

and property, the American naval forces will be withdrawn from that country. Only one guaranty will be exacted of President Diaz's government; that is that the next president of Nicaragua shall be the free and untrammelled choice of a majority of the population of the country. This will follow the precedent recently set in Panama." [See current volume, page 900.]

PRESS OPINIONS

"Bosses" and "Leaders."

The Oregon Daily Journal (dem. Dem.), September 20.—"Why does The Journal object to Perkins and Munsey while asking the voter to vote for Wilson and thus swallow Murphy, Sullivan and Ryan?" asks a writer in yesterday's Journal. Why be unreasonable? Munsey and Perkins got the man they wanted. Murphy, Sullivan and Ryan did not want Woodrow Wilson. Ryan went into the convention to beat Wilson. . . . Sullivan voted against Wilson until within an hour of the nomination and then changed only because he saw Wilson was inevitable, and because thousands of telegrams from Illinois forced the delegation to force Sullivan to surrender. Murphy voted against Wilson until Wilson's nomination was made. . . . Bryan's denunciation of Murphy, and his declaration that he would not vote for a man supported by Murphy and his crowd, was the most terrible arraignment ever heard in an American convention. . . . Murphy was repudiated at Baltimore. . . . In the face of such history of only yesterday, it is nonsense for men to talk about "swallowing Murphy, Sullivan and Ryan" in voting for Wilson. A vote for Woodrow Wilson is a vote against bosses. . . . There is a wide difference between Mr. Wilson and Mr. Roosevelt as to bosses. Mr. Wilson fights bosses in his own party. Mr. Roosevelt fights no boss in his party. The boss who supports Mr. Roosevelt is not a "boss" but a "leader." Tim Woodruff is not a boss but a leader. Bill Flynn is not a boss but a leader. George Perkins of life insurance scandal is not a boss, but a consecrated soldier of the Lord. Dan Hanna, indicted by Taft for violation of the Sherman law, is not a boss but a pillar at Armageddon.



A Worthy Tribute from a Worthy Source.

The Sacramento Bee (Pro. Party), September 24.—The Bee desires to see Theodore Roosevelt elected President of the United States. But it will not bear false witness against any who view the contest in another light. Nor will it ever hesitate to accord full and just measure of faith to an opposing warrior like Bryan—a man who is a credit and an honor to the American name; a man who stands an Anak among his fellows; a man who is today the best-loved, the most universally loved, American. . . . The day has gone past when any man or woman of intelligence speaks of the Commoner save with deep respect for his views; with warm admiration for his genius; with strong confidence in his sincerity of purpose; with increasing faith and pride in his moral courage.

RELATED THINGS

CONTRIBUTIONS AND REPRINT

BREAD AND ROSES.

James Oppenheim in the American Magazine.

"Bread for all, and Roses, too!"—Chicago Women Trade Unionists.

As we come marching, marching, in the beauty of the day,

A million darkened kitchens, a thousand mill-lofts gray

Are touched with all the radiance that a sudden sun discloses,

For the people hear us singing, "Bread and Roses, Bread and Roses."

As we come marching, marching, we battle, too, for men—

For they are women's children and we mother them again.

Our lives shall not be sweated from birth until life closes—

Hearts starve as well as bodies: Give us Bread, but give us Roses!

As we come marching, marching, unnumbered women dead

Go crying through our singing their ancient song of Bread;

Small art and love and beauty their drudging spirits knew—

Yes, it is bread we fight for—but we fight for Roses, too.

As we come marching, marching, we bring the Greater Days—

The rising of the women means the rising of the race—

No more the drudge and idler—ten that toil where one reposes—

But a sharing of life's glories: Bread and Roses, Bread and Roses!



CAN YOU STAND PAT?

For The Public.

Citizen: "This is a great age and a great country. Why, do you know, a man can now make twenty-one times as much cloth or wheat or steel in a day as he did 100 years ago."

Investigator: "Who gets all these good things?"

Citizen: "Everybody. People never lived so well since the world began."

Investigator: "Did you get that from a campaign book, or did you really look into the matter?"

Citizen: "Oh, everybody knows that. What's the matter with you? You know that before we got steam the whole family had to work—men, women and children. When all else was done the

women and children had to spin and weave, spin and weave eternally.

Investigator: "Where did they do this work?"

Citizen: "At home, every home was a regular factory. It's different now."

Investigator: "Yes, for some of us. Some, owning mines, forests, lands, banks and railroads, live in palaces and keep steam yachts. Others ride in automobiles, keep servants and are very comfortable indeed.

"Did you ever look into the family life of the unskilled workers in the city?"

Citizen: "Oh, labor is better off than it ever was."

Investigator: "Some are, but the unskilled laborer?"

Citizen: "Well, what about the unskilled laborer?"

Investigator: "Today, as a hundred years ago, the wife must help and the children must help. Mark one great difference! Today she is a wage wife and goes out to a factory, and the wage children go out to another factory. The home is half broken up—nearly a million such today in the United States."

Citizen: "Is that why the little children die so fast?"

Investigator: "In this land of wealth, too. Can you stand pat while this remains?"

J. RUSSELL SMITH.



UNIVERSAL SUFFRAGE AS A NATURAL LAW.

George Hughes in a Three-Minute Speech at
Topeka, September 24.

There are a number of good reasons in favor of universal suffrage which compel the thinking mind to favor it and to work for it. Not the least of them is the readiness with which women instinctively see the absurdity of raising the funds for sustaining government by taxing things we want to have more of, and things which can run away and hide, which hiding increases the number of lies which are told during a year. There is, however, a fundamental reason which lies at the root of the question, and this I will make an effort to express, hoping that some of its splendor may shine through my cloudy and human expression.

The goal of Progress to the Christian mind, and to every thinking mind, is complete harmony at last between the Creative power and the whole of the creation, animate and inanimate, as we classify in our incomplete and halting method. Dimly we note the glorious laws and powers wrapt up in this storehouse, God's creation, which is at once our only means of sustaining life and our great inspiration. When this sinks into the thinking, sincere mind, the next thing is to turn to the analysis of social civilization and con-

ditions. There it becomes apparent that Progress today brings with it increased suffering, increased ignorance and increased injustice; and surrounding all is gruesome waste and strife. We note that though the comprehension of the joy and satisfaction in constructive effort is increasing hourly, together with skill in construction, still destructive force is with us in the shape of armies and navies, and death and hatred-dealing machinery. If our thinking is worth while we do not lose faith that life will attain that goal of perfect harmony with the Creator of life; no, with even greater faith we repeat that glorious prayer, "Thy kingdom come upon earth as it is in heaven." What the thinking mind does do is to realize the stupendous task it is to harmonize the laws that govern human action and progress with those "Great Originals," as Blackstone calls the natural laws of God.

Now, whenever a thing is hard to do, it is not wise to build a wall between half of the working force and the job to be done. That is, however, our present position. We have forced women to climb over a wall in order to get to work on social progress. We have done this; and until quite recently, though we realize how stupendous is the task and how incompetent we are, we have criticized those women who have climbed over the wall, driven by their desire to speed up the arrival at the desired goal. Yes, we have said it was indelicate for ladies to climb walls, even to assist in the thing we pray for. If we pull down the wall and allow women to directly influence social movements we shall double the force which is engaged in filling up the hole in the world's sidewalk, and we shall get that useless and stupid hole filled up the sooner. As it is now the usual vocation in social business of women is to pull the people who fall into this hole in the sidewalk out, and to doctor their wounds and comfort their hearts.

I favor universal suffrage because I know it will double the force and intelligence which are engaged in filling up that hole and extinguishing the need of all the beautiful but wasted labor which has mostly been done by women. I advocate that direct power to influence and serve in social business shall become universal. I favor and advocate universal suffrage because my intelligence tells me indisputably that this will speed up the consummation which is, even to so profane and ignorant a mind as mine, the chief sustaining power in life; that some day the whole creation will live under the natural laws which the Creator set up, and which render part of his creation so perfect and inspire to betterment the greater part of humanity in spite of the economic injustice and waste in which they exist. I do believe His kingdom will come on earth; and I know that it cannot come until all life is free to express itself completely and directly.