because I shuck so fast.' I found considerable complaint about sore fingers, caused by handling the shrimps. The fingers of many of the children are actually bleeding before the end of the day. They say it is the acid in the head of the shrimp that causes it. One manager told me that six hours was all that most pickers could stand the work. Then the fingers are so sore they have to stop. Some soak the fingers in an alum solution to harden them. Another drawback in the shrimp packing is the fact that the shrimps have to be kept ice cold all the time to preserve them. It would seem that six hours or less of handling icy shrimps would be bad for the children especially.

"The mother of 3-year-old Mary said she really does help considerably. So does a 5-year-old sister, but they said the youngest was the best worker."
—Chicago Evening World.

THE MOB.

Recall of judges would mean the rule of the mob.—President Taft. The "voice of mere majorities," the "clamor of the mob." We hear our statesmen lisp these words and smother back a sob. They lift their voices warningly; they tremble in their fear, Lest Truth be violated by the mob that crouches near. The mob that grapples Liberty to tear her garment's hem, And rifle in the trampled dust her starry diadem; The fiend that lurks in Yankee hearts to pillage, burn and rob; And rend the pillars of the state—these common folks—the mob!

I hug the insult to my breast; for such as they, am I, I and my brothers are the mob, 'gainst whom the mighty cry! The mob that Patrick Henry roused when Freedom saw the day; The mob that rose when Paul Revere rode down the starlit way, That bald, embattled farmer mob, whose bleeding breasts were hurled Against the guns at Lexington, that echoed 'round the world, The mob that crossed the Delaware amid the icy flocks; The mob that starved at Valley Forge, and tracked the crimson snows.

"All men were equal!" in that mob which faced the shot and shell On Bunker Hill where Putnam fought and deathless Warren fell. They wrote it, "We, the people," when they gave a nation birth, But now we know they were the mob, the scum of all the earth. They were the mob that Jackson called who slew the money power, The mob that answered Lincoln's call in Freedom's mortal hour. "God must have loved the mob," he said, "He made so many of us." We are the ones our statesmen fear, though Lincoln's God may love us.

We poured from farm and forge and shop to march with Grant and Lee; We trained the guns at Gettysburg, and manned the ships at sea; We kissed our weeping wives goodbye, and went the patriot's way, To feed the hungry cannon mouths their feast of quivering clay. Our women, staggered at the plows with blistered hands that bled, And drove the reapers through the grain—and gave the soldiers bread, Alone, alone, they hushed the groans of anguished cry and sob, And from their loins is sprung the race the rulers fear—THE MOB!
—Kansas City Star.

In Memoriam.

To the Officers and Members of Rossland Miners' Union, No. 38, W. F. M.:

Whereas, Death has again invaded our ranks and removed from our midst Brother George Yarkovich, and

Whereas, in the death of Brother George Yarkovich, Rossland Miners' Union has lost a true and faithful member; be it

Resolved, That we, the members of Rossland Miners' Union, extend to the bereaved relatives our deepest sympathy, and be it further

Resolved, that a copy of these resolutions be spread upon the minutes of the meeting, a copy sent to the Miners' Magazine for publication, and our charter be draped for a period of thirty days.

HENRY RICHARDS,
H. VARCOE,

Committee.

IN MEMORIAM.

Whereas, It has been the sad experience of our Sister, Mrs. Jeannie Russell, to bid a last farewell to a beloved and devoted brother, whose companionship and love shall ever be most sadly missed; and,

Whereas, We mourn with her in her sorrow and sympathize with her dear ones in their great loss; and,

Whereas, Out of the depth of it the heart turns to those whose hearts throb in mutual sympathy and love;

Resolved, That we, the members of the Ladies' Auxiliary No. 4, of the W. F. of M., express to our dear sister our deepest sympathy and assurance that we mourn with her; that her griefs are ours, and that this tribute expressing inadequately our sorrow, be spread upon the minutes of this lodge, and that a copy be sent our sister, and that these resolutions be published in the Miners' Magazine.

(SEAL)

MRS. ROBT. ADAMSON,
MRS. A. L. MITCHEL,
MRS. JOHN DUNN,

Committee.

IN MEMORIAM.

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

Brothers: We, your committee on resolutions of condolence on the death of Brother Wm. M. Peoples, beg to submit the following:

Whereas, the Supreme Ruler of the Universe, in His infinite wisdom, has seen fit to remove from our midst a trusted and loyal brother, Wm. M. Peoples, and,

Whereas, in the death of Brother Peoples this local has lost a trusted member and brother, and,

Whereas, in the loss of Brother Wm. Peoples his family has lost a kind and loving son and faithful brother, therefore, be it

Resolved, that the members of Butte Stationary Engineers Union No. 83, W. F. of M., do hereby tender our heartfelt sympathy to his bereaved family in this, their hour of sorrow; and be it further

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

Butte, Montana, October 23, 1912.

J. F. ROSSITY,
JOSEPH M. CREIGHTON,
A. C. DAWE,

Committee.

Dry Climate Havana Cigars

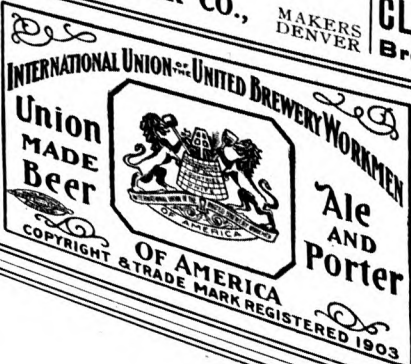
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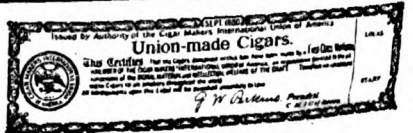


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