

MILLIONAIRE WANTS THE NEGRESS TO DISGORGE

HANNA ELIAS.



Dusky Defendant in Sensational Suit in Gotham.

Suit of John R. Platt, Who Says Hannah Elias Wheedled Him Out of Nearly Three Quarters of a Million, Comes to Trial in New York.

NEW YORK, Jan. 11.—The final stage in the struggle for possession of nearly three quarters of a million dollars between John R. Platt, an aged millionaire, and Hannah Elias, a negress, who, he charges, wrongfully obtained the money from him, was scheduled to begin before Justice Bischoff in the supreme court today. In this suit it is expected that the whole amazing story of the affair which attracted the attention of the entire country when the secret of Platt's relations with the woman were revealed by the filing of his suit last summer, would be brought out.

Interest in the case was intensified from the first by the strange and tragic death of Andrew H. Green, one of the city's most prominent men, who was shot to death almost at the door of the Elias woman's home on Central Park west a few months before the Platt suit was filed.

Green's murderer, a negro who was captured and later sent to an insane asylum, said he had shot Mr. Green because he was jealous of the latter's attentions to Mrs. Elias. With the filing of the Platt suit the contention of Mr. Green's friends that he was the victim of mistaken identity when the

CHURCHMEN LISTEN TO REMARKABLE ADDRESS

Some Painfully Practical Questions Asked as to the Here and Now.

Does the Church Look on Unmoved While Great Social Chasm Widens.

Many Duluth union men will remember Mr. L. Q. Rogers of A. R. U. days. Since the great strike he has devoted most of his time to newspaper work, but occasionally he gets an opportunity to express his views on the rostrum. Recently he was invited to address a convention of churchmen on the subject: "What has the Church done for Labor?" He said: "I have no quarrel with the church about its theology. We shall not carry this discussion beyond the clouds. Let us keep close to the earth to-night. I do not want to find out whether or not the rich man will embrace the poor in paradise, but whether he will give him justice here. Labor is less anxious to learn how to lay up treasures in heaven than to know how to get bread here. So in this discussion we will be painfully practical.

"Whether the miracles are fact or fiction, whether Jonah was a reality or myth, has nothing to do with the feeding of the hungry. And so in the beginning I lay down this proposition: whatever may be the knowledge of the church about the future—whatever may be its power to help humanity in the world to come—it can only add to its usefulness by doing something to help it in this.

"We are a nation of classes. The lines of social caste are drawn with heartless cruelty. That class known as 'the laboring people' is struggling for equality, is asking for simple justice. And what, your committee asks, does it want? It wants an honest share of what it creates. It wants such conditions as shall permit a fair distribution of what is produced. It wants to abolish conditions as enforce idleness. It wants free access to the sources of nature. It wants a return to the primitive rights of man. It wants to abolish the monopolistic privileges that stand between it and prosperity. It wants a reconstruction of our land system, which is a relic of the barbarous past, which is founded upon the bloody conquest of royal robbers, which grew out of the ability to trample upon the weak, and which to-day guarantees a continuation of that infamous principle. It wants the useless fortunes of the few, to be replaced by the prosperity of the many. It wants cottages instead of palaces, homes instead of huts. It wants the abolishment of our wretched inequalities. It wants an equal chance. It wants a shelter besides the skies. It wants something to eat besides crusts; it wants something to wear besides rags. The struggle is between the capitalists and the laborer, between wealth and poverty. Where on this question does the church stand? I don't speak of the ideal church, but of the church as it is. Christ denounced the wrong when he found it. He did practical work for this world. He built no cathedrals, made no artificial display. He made the church imposing only by its moral grandeur. He preached from the pulpit of the hills, beneath the blue of heaven's dome. He was never accused of sympathizing with wealth and power, but was hated because he told the truth about the hypocrites of His time. He lived to-day there is no reason to suppose that he would not hold the same position, preach from the corners, denounce the wealth-worshipping classes of our times, and draw upon himself the cold dislike of the church established in His name.

"The church to-day gives no evidence of a genuine sympathy with the labor movement, which is only another phase for the cause of the common people against the oppression of accumulated wealth. I know that many of its members are filled with compassion for the poor, that hospitals are built, that alms are given, that charity funds are raised, and that occasionally a special effort is made to relieve distress. And what does it all amount to? Simply pouring a little balm on the surface, while the cancer eats at the heart. You might as well try to cure the small pox by the application of court plaster. After centuries and centuries the rich are richer and the poor are poorer, and misery is keener than ever before.

"What we want is not the relief of paupers, but the condition that prevents their manufacture. What, now, is the church doing to secure such conditions? Where is the pulpit with preachers like Christ denouncing the oppressors of the masses? Where are the preachers declaring to their wealthy pew holders that it is easier for the camel to pass through the needle's eye than for the rich to enter the kingdom of heaven?

"Where are the ministers who are denouncing the progress by which the Carnegies and Rockefellers absorb from the common product countless millions and leave the aching void of property? The complaint of labor is that the spirit of a Christ is absent from the modern church. It looks quietly upon the wretchedness of the people and makes no sympathetic attempt to reach the real cause. If ever there was a time when a real crusade was needed it is now. No holy sepulcher has fallen into the hands of infidels, but the privileged classes have robbed the common people of their liberties and are rioting in luxury while their victims starve.

But the church as a church, will make no war on the predatory rich, because it is a believer in the system from which labor suffers. What do you expect labor to think of the church, when in addition to its utter failure to do something for the amelioration of the condition of the toilers, it is becoming one of the institutions of wealth, exclusiveness and aristocracy? It into does not raise the barrier of wealth between himself and the people. The imposing temples with which you enclose your religion are as sternly prohibitory as iron bars.

"I don't forget that the church makes a pretense of trying to reach the lowly

and of doing practical work for this world. It conducts certain charities, calculated to relieve in a slight degree the misery which everywhere abounds, and justice compels me to say that it comes just about as near being a rational remedy for poverty as sympathy is for the toothache. With all the organized charities, we are surrounded by poverty, wretchedness and rags. Nobody is hungry because there is a famine, but because the greedy have more than a plenty. Part of the people are rigged because others have a surplus. Men are not homeless because they are lazy, but because others have legally stolen the fruits of their labor. The streets are filled with mendicants, the highways swarm with tramps. The wealth created by labor has, by cunning laws, been drawn to the privileged class. The labor which should have been expended upon cottages has been used to erect palaces and temples. The rich are feasting—the poor fast—laughter mingled with groans.

"A plutocracy, powerful, arrogant and heartless is deliberately reducing the people to serfdom. This is the condition of labor, and from its 10,000 palaces the church looks on unmoved. Let us be candid. What has the church done for labor? By what act have our interests been advanced? Has it ever increased wages by one penny? Secured one jot of favorable legislation, or taken one single step towards changing our industrial system? If it has to its credit one single distinct act, as a church that materially improved the conditions of labor, I invite you to name it. If the church would really assist in the cause of labor, if it would lend a hand in the great reform movement, it must be by a return to the simple creed of Christ. It must earnestly seek to solve the greatest problem of our day—the honest distribution of the wealth labor creates—and it must be broad and sincere enough to follow the example of its founder and forget the self-interest involved in the question.

FALL RIVER MILL OWNERS WILL NOT COMPROMISE STRIKE

The mill owners at Fall River, Mass., having turned down the unionists' proposition to compromise the great textile workers' strike, the latter resolved to stay out indefinitely. We have here a splendid illustration of the absolute planlessness and criminal status of frenzied capitalism. The Massachusetts mill owners complain that cotton is so high that they are compelled to cut the wages of their 25,000 employees below the pauper level, while down in the Southern States the cotton growers declare they will burn 2,000,000 bales to keep up prices and that prices are so low now that bankruptcy stares them in the face. Thousands of bales have already been burned. And thousands of poor are shivering because they have not sufficient clothing! Did you ever hear anything so infernally idiotic?

CANADIAN GOVERNMENT AFTER NEW ENGLANDERS

The Canadian government has appointed Thomas Hetherington, formerly a member of the New Brunswick Legislature, immigration agent, and has authorized him to open an office in Boston. It is proposed to carry on a campaign in New England agricultural districts to induce farmers to locate in the Canadian Northwest. A special effort will be made by the government to get former Canadians residing in New England to settle in the new region or else return to the Eastern provinces. On the other hand, the Canadian unions and labor papers are warning working people that they will encounter great hardships if they emigrate to Canada.

ONE COLORADO MINE SUES WESTERN MINERS

The total amount of damages the Victor Fuel Co., of Colorado, wants as damages from the miners amounts to \$75,000. In the bills filed in court the company declares it was put to the expense of \$75,000 to hire guards (Pinkerton and thugs) and \$19,000 as railway fare to import strike-breakers. These little items the company asks that the miners be made to pay. The case is being watched with great interest by the lawyers of Colorado, and if it goes against the workers a number of similar actions will be brought against the Western Federation of Miners and other bodies.

FRENZIED FINANCE BREAKS FORTY IOWA BANKS

A dispatch from Sioux City, Iowa, says: According to a report of the state bank commissioners, the methods of the beef trust in causing a depreciation in the value of beef have been responsible for forty bank failures and eight suicides in this state during the past year. To this startling statement is added an official estimate of the financial loss occasioned by the trust's operations, and the "frenzied finance" that has been prevalent. This the commissioner places at \$12,000,000, an average of \$1,000,000 a month.

PAY YOUR DUES CHEERFULLY.

One of the greatest hindrances in the progress of local unions is the begrudging income that is dragged out of the members of local unions affiliated with other international unions.

If the members could see the opportunities that are lost to themselves for the lack of funds in the hands of their international unions, they would not be so niggardly in the amount that they are willing to pay in as dues.

The majority of the members of trade unions seem to think that the international unions can give benefits and other returns to their members that would put the Standard Oil company's benefits in the shade. From the begrudging payments they make, it is not possible to get milk out of a bucket if some has not first been put in. This principle applies to the trade unions in its benefits returnable to its members; they must put something into the

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LATEST PICTURE OF ROCKEFELLER.



John D. Rockefeller is the head of the great Standard Oil company. It is against the crowd of financiers, who are the outgrowth of this great organization, that the attacks of Thomas W. Lawson are aimed. So far Rockefeller is about the only man in the crowd who has escaped a slaying. It is said that the exposure of Rogers' methods has so angered Rockefeller that a break between them is imminent.

DO HONORS PAY?
From Boston Herald:
Small wonder that Attorney-General Moody, with a salary of \$8,000, enlarges on the inequalities of the fee system,

when one of his subordinates, United States District Attorney Burnett, of the southern district of New York, draws an average of \$51,000 a year in salary and legitimate fees.

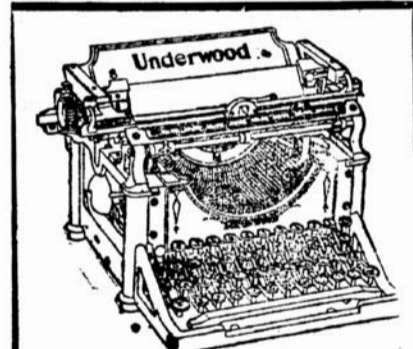
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