

SOCIALIST COLUMN

EDITED BY LOUIS COHEN.

Through the courtesy of *The Commercial* this column, until further notice, will be edited by a member of the Socialist Party to present the news and views of Socialism. The Editor of *The Commercial* is not responsible for any views expressed in this column. Communications for this column should be addressed direct to its Editor. Questions regarding Socialism will be cheerfully answered.



THE JUDICIAL VS THE CHRISTIAN CONSCIENCE.

If Judge Ruppel were to take official cognizance of all the criticism and abuse heaped upon him by the press and citizens of Somerset County, there would probably be several thousands of people occupying cells for contempt of His Royal Majesty's Court. But as Edmund Burke once remarked, "you may imprison a few individuals, but you cannot imprison a whole nation", and in this instance, the disapproval of Judge Ruppel's action in the License Court is well-nigh universal throughout the county.

It must be particularly painful to Mr. Ruppel to have his loyal Christian brethren, with whom he has labored so long and so earnestly figuratively heap coals of fire on his head, for they took his pious professions at face value and corralled the Church Vote for his candidacy with the distinct understanding and impression on their part, that Mr. Ruppel would follow in the footsteps of "dry" precedents, refuse to grant licenses to anyone, or at least refuse quite a number of applicants. Their rage and disappointment in the failure of their leader to apply his religious teachings to practical affairs, and teaching him follow "wet" instead of "dry" precedents, is venting itself in such loving epithets as "Hypocrite", "Judas", and similar pet-names in the Biblical vocabulary, as well as the ancient custom of hanging in effigy.

We are not at all surprised at Judge Ruppel's course, for we have never been so credulous as to take seriously the declarations of piety of candidates running on capitalist tickets for public offices. The Republican and Democratic parties are agencies of the capitalist interests, and it is common talk that booze and cash flowed freely in both capitalist camps as the most eloquent vote-getters with certain portions of our voting population, during the last campaign. It would therefore follow that the economic interests behind the candidates would result in the old-time political methods of getting back their money with heavy interest, no matter who was elected; and capitalist politicians often get it back during License Court week.

Voting for the "good man", but approving the "bad" capitalist system has always had the same result, because the good man, no matter how great a reformer, must go along with the bad interests, as a general rule, if he upholds capitalism. And if judges sometimes do refuse licenses, when they owe their election to capitalist interests, they serve those interests faithfully in other ways; as, instance the outrageous action of Judge Porter of Newcastle, in the strike against the Steel Trust.

We are not inclined to take Judge Ruppel's apology to his temperance friends very seriously, as, being "Impractical Socialists", we believe that any lawyer of the peculiar ability and shrewdness of Judge Ruppel, could have written just as able an opinion on the other side, else how could he be considered a good lawyer?

Judge Ruppel's contention that he was following the law or rather, precedent, (which may or may not be the law), is rather sophistical. Precedent is a series of cunningly constructed judicial decisions, usually built up to protect the Big Interests. Old precedents are overturned and new ones built up constantly. That is largely the business of what is known as corporation law, in which Judge Ruppel is very well versed. Had he felt so inclined, he could have attempted to pile another stone on the structure of "dry" precedent and squared his actions with his Christian Conscience.

But according to his opinion, it seems that Judge Ruppel has also a Judicial Conscience and in the struggle between these two titanic

forces, the Christian Conscience fell, and the Judicial Conscience won, much to the chagrin of a multitude of Christians in this county.

Conscience is the prompting of social or group ethics or an admixture of these; and generally, these are the result of tradition and economic environments. Judge Ruppel's daily environment has been judicial, and his political environment has been capitalistic.

We Socialists regret that Mr. Ruppel did not allow his conscience to prompt him to repudiate the snap legal nomination he received on the Socialist ticket when his name was written on the Socialist Primary ballot. Judge Ruppel does not believe in Socialism, knowing fairly well what it stands for, yet he allowed his name to remain on the Socialist ballot. Probably he had precedent for his silence and the judicial conscience prompted him to allow the bulk of Socialist voters to be deceived into believing him favorable to Socialism. Or, was it the working of his Political Conscience?

Leaving entirely aside the rather small question of "wet" or "dry" ethics, we believe that the great judges of the future will be the men and women with a Social Conscience, who will attack precedents with all their power and deal herculean blows at the mountains of technicality piled up to protect capitalist interests. They will not fear being "reversed", but backed up by an enlightened and truly democratic public sentiment, they will open the way for a true political and industrial democracy. Needless to say they will be Socialists.

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JOHNSTOWN NEWS.

The Meyersdale contingency in the "Flood City" are well at this writing and prospering. Among those who we see frequently are Frank Cober, who located here about eighteen years ago, and has become one of the leading building contractors in the city. He has his own planing mill, and at present employs more than fifty carpenters and mill hands. Some of the largest buildings in the city stand as monuments to his skill and ingenuity. He is what may truly be termed a "self-made" man, having come here with nothing more than business, and mechanical ability and an indomitable will and energy to succeed, and in this he has triumphed. Paul Gross, who for some years conducted the City Drug Store in Meyersdale, is now head of one of the largest drug establishments to be found between Pittsburgh and Philadelphia. It is located on Washington street, opposite the Penn Traffic company's store, and known as the Valley Drug company. Here drugs, druggists' and physicians' supplies are handled on a large scale, and as is the case with others, the business is prospering.

"I suffered habitually from constipation, Doan's Regulets relieved and strengthened the bowels so that they have been regular ever since."
—E. Davis, Grocer, Sulphur Springs, Texas.

WILLS.

The will of Cyrus Musser, late of Windber, was probated. He left the sum of \$25 to each of his children, as follows: H. Platt Musser, of Los Angeles, Cal.; Harriet, wife of W. A. Fisher, of Seattle, Wash.; and Ada L., wife of Daniel B. Bingner and Albert H. Musser, of Berlin. Albert H. Musser and Justice of the Peace, Robert C. Heffley, are appointed executors. The will was dated March 7th, 1913, and witnessed by Daniel B. Bingner, and Robert C. Heffley.

Feel languid, weak, run down? Headache? Stomach "off"? A good remedy is Burdock Blood Bitters. Ask your druggist. Price \$1.00. ad

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Director of Evening Department, The Moody Bible Institute of Chicago.)

LESSON FOR APRIL 13

JACOB AT BETHEL.

LESSON TEXT—Gen. 28:10-22. GOLDEN TEXT—"I am with thee, and will keep thee whithersoever thou goest." Gen. 28:15.

Esau, like the foolish virgins, became wise after his opportunity had passed. Though there was a partial subsequent reformation (28:6-9) it was not real repentance. Jacob was obliged to flee from his brother's anger. In order to get him off in safety Rebekah prompted Isaac to send Jacob to her brother Laban, ostensibly to seek a wife (27:46), but in reality "for a few days," that he might escape Esau's wrath.

Couch of Stones. I. The Refuge, vv. 10, 11. Every wrong act entails retribution. Leaving the luxurious home in Beersheba, Jacob went towards Haran, which name signifies "a parched place." Out yonder in the desert at a certain place, not any particular one, this refugee tarried during the long cold hours of the night. Gathering a few stones as a rude couch, Jacob slept. There are three things to consider about him that night: (1) He was lonely, which gave him time to meditate upon his life and his actions; (2) he was in a great fear (27:43), which of course quickened his thoughts as to the ultimate outcome of these experiences, and (3) he was certainly weary. What a picture, a weary, troubled, sinful fugitive whose experience had brought him to a time and into surroundings wherein he was compelled to think on his ways.

If only men would think and not stifle conscience more of them would throw themselves upon the mercy of a loving father.

II. The Revelation, vv. 12-15. Jacob was not in reality alone. Both God and his angels were there in that lonely desert place, Ps. 34:7-13:7. It was not an accident that caused Jacob to dream that night. Undoubtedly this dream came from God. Dreams were frequently used of God as a means of revelation, a method that is not needful now that we have the holy spirit, John 7:13. Verily all heaven was at Jacob's right hand.

There are three distinguishing features about this revelation: (1) The Ladder. This might have been suggested to Jacob by the nature of the mountainous country over which he had been or was passing. A ladder is a means whereby we attain unto the higher things; (2) The Angels. They were first ascending, then descending; suggesting, in his extremity, Jacob's ascending prayer and God's descending answer thereto. In this the hour of Jacob's deepest trial God stood at the top of the ladder ready to reveal himself and to succor; see 35:3. There is in point of fact a close and a real connection between earth and heaven, only a veil intervenes. Jesus our means of communication between a holy God and sinful men. John 14:6, Heb. 10:19, 20; (3) God. Jehovah introduced himself in a most gracious and comforting manner. He it was (v. 13) that had protected and guided Jacob's father and grandfather.

Jacob Arose. III. The Result, vv. 16-22. Jacob awakened and the ladder was removed, but the revelation remained. The presence, the keeping power, the guidance and the ultimately finished work in Jacob's life remained after the dream had passed. So much was he impressed with this that he exclaims: "Surely the Lord is in this place." Jacob's fear (v. 17) is the beginning of wisdom, Ps. 111:10, see also 32:23. The words "gate of heaven," v. 17, signifies the gate to a populous city; in like manner we have the promise of an encamping host ever about us, Ps. 34:7, 2; Kings 6:16, 17. Jacob went a step further, he arose, signifying action. It is not enough to have a vision. Godly fear is always accompanied by action. Taking of the thing at hand, a stone, Jacob erected a memorial, and pouring oil (consecration) upon it, he called the name of that place Bethel, the house of God. In like manner God would have us to take of the common things of our every-day life and erect a holy memorial out of them to the honor and glory of his name. "Twas not alone the place of vision, but also of prayer, and true prayer involves work.

This lesson is a wonderful revelation of the love, grace and patience of God watching over and dealing with one of his erring children. Jacob had forfeited his home by his folly. Note his surprised expression, "Surely the Lord was in this place and I knew it not."

Another great lesson is that of the close connection of God and of heaven with men and affairs here on this earth, man's nearness to God. Divine revelation and human humbling are always closely connected. Jacob recognized the divine revelation, and believed in the promise and purpose of Jehovah, another evidence of his superiority over Esau. Jacob, it is evident, had a desire to have some part in God's plan, and though unworthy, by discipline was brought into a large place in that plan. God has a plan for every life in the consummation of his divine purposes.

Second National Bank

OF MEYERSDALE, PA.

CHURCH SERVICES.

Methodist Episcopal church service, Rev. G. A. Neeld pastor—Services at 10:30 a. m. Sunday school 9:30 a. m. Epworth League at 6:45 p. m. Evening service at 7:30. Subject Sunday morning—Politics and Religion.

Church of the Brethren—Preaching 10:30 a. m. and 7:30 p. m. Sunday School, 9:30 a. m. Christian Workers Meeting at 6:30 p. m. Bible Class, Saturday evening, 7:30 p. m. Teacher Training classes meet Monday evening 7 and 8 o'clock, respectively. Sunday School Workers' Meeting, Friday evening, 30th inst., at 7:30.

Evangelical Lutheran church—Rev. J. A. Yount, pastor. Sunday school at 9:30 a. m. Morning service at 10:30. Luther League at 6:45 p. m. Evening service at 7:30. Lenten service every Wednesday evening at 7:30.

At Grantsville the Holy Communion will be observed on Easter Sunday morning. Preparatory service on Good Friday evening. Special Easter service by Sunday school and church on Easter Monday evening.

St. Paul, Wilhelm Reformed church, E. S. Hassler pastor. Regular services next Sunday at 10 a. m. Sunday school at 9 a. m. April 6th is Sunday school Rally Day. You are invited. Special program and commencement of school's trip to Palestine.

Evangelical church, Rev. L. B. Ritzenhouse pastor—Services will be held next Sunday as follows: Sunday school at 2:00 p. m. Preaching by the pastor at 7:30 p. m.

St. Philip and James Catholic church, Rev. J. J. Brady, pastor.—Mass next Sunday 8:30 and 10:30 a. m. Vespers and Benediction at 7:30 p. m.

At the A. M. E. Zion church Sunday School at 3:00 p. m. Preaching at 11 a. m. Christian Endeavor at 7:45 p. m.

Brethren Church—H. L. Goughnour, pastor.—Services both morning and evening in Meyersdale church. Sunday school and Christian Endeavor at usual hours. All are invited.

30,000 VOICES!

AND MANY ARE THE VOICES OF MEYERSDALE PEOPLE.

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Mrs. Mrs. John J. Bouser, 31 Broadway, Meyersdale, Pa., says: "Doan's Kidney Pills are not a new remedy to me, for I have used them several times during the past two years and they have given me great relief. I was troubled a great deal by kidney complaint and dull, nagging backaches. Sometimes I had pairs in my sides and loins and this convinced me that my kidneys were disordered. Hearing Doan's Kidney Pills highly recommended, I commenced using them and it was not long before they brought relief. I recommend Doan's Kidney Pills as a remedy of great merit for kidney disorders."

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