

ST. LOUIS LABOR

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Workingmen of All Countries, UNITE!

You Have Nothing to Lose But Your Chains, and A WORLD TO GAIN!

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TO WIN NINE-HOUR DAY

Shoe Workers Determined to Abolish the Ten Hour Slavery System Under Which Thirty Thousand People in St. Louis Shoe Factories Are Compelled to Work.

Strikers Are Firm in Their Just and Reasonable Demand-- Brave Stand Taken by the Several Thousands of Girls--United We Stand!

The great St. Louis Shoe Workers' strike is still on. Twenty thousand men and women, boys and girls, are making a brave and determined fight against the unfair, unjust, inhuman system of employment practiced by the St. Louis shoe manufacturers for years.

Aside from the arbitrary treatment meted out to them by their employers these many thousands of shoe workers had to work ten hours a day. Among this great army of wage workers in the St. Louis shoe industry are about five thousand women and girls, and perhaps as many young men and boys under 18 years of age, who are compelled to work ten long hours every day.

Our St. Louis shoe manufacturers are building up their "market" at the expense of the health and life of their 25,000 or more employes.

Today the eight-hour workday is firmly established in most of the principal industries in this and in all other great cities and industrial centers.

For many years the cigarmakers are enjoying the eight-hour workday.

The carpenters, bricklayers, stonemasons, hodcarriers, plumbers, gasfitters, painters, roofers, in fact, all the building trades, enjoy the blessings of the eight-hour workday, not only in St. Louis, but all over the country.

Nearly five hundred thousand coal miners do not work more than eight hours a day.

State legislatures have passed laws prohibiting more than eight hours a day.

Within the last year several state legislatures established the legal eight-hour workday for all railroad telegraphers.

But what about the St. Louis shoe manufacturers, who still insist that their 25,000 employes shall continue to work ten hours a day? Let the people throughout the country know what conditions of employment our local shoe manufacturers are anxious to uphold and to force! We know what the result will be: The St. Louis shoe industry will soon experience a serious setback, because the rank and file of the American working people will not support an industry the success of which is based on long hours of toil and low wages for tens of thousands of men, women and girls.

Even the St. Louis policemen, after many years of agitation, have secured the eight-hour workday.

And the twenty-five thousand St. Louis shoe workers are expected to continue to work under the ten-hour system!

ALL THE STRIKING SHOE WORKERS (exclusive of the cutters) DEMAND IS THE NINE-HOUR workday. Will any shoe manufacturer dare to publicly defend his refusal to grant the Nine-Hour workday?

Among intelligent, right and justice-loving people it is generally admitted that no woman or child employed in any factory or workshop should be allowed to work more than eight hours a day.

Yet the striking St. Louis shoe workers are not demanding Eight Hours; all they ask is the Nine-Hour day.

The St. Louis shoe manufacturers claim that they can not afford to grant this reasonable demand. This is a subterfuge, hypocritical way of deceiving the public.

Within a few years these gentlemen made millions upon millions, built factory after factory, warehouse after warehouse. Their business reports and announcements in the daily press told the story of their success. At their annual banquets they sang the songs of their business prosperity. Everywhere it was announced in great fashion that St. Louis had taken the lead in the American shoe industry.

But, alas! The moment twenty thousand of their employes present the most reasonable demand we hear the same prosperous shoe manufacturers whine: "We can not afford to grant these unreasonable demands! We run our own business!" etc.

The great strike is on, and all indications point to a determined fight on the part of the strikers. Of course, the employers claim that they would never submit to the "dictates" of their employes.

Well-attended strike meetings were held every day during the last week, which were addressed by representatives of the leading labor organizations of the country. These meetings will be continued during the coming week.

Generally speaking, the strike situation is unchanged, but the strikers are confident of an early victory. They are in possession of a letter, apparently written by the Peters Shoe Co. to some of their customers, in which the firm asks shoe merchants to bear with them on account of the closing of the factories during the strike. This letter states that the strike not only affects the manufacturers, but the dealers, because if the factories accede to the demands of the strikers it will cause an increase in the price of shoes. The letter also states that the Peters Co. will have to substitute other makes of shoes in order to supply their customers. This, more than anything else, leads the strikers to believe that victory is in sight, as the manufacturers have been claiming all along that they had enough shoes in stock to hold out indefinitely. The strikers say if the manufacturers have to substitute other shoes for the own make the end is in sight.

The State Board of Arbitration and Mediation made several attempts to induce the manufacturers to bring about a settlement of the strike, but in a very rude and plutocratic way they refused to listen to any recommendation.

Vice-Chairman Ford A. Allen of Kansas City had submitted this proposition to the manufacturers and to the Executive Board of the Independent Boot and Shoe Workers:

"The following suggestions are submitted for your consideration:

"First--That the association and the Conference Committee of the unions meet and discuss the causes which led up to the strike.

"Second--That the committee of one or two from each side be arranged for this joint committee to select an umpire within two days and the difference be submitted for adjustment.

"Third--That two or three representatives be selected by each side to meet with the Arbitration Board, such points only as can not be agreed upon by such representatives to be adjusted by the State Arbitration Board."

"United we stand!" is the motto of the striking shoe workers. Under this motto they will win!

The striking shoe workers and all their friends and sympathizers feel proud of the thousands of women and girls who so bravely and enthusiastically uphold the banner of Unionism in this great battle for labor's rights and fair play.

EUGENE V. DEBS

By George Bicknell

Here comes a man with one free call;
He shouts aloud nor does he fear
The foolish threat of deafened ear;
Nor does he heed who would enthrall.

Here comes a man with love for men,
As pure and broad as boundless space;
He gathers light from every race,
And sheds it on the world again.

His joy is not alone for self;
His life makes glad some whom he meets
By turning bitter galls to sweets
And shaming every show of pelf.

Here comes a man whose like is rare:
A kindred heart for hearts that bleed;
A refuge in dark hours of need;
A burdened world his greatest care:

His call the call to Love and Faith,
To Love and Faith and Liberty;
But some decay, and some there be,
Who say: "A Dream;" "A soulless wraith."

Yet though his call be but a dream,
The love he sheds in spreading this
Will give the world much lasting bliss,
And purify a Hate-filled stream.

Then hail to him who loves so well!
The Brother of the Poor; the Friend
Of them that labor without end.
And hail the dawn he dares foretell!

Social Unrest And World Ideals

BY EUGENE V. DEBS IN STEEL'S MONTHLY.

There are those who deprecate unrest and would silence all discontent. They do not rightly interpret the meaning of these manifestations, which are but the symptoms and forerunners of change.

Society, the product of centuries of evolution, though seemingly stationary, is never so for a single moment. Agitation is the order of nature. Eternal change is the law of progress and the vital principle of civilization. During countless ages the human race has struggled, sighed, despaired; and renewed the struggle to subdue the earth, to conquer evil, to achieve freedom and enjoy the blessings of true civilization.

The way has been long and dreary since man first emerged from the cave of his ancestor, but there has never been a time when the outlook for the happier day for humanity was richer with promise than it is today.

For the first time in human history a great fraternal movement is sweeping over the face of the earth and the millions of loyal adherents, social crusaders in the true sense of that term, are clasping hands across the border line of all lands, and in joyous acclaim voicing the inspiring sentiments, "We are brothers all" and "War shall cease and stain fair earth no more."

The whole modern world is seething with discontent. In far-away Russia the last autocracy is crumbling to the earth. In all the monarchies of the old world the common people are arousing from their lethargy, taking counsel of themselves; and touched and thrilled by the holy aspiration to be free, are swelling the grand chorus of universal freedom.

In our own country the struggle for freedom, gloriously begun a century and a half ago, is now approaching its culmination. Political freedom and religious freedom can only be fully expressed through economic freedom. The human being who is dependent in an economic sense upon another is not free in any sense of that term, and without freedom there can be no real civilization.

The tendency of the whole world today is toward democracy, industrial democracy, political democracy, social democracy, spiritual democracy. The rule of man by man has dwarfed the race and imbruted its rulers. Self-rule and self-development go hand in hand. Today the great mass of the people are still in ignorance and therefore poor, intemperate, weak, helpless and almost hopeless. But mighty forces are at work to arouse them, and in the triumph of these, however painful and agonizing the process may be, there is not, in my mind, the shadow of a doubt.

At the very basis of society these forces are eliminating friction and strife, and converting industry, the means of modern life, into an organic, harmonious whole.

The trust is the forerunner of industrial democracy. The people will try in vain to arrest its conquering march. No artificial restrictions can stay the progress of the economic forces that are paving the way to a grand new social order, based upon co-operative industry.

Fraternity in industry, the very foundation of modern society, will fraternize the social world. This is only possible on a world scale. No nation, nor any of God's children, can or will be excluded.

Class-consciousness is the beginning of race-consciousness.

We are one, and only when we recognize this divine truth, this sublime reality, will we come into perfect harmony with the universal laws of our being; and only then will the earth become the prayed-for paradise and smile with peace and blossom with joy.

The greatest crusade of all the ages is organizing for its world mission. Its name is Socialism; a beautiful word, a noble expression, a divine ideal.

It is infinitely sweeter than Individualism. The ferocious instinct of the brute must be supplanted by the enlightened philosophy of man. Each for self must give way to all for all. This is brotherhood, so long an ideal and so long denied because conditioned upon universality. There can be no partial brotherhood of the human race. It must be complete, all embracing; all comprehending.

Until its universality is recognized and admitted, brotherhood will remain an ideal, cherished, hoped for, dreamed of, but unrealized.

Only in co-operative society, when the mutual interests of the children of men are recognized and harmonized, will true individuality express itself. Then, and then only, will each human being unfold and flower obedient to the unfettered laws of his own divine being.

The truly civilized human being, in such society, would scorn to use his larger brain, if thus he be dowered, to oppress and exploit and make miserable and wretched his weaker fellow-beings. Animated and inspired, as he will be, by his enlightened self-interest, he will consecrate himself completely to the service of his fellow-men, and reap such riches of heart and brain and soul as the greatest capitalist on earth has never known.

Judicial Usurpation and Tyranny

"And Employers Has A Property Right In the Services of His Workmen in His Business Which Right is Protected By Sanction of Our Criminal Law," Says Wise Judge.

The limit of judicial usurpation and tyranny is being reached. We do not believe that the courts can go any further than to reaffirm the famous (or, more properly, the infamous) Dred Scott decision and uphold the vicious principle that some men have a right to claim ownership in other men.

That is precisely what has occurred, and in the United States courts at that, says the Cleveland Citizen, and comments as follows: Federal Judge J. C. Jones, in the case of the Louisville & Nashville Railroad against the Alabama Railroad Commission, has just handed down an opinion that spells slavery in every line. The state of Alabama had attempted to compel the Louisville & Nashville railway to obey the laws of that state and arrested some of the employes. The corporation secured an injunction restraining the state officials from interfering in its business. In rendering a decision, the court declared, among other things:

"An employer has a property right in the services of his workmen in his business. The employer can maintain an action against any one who entices his servant to leave him, or prevent the servant from working for his employer. This property right is protected by the sanction of our criminal laws also."

If that is not plain and to the point then we do not grasp the meaning of words. We might add, parenthetically, that a similar decision was rendered in Michigan several months ago, where a court ruled, in granting an injunction, that a certain firm (union) had no right to entice the employes from a competitor (non-union), even though higher wages and better working conditions were offered.

The importance of this latest decision in Alabama is found not only in the fact that the Michigan precedent becomes more firmly established, but in the thinly veiled threat that criminal proceedings, as well as civil action, may be instituted against any who refuse to obey this newest interpretation of law.

We might question this chattel-slave principle that "an employer has a property right in the services of his workmen," and ask a number of impertinent questions, such as how and where the employer obtained that right, and what are the duties that have been imposed upon an employe, in return for this alleged right, but we realize the almost utter futility of debating the proposition with capitalistic courts. They hold the club and wield it whenever and wherever they choose. They can read whatever meaning they will into the laws and legislative bodies are becoming mutual admiration societies, to enact or not to enact such laws as are deemed proper by the "fine judicial minds" of our petty czars, called courts for convenience.

It might have happened that such a decision as the foregoing would not escape the attention of the plutocratic watchdogs. The Wall Street Journal prominently displayed the Jones opinion and declared that "the principle might have a very important bearing upon the relations of employers and trades unions." The Wall Street organ also wonders "that larger use has not been made of this property right (by the employer) in disputes with organized labor when there is clear evidence of employes being enticed away from his employment."

It may come to that soon. The employer was probably slow to act because "this property right" was not fully developed. But usage establishes customs, and a few more court decisions along the same lines as the foregoing may thoroughly clinch the "property right" idea, for that is what American capitalism is anxious to accomplish.

This nation is entering a new stage of slavery, no matter what fools or knaves may say to the contrary. Capitalism must constantly gain new power or it will languish and die. And capitalism intends to enslave labor. The vampire shows its victim no mercy.

Labor still has an opportunity to seize the governing power through the ballot box and overthrow capitalism and its courts, but the time is growing short. Soon the ballot may be declared as capitalism's own.

Cigar Makers International Appeals

To the Officers and Members of all Unions and Friends.

Greeting: A circular signed by W. H. Riley concerning the Cigarmakers' International Union and the stogie makers, and claiming to give a history of the whole question has been sent broadcast throughout the labor world. On all previous occasions when the international union has been attacked by this same source we have maintained a dignified silence. However, this last attack is so manifestly unfair, so misleading in its statements and constituting as it does an attack upon cigars as such and upon the Cigarmakers' International Union that we deem it necessary to state the facts. We do this not because we fear the stogie makers or that we anticipate any hostile action on your part. We believe that our position in the labor world is so well known to you that even explanations are not necessary in connection with this case. However, you should know the real facts.

We will pass over the miserable attack upon the cigar and the cigar industry as unworthy of notice first, and secondly because we are concerned only as workmen and not boosters of the trade of either cigars or stogies. Mr. Riley says the stogie makers joined the Cigarmakers' International Union in 1879, but left because we would not give them the use of our label. The facts are we did not adopt the union blue label until September, 1880, and it was not used at all before 1881.

We now have stogie makers as members and give them all the rights and protection accorded any other member.

Our label stands for fair wages. We have thousands of members who have not succeeded in getting the minimum scale, and of course, do not have the use of the label, but receive all other benefits and protection accorded any member. There are many unions which do not have a label of any kind. But they protect their members just the same as we do.

At a conference held with a committee of the stogie makers in Cleveland, O., we urged the stogie makers to join the International Union and offered them a special label for stogies. They flatly refused, claiming their members would not consent to work eight hours per day and that they could not afford to pay the dues of 30 cents per week.

The American Federation of Labor has repeatedly decided that our claim of jurisdiction over the stogie makers was justifiable, right and in accord with the principles of trade unionism as set forth and

adhered to by that organization, the highest authority and court of last resort in the American labor movement.

We have been organized since June 22, 1864. Our laws provide that all cigar and stogie makers shall be eligible to membership. We do not ballot on candidates. We, under our self-made laws, must accept all journeymen. We are constantly striving to organize all the workers in our trade and will ultimately do so. We have worked under the eight-hour law since May 1, 1886. You know what a dual organization means. If you believe in the eight-hour day and fair dues, can you encourage an organization that works ten hours per day and pays less dues than ours? Encourage this organization and you will do more to disrupt the Cigarmakers' International Union than the combined opposition of the trust and cheap john non-union manufacturers have or ever can.

The time is here, especially in our trade, when we need harmony and a united effort to successfully combat the trust and other hostile influences. We have the universal eight-hour day, about 47,000 members, a fund of about \$800,000. We have, by improving economic and sanitary conditions, reduced the per cent of those who die from tuberculosis in our trade from 51 per cent to 24 per cent. We have paid out over \$7,313,257.29 in benefits. On our record as a loyal trade union, standing squarely on that record, we ask your continued support.

With assurance of profound appreciation for the splendid support you have given us in the past and an acknowledgment of its beneficial results, without which we could not have made our present showing, and anticipating your continued good will, we are, with best wishes for your success, yours fraternally,

G. W. PERKINS, Pres. Cigarmakers' Int. U. of A.

BLUNDERS OF A BISHOP

BY SHERLIE WOODMAN.

An ecclesiastical dignitary of the highest rank—nobody less than the Lord Bishop of London—has been selected by King Edward VII. of England as the bearer of a Bible presented by his Majesty to the Bruton Parish church at Williamsburg, Va.

While the delivery of this token of royal amity to our republic is the ostensible errand of Bishop Ingram, he is incidentally allowing himself to be numerous interviewed, in order that the benighted American public in general, and the benighted American workman in particular, may be duly instructed and edified.

We are informed, in a gushing article, by one of the Bishop's admiring interviewers, that the church dignitary in question has recently been promoted from the "slums to a palace," and that he now finds it somewhat difficult to make ends meet on a yearly salary equal to that enjoyed by our strenuous president.

If this be true, it reminds one of the old adage in regard to putting "a beggar on horseback," and also makes one sympathize with the Irishman who, being asked what kind of work he would do if given his choice, replied: "Fath, for a foine, clan, aisy job, I'd loike to be a Bishop."

It seems, however, that this follower of the "meek and lowly Jesus" owes his promotion from poverty to affluence to his devotion to the "working classes."

He poses as a Christian Socialist, and he tells us that **Socialism is impossible without Christianity.**

Inasmuch as the "Socialism" which the Bishop favors apparently finds its only expression in settlement work, boys' clubs, athletic clubs, country outings, reading rooms, coffee houses, etc., anything and everything to beat the public house, it is quite possible that "Socialism" of this character does need the fostering care of Christianity, but inasmuch as the Bishop seems to have no conception of the real causes which draw the workmen to the "public house," since his ideas on the social question are summed up in this characteristic remark: "A man should become and acquire all he can, but he should administer his possessions for the welfare of his fellow men," we hope and believe that this particular brand of alleged "Socialism" is equally impossible and undesirable, with or without "Christianity."

But in the course of the aforesaid interview the Bishop has something to say about "Jamestown." He says: "I've been reading up quite a bit on your early history, and I've been struck with the fact that the Jamestown colony was at first a failure. Why? Because it was sheer Socialism. Everybody was working for the community and nobody for himself; so the sluggards and the wasters dragged it down."

This is a piece of information which American Socialists should certainly appreciate. It is a pity that the interviewer did not ask the learned Bishop for the titles of the histories in which he had been "reading up a bit." It seems to us that he should read up another "bit"—in fact, several "bits."

The fact is that early colonial society, especially in Virginia, instead of being socialistic, was practically a survival of feudalism, except that the service required by the manorial lords, the rich tobacco planters of their dependents—the negro slaves and the white indentured servants, the latter of whom were mostly transported convicts—was of an industrial instead of a military character. The great planters lived isolatedly and (as capital, in other forms, still continues to do) on the labor of their fellow beings. Instead of working for the community—a thing which practically did not then exist—every exploiter exploited on his own account. Each planter's estate was virtually a separate kingdom, where he was indeed "monarch of all he surveyed."

There was no such thing as public spirit. The caste lines were drawn hard and fast. There were four distinct classes: First, the in which they were assisted by indentured white servants, and occasional white indentured servants, and last of all, the poor negro slaves, who were indeed and in truth the "pariahs" of society.

Agriculture was the only occupation; there were no mechanics, except that some of the negroes were trained to do little odd jobs, in which they were assisted by intended white servants, and occasionally by a traveling tinker. Even the most ordinary articles in the shape of household furniture and utensils were imported from England.

With industrialism in such a crude and undeveloped condition, how could even the most embryonic conception of Socialism possibly materialize? Even Plato's "Ideal Republic" or the "Utopia" of Thomas Moore would be aeons in advance of such a semi-barbaric state of civilization. Socialism, as every Socialist, and every Socialist student knows, requires for its achievement the most highly developed, conceivable form of industrialism. Only when industry is thoroughly organized is Socialism possible. Yet this learned Bishop, this luminary of the Established Church of England, this protege of King Edward, asserts that Socialism existed in colonial Virginia in the 17th century. Evidently this Bishop should "read up a bit" on the subject of Socialism, for his acquaintance with the latter would seem to be on a par with his knowledge of American history.

But admitting, for argument's sake, what we know to be equally false and absurd, that in colonial Virginia "everybody worked for the community and nobody for himself," pray how could one work for a community without working for himself? Does not the greater include the less? Does not "the community" comprise every individual member thereof?

But the Bishop further says: "Everybody was working for the community and nobody for himself, so the sluggards and the wasters dragged it down."

Now, as far as the "wasters" are concerned, they exist under our present competitive system, and they waste, unfortunately, the commodities which they themselves never produced. But how there can be any "sluggards" in a "community" where "everybody" works is a mathematical conundrum which we should be pleased to have the Bishop solve.

"Socialism," says the Bishop, "is impossible without Christi-

anity. There must first be a Christian spirit on the part of everybody before we can dispense with the need for individual incentives."

Two inferences are inevitable from this remark. The first is that terribly stale chestnut that Socialism does away with individual incentive; the second that the Christian spirit is so excessively altruistic that those imbued with it no longer require individual incentives to right action. Are these inferences sustained by facts? Let us see.

Now, what people mean when they say that Socialism offers no individual incentives is, that in a state of society in which there would be no exploiting and no exploited class, where no one could profit by another's misfortune, there would be no inducement for people to do anything.

They believe that the satisfaction of his material wants is the only thing for which man is capable of striving, and that, when these are secured, all desire for effort ceases. They hold that slavery of some sort—chattel slavery or wage slavery—is a necessary condition for the rank and file of humanity, and that economic and industrial freedom would degrade, rather than elevate, men. They are incapable of conceiving of any higher incentive to human endeavor than the piling up of dirty dollars. But these ideas are a libel on humanity. Freedom is better than serfdom, and a man is the superior of a slave.

The Bishop says: "A man should become and acquire all he can," and we answer that the two statements are incompatible. No man can become all that he can become, when he is devoting all his life to acquiring. And under Socialism a man's incentive will be to become more and more of a man; to gain more knowledge, and to develop his powers indefinitely—morally, mentally and physically.

Today this earth which should be our home, is our prison; our life, which should be a dream of joy, is a nightmare of care and drudgery and privation.

No incentive under Socialism? Ah, yes, there will always be the incentive to excel our fellows; to surpass them in mental and moral achievements; always the incentive to immortalize one's name, to be loved and admired and our memories cherished by our fellow men and by posterity. No individual incentive? Oh, such incentives as we, poor money-grabs of today, can hardly conceive of, such incentives as, in all ages of the world, have inspired a few to rise above the vulgar herd, and such as the Rockefellers, the Goulds and the Vanderbilts of today, wielding their filthy muck-rakes, have never even imagined.

But is the second inference we draw from the Bishop's remark at all warranted by the facts?

Is it true that the "Christian spirit" prompts men to do things for "righteousness' sake," without regard to individual incentives?

Then how about the Rockefellers and the Baers and other noted Christians? Are they not imbued with this true Christian spirit?

Oh, but they undoubtedly come under the head of Christian stewards, because the Bishop tells us that "until" men become thus interpenetrated with the Christian spirit (but he gives us no hint as to when this is to take place) "we must teach Christian stewardship."

But were ever men so filled with the "Christian spirit" (altruism) as to ignore all thought of personal advantage, when leading the Christian life?

Well, we are told that "the righteous have the promise of the life which now is as well as of that which is to come." Certainly a personal incentive.

In another place the saints are exhorted in this wise: "Trust in the Lord and do good, so shalt thou inherit the land and verily thou shalt be fed." Another strong personal incentive.

Even Christ, in his alleged "Sermon on the Mount," is accredited with the expression: "Blessed are the meek, for they shall inherit the earth."

True, he warned his disciples against laying up treasure on earth, where all sorts of things were likely to happen to it, but he admonished them to lay it up in heaven, where the vaults were rust and burglar proof, or words to that effect.

Also, when the "rich young man" came to him, asking what good thing he should do that he might inherit eternal life, Jesus told him to go and sell all that he had and give it to the poor, and he should have treasure in heaven," but the young man was cautious, and, declining to "deal in futures," went away sorrowful.

Then again, the Apostle Paul tells us of the early converts to Christianity and what was done to them. He says: "They were stoned, they were sawn asunder; they wandered about in sheepskins and goatskins, of whom the world was not worthy."

Why did they suffer all this? What was the "incentive?" Devotion to what they held to be the truth? A desire to show the world how Christianity had power to render men insensible to torture and death? The aim to set a glorious example to those who later should espouse the faith? None of these things—not a bit of it.

They endured all these afflictions that "they might obtain a better resurrection." They were not so cautious as the rich young man; they did not hesitate to "deal in futures," and, it is to be feared, they shared the fate of many who follow that line of business at the present day.

So the inference is not warrantable that, either in the past or present, "The Christian spirit" prompts men to act without a personal incentive, and the incentives which have appealed to them when thus dominated have been of a sordid, mercenary character—not so pure and lofty as those which will inspire men under the new and glorious dispensation which Socialism will inaugurate, and which is destined to be the perfect realization of that

"One far-off divine event
To which the whole creation moves."

The good Bishop has blundered in theology as well as in history and sociology, and we therefore take the liberty of recommending him "to read up a bit" in the Book which he brings us—the gift of the royal Edward.

Pettibone Seriously Sick

Further Incarceration in Ada County Jail May Cause His Death. Justice and Humanity Demands Either Speedy Trial, Giving of Bail or Dismissal of Case.

George Pettibone is dangerously sick. He has been removed from the county jail to the hospital, where he is under medical treatment, and it is believed that a surgical operation may be necessary. He has become afflicted with a disease of the bladder since his imprisonment, which disease, it is stated, has been brought on by the lack of necessary exercise, and by sleeping upon jail bunks.

Setting of a date for the hearing of this case has been delayed because of his inability to be present in court. The case was called Monday, continued till today, and again continued until next Thursday, on account of Mr. Pettibone's condition being such that he could not appear in court.

Certificate of Dr. Collister.

Following is the physician's certificate in reference to his condition:

"George Collister being first duly sworn, deposes and says: That he is a practicing physician residing in Boise city in said county, and that he has practiced medicine in said county and city for more than 20 years last past; that he has been attending said George A. Pettibone for some time; that said Pettibone is afflicted with ulcer of the bladder and has been suffering from said disease, as appears from a diagnosis thereof and from information obtained by affiant for at least two (2) months last past; that said Pettibone's general health is bad and that if said affection from which said Pettibone is now suffering is not checked and his general health restored it will ultimately lead to his death is the opinion of affiant; that said disease has a firm hold on said Pettibone and does not appear to yield

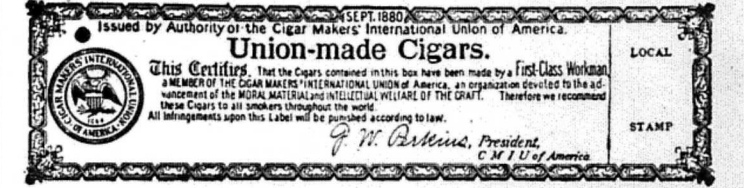
easily to treatment; that said Pettibone was removed to the hospital from the county jail on recommendation of affiant, for the reason that affiant deemed longer confinement in the county jail, in view of the present condition of said Pettibone, as exceedingly dangerous to said Pettibone's health and life, and that said removal to the hospital was absolutely necessary; that at the time of said removal said Pettibone's condition was such, from the effect of said disease, that it appeared a surgical operation would be necessary in order to save said Pettibone's life, that said Pettibone has improved some since his removal to the hospital, but is still in a dangerous condition from said disease and a surgical operation may yet be necessary to prevent fatal results from said disease; that affiant can not tell the outcome of said disease at this time; that the acute, critical

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stage, which existed at the time of said removal from said jail to said hospital, may return any moment and make necessary a surgical operation; that said Pettibone's general health as in such conditions, resulting from his long confinement in jail, as to make a surgical operation inadvisable, except in an extreme case, and it is therefore impossible for affiant to tell the result of such surgical operation with any certainty, even though it may be absolutely necessary to perform the same; that affiant is of the opinion that long confinement of said Pettibone in jail would aggravate said disease and jeopardize his life; that to retain him in said county jail would undoubtedly in the opinion of the affiant, be very injurious to his health and in all probability would bring about the recurrence of the difficulty which appeared to make the surgical operation necessary, and would probably lead to his death from said trouble.

(Signed) "GEO. COLLISTER."

Liberty or Death.

Justice demands that Mr. Pettibone be either placed on trial, given bonds or the case against him dismissed. He has lain in jail without trial for nearly two years, and now it is proposed to continue his case again while Mr. Hawley, the state's special prosecuting attorney, defends Senator Borah.

Brutal Murder.

Senator Borah has never been arrested, is at liberty and a slight delay in his case will not jeopardize his life or health, as is the case with Mr. Pettibone. If the latter is innocent, as the evidence in the Haywood case has demonstrated that he is, it is downright brutal murder to hold him in jail, without trial or bond, till his health is destroyed for life.

The Innocence of One.

The prosecution took its stand upon the proposition that "the guilt of one was the guilt of all." It selected the one against whom it had the strongest case, and the jury declared him innocent. Upon the basis of their own argument the other cases should have been dismissed, for the innocence of one was the innocence of all charged with the same conspiracy, and especially so when the one proven innocent was the one the prosecution had its strongest case against.

Gooding Has Been Tried.

The people of Idaho have donated \$104,000 to Gov. Gooding to enable him to make good his word that "these men are guilty." He in turn has handed over more than \$31,000 of this money to detectives, with orders to "get the evidence." They have paid witnesses as high as \$900 each to testify against Haywood, and the jury said Haywood is innocent.

It is enough. Gooding has failed. Detectives have fattened. Idaho has paid the bills. The union miners have suffered imprisonment for nearly two years.

Let the farce stop!—Idaho Unionist.

Van Cleave's Injunction

"Do Not Fail to Remember That the Buck's Stove and Range Co. of St. Louis is on the Unfair List of Organized Labor."

(Editorial by Samuel Gompers in October Number of American Federationist.)

During the session of the executive council of the American Federation of Labor, Aug. 19, at Washington, D. C., the Buck Stove and Range Co. of St. Louis, through its president, Mr. J. W. Van Cleave, served notice of injunction proceedings citing the entire executive council and others to court as follows:

The American Federation of Labor, a voluntary association, having its office and headquarters at Nos. 423-5 G street N. W., Washington, in the District of Columbia, many of whose individual members reside in the District of Columbia; Samuel Gompers, of said Washington, individually, and as a member of, and the president and agent of, and a member of the executive council of the said American Federation of Labor; Frank Morrison of said Washington, individually and as a member of, and the secretary and agent of, and a member of the executive council of said American Federation of Labor; John B. Lennon, of Bloomington, Ill., individually, and as a member of, and the treasurer and agent of, and a member of the executive council of said American Federation of Labor; James Duncan of Quincy, Mass.; John Mitchell, of Indianapolis, Ind.; James O'Connell, of Washington, D. C.; Max Morris, of Denver, Col.; Denis A. Hayes, of Philadelphia, Pa.; Daniel J. Keefe, of Detroit, Mich.; William D. Huber, of Indianapolis, Ind., and Joseph F. Valentine, of Cincinnati, O., individually and as members of, and the vice presidents and agents of, and members of the executive council of said the American Federation of Labor, who with the said president, secretary and treasurer, compose the executive council of said the American Federation of Labor, and having their offices and headquarters as such executive council at Nos. 423-5 G street, N. W., in said Washington; Rodney L. Thixton, Clinton O. Buckingham, Herman C. Poppe, Arthur J. Williams and Edward L. Hickman, all of said Washington, D. C., and Samuel R. Copper, of Falls Church, Va., as individuals and as officers and agents of and members of the Electrotype Molders' and Finishers' Union No. 17, and members of the International Stereotypers' and the Electrotypers' Union and members of the American Federation of Labor, and the Electrotype Molders' and Finishers' Union No. 17.

The bill of complaint alleges that the patronage of the Buck's Stove and Range Co. of St. Louis has been greatly lessened in many parts of the country and is threatened with ruination, all because the executive council of the American Federation of Labor approve the action of the International Brotherhood of Foundry Employes in declaring the product of the Buck's Stove and Range Co. unfair, and because that fact was published in the "We Don't Patronize" list of the American Federationist. A lot of immaterial matters are incorporated in the bill of complaint, and counsel for the American Federation of Labor have made motions to strike these out in order that the case and particularly the principle involved may be fully tested in court.

The executive council of the American Federation has decided to make this a test case if it possibly can be done, and if necessary, to bring it upon appeal to the supreme court of the United States. Of course, it is well known that the National Association of Manufacturers and the so-called "Citizens' Industrial Alliance" (both of which Mr. Van Cleave is president, as well as being president of the Buck's Stove and Range Co.) have raised a war fund of \$500,000 for this year, and propose to raise another million dollars within the coming two years to crush organized labor.

When Mr. Van Cleave recommended to the National Association of Manufacturers the creation of this fund, and the convention of the association adopted the policy, we pointed this out. How much of the \$500,000 available for this year's campaign of "education" by the manufacturers' association is to be utilized in its suit against the executive council of the American Federation of Labor we are not certain, but this we do know, that long after the Van Cleave war fund has been exhausted, and the ignorant, hostile National Association of Manufacturers has gone out of existence, Labor will give its patronage to its friends and withhold it from its enemies. In other words, Labor will utilize every lawful weapon within its power to protect its rights and to advance the cause of justice and humanity.

So long as the right of free speech and free press obtains, we shall publish the truth in regard to all matters. If any person or association challenges the accuracy of any of our statements, we are willing to meet him or them in the courts and defend ourselves. So long as we do not print anything which is libelous or seditious, we propose to maintain our rights and exercise liberty of speech and the liberty of the press. If for any reason, at any time, the name of the Buck's Stove and Range Co. does not appear upon the "We Don't Patronize" list of the American Federationist (unless that company becomes fair in its dealings toward Labor), all will understand that the right of free speech and free press are denied us; but even this

will in no way deprive us, or our fellow workmen and those who sympathize with our cause, from exercising their lawful right and privilege of withholding their patronage from the Van Cleave Co.—the Buck's Stove and Range Co. of St. Louis.

So far as we are personally and officially concerned, we have fully stated our position in the American Federationist and elsewhere.

Do not fail to keep the Buck's Stove and Range Co. of St. Louis in mind and remember that it is on the unfair list of organized labor of America.

* * *

The Buck's Stove and Range Co. of St. Louis (of which Mr. Van Cleave is president), will continue to be regarded and treated as unfair until it comes to an honorable agreement with Organized Labor. And this, too, whether or not it appears on the "We Don't Patronize" list.—American Federationist.

* * *

So Labor must not use its patronage as it will—that is, if Van Cleave of Buck's Stove and Range Co. fame has his way. But what vested right has that company in the patronage of labor or of labor's friends? It is their own to withhold or bestow as their interest or fancy may direct. They have a lawful right to do as they wish, all the Van Cleave's, all the injunctions, all the fool or vicious opponents

to the contrary notwithstanding. Wonder whether Van Cleave will try for an injunction compelling union men and their friends to buy the Buck's Stove and Range Co.'s unfair product? Until a law is passed making it compulsory upon labor men to buy Van Cleave's stoves we need not buy them, we won't buy them, and we will persuade other fair-minded, sympathetic friends to co-operate with us and leave the blamed things alone.

EIGHTEEN THOUSAND MEN IN CHICAGO FACTORIES DISCHARGED.

Chicago, Sept. 29.—Fruits of retrenchment by various big manufacturing concerns are becoming evident in Chicago. It is said that fully 18,000 men are now out of employment, due to this cause alone. Trimming down the forces at the stockyards has thrown 5,000 workers on the market. The factories of the International Harvester Co., including the McCormick plant, the old Deering factory in the city and the old Deering plant at Burnside, has dropped about 4,000 men. The Griffin Car Wheel Co. has dispensed with 2,000 men; the Western Electric Co., it is said, has released fully 7,000, and the Pullman and other big concerns have reduced forces materially. The telegraph strike contributes a small number to the army of idle, and, in addition to the operators, their strike necessarily throws many men connected with the business in other capacities out of employment.

Announcement!

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THE MERCANTILE TRUST COMPANY WILL CONTINUE THE FINANCIAL BUSINESS ACQUIRED AT THEIR OWN BUILDING, 8th & LOCUST STS., AND THE SAFE DEPOSIT BUSINESS WILL BE CONTINUED AT THE MISSOURI-LINCOLN TRUST BLDG., 7th & OLIVE STS., UNTIL FURTHER NOTICE.

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MERCANTILE TRUST COMPANY

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PRESIDENT.

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THE EDITOR OF LABOR welcomes and appreciates any recommendation or co-operation from any comrade or sympathizer tending to improve our paper, both as to its contents and its appearance.

SOCIALIST VOTE OF THE UNITED STATES.

1888	2,000
1896	36,000
1900	122,000
1904	408,000

SOCIALIST VOTE OF THE WORLD.

1867	30,000
1877	494,000
1887	931,000
1893	2,585,000
1898	4,515,000
1903	6,285,000
1906	over 7,000,000

WASHINGTON AS A BOYCOTTER

History repeats itself. During the Colonial days King George and his British capitalists compelled the American colonists to consume their products.

There was the Navigation Act forbidding America to trade with foreign nations, thereby compelling the colonists to buy only from England. Naturally enough, this caused a storm of indignation, and the colonists agreed to boycott the products of English manufacturers. Boston soon became the headquarters of the Colonial boycotters. Other towns followed the examples. Then came the Stamp tax, decreed by the House of Commons. This made things worse and the man or woman who would not join the boycotters was considered an enemy to the Colonies. To boycott English products was to be a hero and a true friend of American freedom.

King George and his clique of commercial exploiters were declared unfair in about the same way as Mr. Van Cleave's Buck's Stove and Range Co. is placed on the "Unfair List" of Organized Labor.

This colonial boycott agitation developed into a rebellion spreading all over the colonies. In Boston the people paraded the streets shouting "Death to the man who offers a piece of stamped paper to sell!"

Stamped paper meant boycotted paper. So threatening became the boycott agitation that the King George's stamp masters fled in consternation, and many resigned.

In the House of Commons in London he took the floor and in honor of the American boycotters uttered those memorable words, which startled the British statesmen: "I rejoice that America has resisted!"

Thanks to Ben Franklin's energetic work among the Commons, the Parliament repealed the stamp act.

A victory for the American boycotters! King George and his capitalist co-operators prepared for revenge. Soldiers were quartered in Boston. Not long after new duties were imposed on tea, paper, glass and other products.

The next step was that the Colonists organized boycott associations for the express purpose of getting rid of the goods of English manufacture and English trade.

George Washington took a leading part in this systematic boycott campaign. The boycotted tea accumulated in the English warehouses like Van Cleave's stoves at the warehouses of the Buck's Stove and Range Co.

When the East India Co. endeavored to get a cargo into Boston harbor, the boycotted tea found its way into the waves of the sea.

In American Revolutionary history this "mob act" of the Boston boycotters is known as the "Boston Tea Party." When the assembly of Virginia met, one of their first acts was to pass resolutions of sympathy for the Boston boycotters, and appoint a day of "fasting and prayer."

This so irritated the governor, Lord Dunmore, that he dissolved the assembly. Washington acted as chairman of boycotters' meetings. He presided at the Fairfax county convention which decided that "No more slaves, British goods or tea shall, with our sanction, enter the colony."

Mr. Van Cleave, the Bonaparte of the Citizens' Industrial Alliance, is straining every nerve to have boycotting declared a crime, and every boycotting working man a criminal. The Citizens' Alliance president would do well to spend some of his leisure hours in glancing over the pages of some good American history; he would profit considerably by doing so.

We have before us a volume of the "Life of Washington," by Hon. J. T. Headley, from which the above mentioned historical facts are taken. From what we have shown in this article, it can be seen that the boycott is a genuine American institution.

More than that! The boycott is one of the foundation rocks upon which our free political institutions are built.

Then to think of the vanity or petty malice of a pigmy Van Cleave to have the stamps of crime and criminal placed on boycott and boycotters! Ridiculous!

To exterminate Socialism and the Socialists in the labor movement was one of Mr. Van Cleave's original hobbies. Somehow he seems to have abandoned his Don Quixotic windmill attacks on Socialism. He changed his program. "To jail with the boycotters!" is

his latest war cry. In the old King George style he attempts to outlaw the union men and woman, but his efforts will be in vain.

King George lost out, so will Van Cleave.

Washington and his colonial boycott associations won out, so will Organized Labor.

The Trade Union movement will live and Socialism will flourish when Van Cleave and his Citizens' Industrial Alliance will be no more—when they will be forgotten, forgotten.

If George Washington praised the boycotters as a hero and patriot, we have good reasons to feel proud of every man or woman who will swing the boycott whip over the Buck's Stove and Range Co. until Mr. Van Cleave will have learned to live in peace with Organized Labor.

Observations

DID THE ACQUITTAL of Haywood have anything to do with Robert Pinkerton's death? Some people are so sacrilegious as to intimate that poor Robert's heart was so lacerated by the verdict that he "threw up the sponge."—Miners' Magazine.

THE CONCENTRATION of the Banking System is proceeding in the same ratio as the industrial and commercial concentration. The latest is the absorption by the Mercantile Trust Co. of the Missouri-Lincoln Trust Co. The resources of the consolidation are reported at \$42,996,999.

IF THE HOUSE OF DELEGATES refuses to listen to the voice of the great majority of the people and carry out the mandate entrusted to them by popular votes, the people may some day come to the conclusion that patience ceases to be a virtue, and that the corporation tools in the House really deserved to be kicked bodily from the City Hall.

GRAFT RESTRAINED! Judge Fremont Wood has issued an order restraining the state treasurer from paying the last warrant, issued to the detectives in the Haywood case for \$2,860.75 for "incidentals." This was upon complaints of Avery C. Moore that the bill was illegal, and that Gooding, Lansdon and Guheen violated their oath of office by allowing the bill in plain violation of the law. A hearing is set for Sept. 27.

THE INTERNATIONAL PEACE Conference has just adjourned its sessions at The Hague, the old Dutch city. A pious young Queen, Wilhelmina, took great interest in this conference. Several days after adjournment we are informed by the cableman that a Dutch punitive expedition killed 114 tribesmen in the Malayan archipelago and wounded several hundred others. This is modern Christianity and Capitalist colonization!

THE "STRIKE FEVER" has reached Cuba. A Havana dispatch under date of Sept. 28 reads as follows: Havana is gripped by one of the greatest strikes in her history. Business is paralyzed by the walkout of the engine drivers on the lines leading out of the city and the men obtained in place of the strikers are afraid to work, even though guarded by police. On trains yesterday detachments of Rural Guards rode on all trains moved.

THE ENTIRE FAMILY is on the road! President Roosevelt is on a business tour, making speeches in Memphis and Cairo, in St. Louis and other western cities. Mr. Taft, the presidential aspirant, is in Japan, kowtowing with the Mikado. Mr. Root is royally entertained in Mexico by President Diaz. This is a capitalistic government on wheels—a "General Political Executive Board," with the "general president" and "walking delegates" on the road agitating and organizing for their masters.

WU TING FANG is one of the brightest and most progressive Chinese diplomats. He will return as Chinese minister to Washington. Since his reappointment has become generally known many protests from all over the country against Wu have reached the State Department. His criticism of our manners and customs and even the Christian religion; his repeated disregard of the usual courtesies and forms observed by diplomats, have caused much opposition to the Chinese statesmen. One of his lectures on Christianity and the teachings of Confucius created considerable indignation among Christian clergymen, who seem to be foremost in the present opposition to Wu Ting Fang. But Wu had told the truth; nothing but the truth, in his lecture, part of which was published in the columns of St. Louis Labor.

MORGAN'S GREAT WORK. We read in the New York Worker: The New York Sun announces that "Dr. Lewis H. Morgan, well known to American readers as the author of 'The League of the Iroquois' and 'System of Consanguinity and Affinity of the Human Family,' has lately published a comprehensive and suggestive study of 'Ancient Society.'" The joke is on the Sun. Morgan's great book was published a generation ago. The author has been dead for many years. We heartily wish that his books, especially the "Ancient Society," were "well known to American readers." Unfortunately, his own countrymen, as well as the English, have neglected one of the greatest of sociological scientists and have left it to Germans and Russians to appreciate his work. However, it is pleasing to note the fact that at last a reprint has been demanded and that even the Sun has found it worthy of a rather careful review.

AT THE SAME TIME that the ponderous Secretary of War was making his speeches inculcating respect for the law and defending the injunction in strikes, a judge in Uniontown, Pa., had twelve striking miners arrested and brought before him. He gave them the alternative of paying a fine of \$5 and costs and a jail sentence or return to work. The men being penniless, returned to work and thus the strike was broken, the "law" was vindicated and the mine owners were triumphant. There is no difference between this procedure and the issuance of a legal decree stating that to strike is a criminal act punishable with imprisonment. The alternative of a jail sentence does not conceal the intent of the judge. It only emphasizes it. Such flagrant use of judicial power can only make courts contemptible in the eyes of workingmen, and that is their chief value to the workers.—New York Worker.

THE AUSTRIAN MINISTER of Public Instruction has declared that from the present time girls and women may enter the universities under precisely the same conditions as men; they can give private lectures in clinical hospitals and be appointed assistants by the professors. The minister at once granted the first petition of a lady to act as private lecturer and instructor at Vienna University. This lady, Fraulein Dr. Elsie Richter, 40 years of age, has for the last four years petitioned the professors of the university for permission to lecture upon Roumanian philology. The professors were willing, but the then minister refused his ratification. The female medical doctors also demanded to be allowed appointments as assistants, and the ministry caused an inquiry to be made in all the Austrian universities and clinical hospitals. The result of the in-

vestigation was that only a few professors opposed the admission of academically graduated women as private lecturers and assistants, hence the inquiry resulted in the decree by the minister. The new private lecturer, Dr. Elise Richter, is the eldest sister of Fraulein Dr. Heiene Richter, who has interested herself in the English language and literature, and has made a very admirable translation of Shelley's "Prometheus Unbound," and also published a monograph upon William Blake, which had a very favorable reception from the English critics.

COMING OUR WAY. Robert Hunter, author of "Poverty," has been visiting the various European countries and has been looking at things from the standpoint of the Social-Democrat. Among other things, he writes: "I have been impressed this year abroad with nothing so much as the influence of Socialism in the various parliaments. I had thought before coming abroad that that conspiracy of silence which is used with such effect against us in America was also general throughout Europe. But I have seen that no matter how much the press may wish to ignore Socialism it is forced by the trend of events to give it the most conspicuous place in its columns. Even the most reactionary journals dare not ignore the progress of the movement. It matters not what journal one may pick up in Paris, in Berlin, in London, or in Rome, one is sure to find the latest news of the Socialist movement in the various countries of Europe. One reads of the latest action of the labor party in England, the latest manifesto of the Social-Democrats of Russia, some extracts from a speech of Bebel or Jaures. Whenever there is an election in one of the countries, columns of the press are filled with the subject and with speculation as to the effect of the election upon the Socialist movement. Indeed, so much is written that it is quite impossible, if one wishes to do anything else, to read all of the news concerning the movement."

THE MCKINLEY MONUMENT in Canton, O., which was unveiled last Monday, cost only \$600,000! We are a great nation, greater than the ancient Egyptians with their royal pyramids, greater than the Romans with their catacombs! Our modern slaves—men, women and children—may sacrifice health and life in factory, shop and mine, in order to create the wealth which their masters and their masters' obedient political servants confiscate. The act of an anarchist lunatic made a great man and martyr out of him who had little real greatness about him (except that he was great in complying with the desires and wishes of the corporations that furnished the money for his presidential campaign). We owe it to the future generations, and to ourselves as well, not to forget the exciting Bryan-McKinley campaign. The conventional phrases and eulogies by the most "desirable citizen" of the country can not make thinking people forget the means employed against Bryan in 1896. Of course, piety for the victim of the heinous crime of assassination, and the conventional hypocrisy and moral cowardice are strong inducements to suppress our real sentiments and opinions. If, however, the historical truth is systematically suppressed by the leading statesmen who are in a position to know all the insides of the Bryan-McKinley campaign, work, then, we think, it is about high time to speak out in defiance of such hypocrisy. Two wrongs make no right, and the hideous crime of Czolgosz can not obliterate the records of the Republican campaign workers of 1896.

The Vital Duty of the Day

BY JOHN M. WORK.

Did it ever occur to you that the Socialist vote increases almost in direct ratio as the party organization increases?

It is true. In 1901, the year in which the Socialist party was organized, we had 4,320 dues paying members.

In 1902 we had 9,949.
In 1903 we had 15,975.
In 1904 we had 20,703.
In 1905 we had 23,327.
In 1906 we had 26,784.

And at the present time we have about 30,000. In 1900, when the separate groups of which the movement was then made up probably had between four and five thousand members, our vote was 96,000. In other words, it was about twenty times the number of members.

In 1904, when we had something over twenty thousand members, our vote was 409,000. In other words, it was about twenty times the number of members.

Although the vote is unquestionably affected more or less by extraneous circumstances, and, within certain limits, is likely to go up or down as the other political parties appear conservative or radical, yet, allowing for all that, there is still a great deal of significance in these figures.

Every increase in the organization increases the funds available for propaganda. And it also increases the machinery necessary for placing tickets in the field and getting ourselves in position to capture the political powers.

In 1904, when we had 20,763 members, we put up candidates for congress in 179 districts in the country. In 1906, when we had 26,784 members, we put up candidates in 271 districts. It does not admit of a doubt that it was the increase in the organization that enabled us to increase the number of candidates so satisfactorily. A proper increase in the organization before the campaign of 1908 opens will enable us to put up candidates for congress in the entire 386 districts.

Not only that, but it will also enable us to elect some of them and scare the plutes to death.

When a Socialist joins the party organization, his efficiency is multiplied many fold. He gains the power that comes from combination, from co-operation. It is the same power that gives multiplied strength to a regiment of soldiers, to a bunch of football players, or to the Standard Oil Company.

In unity there is strength.

Let's see—twenty times 50,000 is about a million, isn't it?

Well, if you want a million votes in 1908, you better send in a five dollar william to the national secretary for the organizing fund.

The national office is using all of its available funds for the purpose of increasing and strengthening the organization to the farthest limit possible before the national campaign diverts our energies from organization to propaganda.

But we have nothing like sufficient funds to push this work of organization as it ought to be pushed.

This is a matter of supreme importance.

If your local or branch has not made a contribution to the national organization fund, see that you—I mean you, now—see that you bring the matter up at the next meeting. If it has made one contribution, get it to make another. And send in your personal contribution.

Let's push the membership above the 50,000 mark before the national convention of 1908.

SOCIALISTS, GET READY FOR ACTION.

The campaign of 1908 is only about six months distant. That campaign should be a memorable one for the Socialists. It will be a memorable one whatever happens. It will be a campaign that will put the Socialist Party organization on trial. If it rises big enough to meet the occasion it will put enough representatives of the work-

The Daily Labor Parade

Women Workers Still Compelled to Slave in Factories and Shops Ten Long Hours a Day. Look at the Picture.

In every city, everywhere, there is a daily labor parade. It gathers its forces in the districts where the working people live and it forms in military procession in the arteries which lead to the heart of trade. It is the industrial blood of the community surging through the veins of commerce. It is intense, noiseless. But it is an army—an army of defenseless women workers marching to the factory door, says a well-known writer.

If you would see this parade, you must rise early. Its vanguard begins in the city streets at about 6:30 in the morning, the main body swings along about 7, and the stragglers follow at about 7:30. At 8 it is over.

Then you come at 5:30 in the evening, and from then until 6:30 the women marchers have the right of way. You note they are not so fresh looking as in the morning, and they do not carry their two-inch paper parcels. The contents of those parcels, with a cup of tea, was their dinner. When you learn this you do not marvel at their bloodless faces and their attenuated forms. You wonder rather that they look so well. And the interim in this parade? It is ten hours. Where were these frail girls all these hours? They were working—toiling in the nerve-racking noise of machinery, bending ceaselessly over high-speed machines.

Tomorrow you come again. It is a repetition of today and yesterday. Always the same. There are only three duties in their lives—arise early to go to work, to work, and to return home late from work. Monotony—only monotony—and the anxiety that even that will not be lasting.

The women of the working class are breadwinners. They have their permanent. It is useless to deny this obvious fact in the face of growing industries where the labor of women is sought. The agitation against women labor is not logical. It is an industrial permanency. It is not true that women are encroaching upon the field of men in industrial occupations. They are simply occupying their natural sphere in life, with this difference: they have been transplanted from the home to the factory—transplanted without the protection of the home or the regulation of her occupation except in so far as the new factory laws regarding sanitation and safety appliances for machinery are concerned. But as a laborer, as a wing of the industrial army, the woman worker is wholly at the mercy of her employers, and whatever liberties she enjoys are due almost entirely to his generosity. And she accepts her lot without complaint because she believes that she is following only a temporary occupation. There is in her heart the feeling that some day the right man will ask her the question. It is her hope. No matter how long she may have waited, no matter that each day of her life removes her further from its realization, she still hopes on. For her it is always tomorrow, though it may be never.

So has the woman factory worker increased. So has the public power and the domination of the factory owner become greater. And the working people have all but abandoned the woman in the factory to her fate.

Despite the high development of factory machinery and the increased skill of the factory worker; despite the application of electricity to factory production, with a consequent multiplication of the factory products; despite the specialization of industry whereby production is enhanced a hundred fold, the woman factory workers still labor, still toil, still bring ten hours a day, and despite the general social advancement of the organized working people the condition of the woman factory workers remains almost what it was 15 or 20 years ago. Without a vote, without a voice in the public forum, without even a realization of their own economic poverty, they are fit victims for the unscrupulous factory lord.

WOMAN SUFFRAGE AS A WORLD MOVEMENT

By Ida Husted Harper

A report has been issued by the representative of the Woman's Socialist organization of Germany of the work that has been accomplished by them in the past year. The report is made for the annual conference of the German Social Democratic party, which is to meet in the next fortnight at Essen.

The Socialist Women's Conference, held in conjunction with last year's annual conference at Mannheim, pointed out several tasks which ought to be immediately taken in hand by German Socialist women. There were, in the first place, to bring public opinion to bear on the municipal authorities to take special measures for the protection of child-bearing women, the protection of the children of all ages, the support of agitation among the agricultural women workers and the domestic servants, and also to take an active part in any movement in favor of granting the right of voting to all adults, irrespective of sex.

On their return from the conference the attention of Socialist women was taken up with the burning question of the taxation of food by the government and the unscrupulous exploitation of the employes; also with an attempt on the part of the government by means of a bill which nominally legalized the position of the trade unions to make, among other things, the organization of women legally impossible.

In consequence, however, of the opposition which this bill met with at the hands of the public it had to be dropped. The women Socialists took a very active part in bringing that about, as well as in organizing an agitation, in common with the trade unions, in favor of the production of home workers.

The sudden dissolution of the Reichstag found the women ready to take their share in the work, although not qualified as voters, they felt as women workers and as mothers that the cause of the workers, their brothers and husbands was theirs as against the exploiters of their class, be these men or women. The work of the women Socialists in this respect was not only most useful in getting new supporters for the party, but also in getting new recruits for the woman's movement. For example, in Hanover the woman's educational union has now a membership of 800.

Also in Munich, the women have become very active, since the election, which was later proved during the course of the election to the Bavarian Landtag.

Among the most difficult tasks before the women workers' movement is that of enlightening and organizing the women workers. In the leading German towns this has been taken in hand, in some in co-operation with the trades councils. In Nuremberg, Mannheim, Berlin, Munich, Leipzig, Bremen, Koenigsberg, Hamburg, Bant, Frankfurt-on-the-main, Jena, Cologne unions exist with a membership of 5,000. In one of these, Hamburg, where a union exists with 2,000 members a registry office has been founded by them, and the example has been followed by Frankfurt, Nuremberg and Bremen. Most of these unions have made subscription to the "Gleichheit" (the woman's Socialist weekly, edited by Clara Zetkin). Compulsory organizations are in way of being started in a large number of places besides those enumerated above.

The German laws place domestic servants in a very unfavorable situation, but in addition to the agitation in favor of a change of the law in this respect, one of the ablest legal minds in the party, Stadthagen, has worked out a model agreement so that the servants may be able even under existing conditions to fully utilize such scanty advantages as the growing strength of their organization combined with the disinclination of women for domestic service may place in their way.

This idea of having distinct contracts with their employers is

quite new to the domestic servants, but has taken root and is doing much to make the abuse of their position on the part of employers impossible. The number of women organized in the trade unions is still small, but it has risen in round figures to 120,000. In many parts of Germany women, especially the Socialist women, are prevented from coming into political meetings where these are called by an association and associations are always being dissolved on the ground that in Prussia women and children are not allowed to join political associations.

Despite all the legal annoyances of the police, the women workers do take a very active part in preparing in co-operation with their brother workers the downfall of capitalism, and the number of places where a paid organizer is appointed has risen from 325 last year to 407 this. The subscription list of "Gleichheit" runs from 46,000 to 70,000, and what the "Gleichheit" has done for educating and training the members of the movement is hard to estimate.

Besides the "Gleichheit" pamphlets and leaflets were distributed wholesale. The report is signed by Otilie Baader as agent for the woman's Socialist organization of Germany.

EDITORIAL NOTES.

"REINVIGORATION" is a new term coined by David R. Francis. In common parlance, it means business stagnation.

SIX MONTHS' JAIL for National Organizer McGee of the Iron Workers for "intimidating" a strike-breaker in New Haven, Connecticut is not a province of Russia!

THE SOCIALIST PARTY has opened its national campaign. The work of education and organization for 1908 is on. It will grow livelier and more interesting the closer we get to November, 1908.

THE COMMERCIAL TELEGRAPHERS are making a brave fight for their organization. Their demands are so fair and reasonable that none but a greedy monopoly can refuse to grant them without any opposition.

THE STRIKING SHOE WORKERS, about 25,000 of them, deserve the unanimous support of Organized Labor and the public at large. Down with the Ten-Hour Workday in the St. Louis shoe factories! Nine hours, and not one minute more!

ST. LOUIS LABOR is your paper. It fights your battles. It is fighting for the cause of the working class. The capitalists, as a rule, take care of their own interests by supporting their press. Let the working people protect their interests by supporting their own Socialist and Labor press.

MR. WARNER, MEMBER OF THE HOUSE of Delegates, says he will take his own time in reporting the free bridge bill. The alderman is indignant at the Tenth Ward Improvement Association and other citizens, and seems to be determined to do as he pleases. Alderman Warner may change his mind before he leaves the "public service" in disgrace.

THERE MUST BE some exciting revelations in the Borah-Steunenberg land fraud trial in Idaho, according to the following dispatch: Boise, Idaho, Sept. 30.—Driven insane by the mental strain and excitement of the trial of United States Senator Borah, on the charge of timber land frauds, Peter Neff, one of the jurors, is under the care of physicians, and the trial is delayed indefinitely.

PRESIDENT ROOSEVELT was in St. Louis. He was received like a king. Although one of the "undesirable citizens," the editor of St. Louis Labor honored Mr. Roosevelt by attending the big reception at the Jai Alai building and listening to the presidential speech. We listened very attentively, and we hope to see the day when Theodore Roosevelt will change his mind about the "desirable citizens" and listen to the voice of Socialism as respectfully as the editor of St. Louis Labor listened to him.

PREPARING FOR PRESIDENTIAL CAMPAIGN. A Pittsburgh dispatch says: "The big Bessemer departments of the Homestead Steel Works, as well as the Duquesne works of the United States Steel Corporation, have been closed. The Duquesne department will not be reopened. The Homestead Bessemer department will be closed for at least thirty days. This is one of the first movements at reducing expenses." This reads like an advance agent of the coming industrial crisis. Possibly it is the first capitalist preparation for the presidential campaign in 1908.

DAVID R. FRANCIS is a great financier and knows what he is talking about. "A pronounced financial tension existed during July and August," said Mr. Francis, "and up to two weeks ago, caused by fear of persecution by the federal administration and also by anticipated stringency in the money market. The feeling is much better in the east now, because, if confidence is not fully restored, it is very much improved. While there are some indications of a falling-off in business, it is not thought the tendency will be material. Consequently the outlook decidedly is better than it was two or three weeks ago. This is attributable to the crops turning out better than had been expected. There will be no great setback in business, but only a period of rest and recuperation, which should do the country good. Manufacturing establishments are not booking orders as far ahead as they did at this time last year, as the scarcity of money has prevented floating new enterprises, to an extent. The tightness in the money market was due to stringency abroad, but this seems to be easing down now. There will be no pronounced decline in business, but only a sufficient falling-off, temporarily, for reinvigoration. The prosperity of the country will continue." Then Mr. Francis made the statement that a panic in this country is impossible in the present generation. This is mighty sweet talk. Meanwhile the wage worker may pay exorbitant prices for foodstuffs and high rents, and patiently wait for the "reinvigoration."

"County Fair" donations, belated in reaching the secretary, can be reported as follows: Mrs. Page, cash \$1.00; Mrs. Thompson, cash \$1.00.

ONE NEW SUBSCRIBER TO ST. LOUIS LABOR OR ARBEITER-ZEITUNG

can be secured by any comrade. Just try it! Don't forget about it. To increase the circulation of our press means to strengthen our party and to help the general labor movement.

Socialist Party of St. Louis

Executive Committee meets every second and fourth Monday evening at 8 o'clock, at 324 Chestnut street. Otto Kaemmerer, Secretary.

Table with columns: Ward Club, Place and Time of Meeting, Secretary. Lists various meetings across different wards and neighborhoods.

A GOOD CHANCE TO LEARN ENGLISH.

Comrades of St. Louis! Some of you may be acquainted with German-speaking Socialists and friends who are anxious to learn the English language and take lessons either at home or at the residence of the teacher. Comrade Mrs. Sherlie Woodman, an experienced school teacher of many years' practice, gives English lessons at any hour during weekdays and Sundays. Compensation reasonable. Write immediately or call. Address Mrs. Sherlie Woodman, 2106 Lafayette Ave.

Walhalla Central Trades and Labor Union Headquarters. 11 E. CORNER TENTH AND FRANKLIN AVENUE. Merchants Lunch 11 a. m. till 1:30 p. m. Hot Lunch All Day.

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DR. H. L. DAVIS Physician and Surgeon Office, 2102 South Eleventh Street Hours: 9 to 10 a. m., 2 to 3 p. m. and 7 to 8 p. m. Phone: Kinloch, Central 3492; Bell, Sidney 268. Residence 1032 Morrison ave. Hours: 7:30 to 8:30 a. m. and 12:30 to 1:30 p. m. Phone: Kinloch 8056; Bell, Olive 1397-L.

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