

What women do not vote?

A few of the society women and the women of the "underworld."

Do not women stay away from the polls?

In Colorado women are only 42 per cent of the population, but they cast 45 per cent of the vote.

Why do women vote more faithfully than men?

Because they are at home on election day.

Do not the "objectionable" women vote?

In Idaho they are forbidden to register. At the last election in Denver women cast 55 per cent of the vote in the best residence district, and only 4 per cent of the vote in the "slum" ward.

Does woman suffrage decrease marriage?

No. It increases it. In Wyoming and Idaho a larger percentage of women are married than in any other State of the Union.

Does woman suffrage increase divorce?

No. It decreases it. Where women have voted the longest, divorce is only one-eighth as frequent as in similar States where they do not vote. In New Zealand divorce has decreased 77 per cent since women began to vote.

Are women compelled to vote in the suffrage States?

No; nor are men. In 1904 7,000,000 qualified voters in the United States failed to vote for President.

If women vote, are they compelled to serve on jury?

No. In Utah jury duty is optional, but any defendant may ask that women be summoned on the jury.

Are men compelled to serve on jury?

In Washington the following men are exempt: Lawyers, ministers and priests, physicians, teachers, locomotive engineers, members of the fire department, civil and judicial officers of the State, civil officers of the United States, and men over sixty years of age. Anyone may be excused if it be shown that his interests or the interests of the public will be injured by his attendance.

Who will take care of the baby while the mother votes?

In Denver the candidates do. Generally the same person who takes care of the baby when she goes to church or goes shopping or goes to pay her taxes.

Will women who vote come in contact with "objectionable" women?

Only one person is allowed in a booth at a time.

Will the voting woman come in contact with "objectionable" men?

Not so much as she does in crowded street cars.

Do voting women show an inclination to inform themselves politically?

In Colorado, in the first eight months after women were enfranchised, more books on political

economy and civics were sold than in the whole twenty years before.

Are women compelled to be policemen and sheriffs where they vote?

No.

Does crime increase where women vote?

No. It decreases. In New Zealand, 55 per cent.

How much time does it take to vote?

About an hour a year does all the voting that is allowed.

Why do women wish to vote?

For the same reason men do.

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JOHN FITZPATRICK.

A Leader of Organized Labor in the West as Described by Raymond Robins in "Life and Labor," for February, 1911.

John Fitzpatrick's rise to leadership among the men of labor has been a steady climb from the



ranks. He was vice-president, treasurer, president and business agent of Local No. 4, Journeymen Horseshoers' International Union, holding the last office for five years. Declining reelection to office he again went to work at his trade.

In 1894 the old Chicago Trades and Labor Assembly having fallen into disrepute, a new body known as the Labor Congress was formed. Into this new central federation Fitzpatrick came as a delegate from his old Local No. 4.

After a stormy conflict between them, these two

central bodies were amalgamated, and the Chicago Federation of Labor was chartered by the A. F. of L. in 1896. Of this united federation of organized labor in Chicago, Fitzpatrick was elected president in 1899. He served two terms and then declined a renomination.

From 1902 to 1904 he was organizer for the Chicago Federation and official representative in Chicago for the American Federation of Labor. In 1904 he again consented to be a candidate for the office of president of the Chicago Federation, was elected and has been re-elected continuously ever since. He has sat as a delegate from Local No. 4 in several national conventions of his craft, as well as in the annual conventions of the American Federation of Labor.

A veteran of many industrial wars, his first active service was in the great Pullman-American Railway Union strike. He was at the front in the Chicago building trades lockout and has served in battles at the stock yards and in the garment workers' and teamsters' strikes. For over twenty years he has been on the firing line in local industrial struggles. In this period he has risen from a private in the ranks to one of the most experienced and trusted among the field marshals of organized labor.

Fitzpatrick's capacity for leadership in industrial war was never better tested than in the great garment workers' strike in Chicago. The heroic struggle of these unorganized thousands of both sexes, speaking many languages and believing diverse creeds, with an empty war chest and destitute of efficient leadership—many of them recent immigrants and all members of a "sweated" trade—presented one of the most splendid demonstrations of the possible courage, endurance and fraternity in the human heart that was ever witnessed on the battle fields of American industry. To the aid and support of this motley host without resources and in desperate need, Fitzpatrick rallied the entire strength of organized labor in Chicago. Finding it impossible to maintain cash benefits for the destitute strikers, he directed the organization and equipment of four co-operative commissary supply stores, from which the needy strikers obtained supplies of food bought at wholesale rates and distributed through volunteer help. Carefully checked supply cards were given out by the shop chairman which were verified and canceled when honored at the commissary stations. This system resulted in a maximum of relief at a minimum cost, and it is not too much to say that the success of this method of direct relief entitles it to become a permanent addition to the commissary methods in organized labor's manual of war.

John Fitzpatrick belongs to the new type of labor leaders, the type from which will come the labor statesmen of the future. He is an indus-

trial organizer and a labor executive, constructive and progressive in the best sense of both terms. In common with Samuel Gompers, Frank Morrison, John Mitchell and many others among the leaders of the men of labor, he believes that union organization is the heart of the labor movement. To develop and maintain among the workers on the industrial field unity and co-operation, the sense of a common need, a common power, and a common destiny, which can only be achieved by union organization and the education of each in the common service of all—this is the abiding purpose in the heart of John Fitzpatrick.

A genuine progressive, he believes in labor legislation and the direct political action of the workers. "This latter," says Fitzpatrick, "is purely a question of education and the slow working out of a common political purpose upon which all union men can unite. Organized workers have already overcome the two greatest obstacles to social unity and co-operation, viz: race prejudice and religious prejudice. Having done this much we are sure to do more. We will also overcome political prejudice and then the workers will get together for political action in a practical way."

In the increasingly important matter of the organization of women workers, Fitzpatrick also takes an advanced and enlightened stand. He has studied the "woman's invasion" of industrial occupations and understands both its economic and political significance and the inevitable character of the social forces that operate to drive women into competition with men on the industrial field. Vigorously aiding in the organization of women into unions, he also advocates their political enfranchisement. He knows that unorganized and disfranchised working women are a potent club to beat down union wages and conditions for working men, and that such women underbidding in the labor market will put working mothers in the sweatshops and working fathers on the tramp. Having tested the courage, self-sacrifice and faithfulness to organized labor of which women are capable when they have been converted to the union gospel, Fitzpatrick is an able advocate and generous friend of all efforts toward their industrial organization and political citizenship.

What of the man himself? Physically, he is big, broad-shouldered, square of jaw and built for the war. Steady hand and clear eye, the grip and the look of him suggests the thought: "An able seaman this, fit pilot for the worst of storms." I do not know a better way to help you sense the human mettle of this man or understand the quality of his brotherhood than to tell this story of his winning method of reform. The young Fitzpatrick liked his nip, and the convivial glass was nothing strange to his hand and lips. Some nine years ago he came to a realizing sense that drinking liquor was for some of his friends a heavy

drain upon their purse and a dangerous temptation. Thereupon he quietly stopped drinking liquor in any form, and later in a cheerful and kindly way persuaded these friends to do likewise. He has been a total abstainer ever since and finds it good for himself and his fellowmen.

Who were his Heroes? Whence came his Vision and his Dream? What High Voices called to him as he worked a mere lad in the killing pens at the Yards, and led him forth upon the eternal quest for human justice and the brotherhood of man? Fitzpatrick does not know many books. He is not widely read nor has he known many of the great and mighty of the earth. He has only one hero—Abraham Lincoln. Among living men he most admired and loved John P. Altgeld. Lincoln's speeches, and Ward's "Lives of the Lowly" are his best read books. The secret of his leadership seems to lie in this: Living in an age of graft, Fitzpatrick is doggedly honest; amid a complex and tricky generation, he is as straightforward and as true as the multiplication table. Surrounded by fighting factions, he is fair to all and belongs to none. Being free from guile he is also free from fear.

BOOKS

SPIRITUAL PROGRESS.

A Theory of Spiritual Progress. By William Allen White. Published by The Gazette Press, Emporia, Kansas, 1910.

No one could write as William Allen White has written, without the spiritual impulse; and in this monograph Mr. White not only makes it clear that this is so with him, but he outlines in charming fashion the spiritual theory under the spell of which his best work has been done.

It is no mystical theory. He deals straightforward with those facts of human experience of which everyone has some knowledge. The basis of the theory is scientific, the recognition by modern science of "determinate or purposive change" as characteristic of evolution—a change that has already driven out cruel customs in great degree and replaced them with kindly habits. From this observed fact of "determinate or purposive change," the author infers beneficent direction. He concludes, therefore, that there must be a beneficent director and that the director must have a beneficent prod.

The beneficent prod is human suffering as the consequence of unkindly conduct. A few quotations will indicate both the character of the theory and the quality of Mr. White's presentation of it: "Man as an individual is happy only as he is kind. Of course, it is impossible to say just what man is happy and what man is unhappy. But

approval of one's kind probably is one of the things that make for happiness. Who is surer of public approval than the generous adversary, the chivalrous foe, the kindly competitor? Is the rich man always praised? Does he not often drain a bitter cup? Is the powerful man sure of public acclaim in his mean use of power? Is the proud man encouraged in his pride? It pays to be decent, is a proverb of the people. That means only that the spiritual is dominant in a material world. The man who is ever looking for the main chance is the final loser of the game. Greed poisons itself and dies. The plutocrat is pulling against the current. . . . Whoever would achieve any worthy thing must found it upon the common law of kindness known as righteousness. The world's greatest goods are not set in the ether. Its most permanent rewards are not material. We are all working in clay, and it is our duty to work well; but our pay should be such stuff as dreams are made of. The fool is he who works in clay and takes his pay in clay, for 'the fool hath said in his heart, there is no God.' . . . A man never succeeds in a large sense in working for himself. Only until a man has got out of himself, until his effort is for others, until, in short, he is out of the eternal grind and in the wider spiritual cycle, may a man really achieve. For it is folly to pull against the current—spending strength to no end. Either the fool is right or he is wrong. Either there is a God or there is not. If there is not, whence this 'determinate or purposive change' toward higher things in nature and in man; if there is a God, we cannot fool him. So why treat him as a confederate in our crimes? Why should we expect material rewards for spiritual service? Why envy material success? Why lose faith because the wicked seem to prosper? Why should not those who seek material rewards by selfish methods get them? There is nothing to hinder them. It is none of God's business. They are out of His world. Why do the wicked prosper? asked Job in rebellion. They do not. They get things, and things oppress them. Things curse them. Things corrupt their children. Things drive away their friends. Things keep them awake nights. Things make men cowards and cheats, and bend them to unholy tasks. It is the crown of follies to believe that those insensible persons whom we choose to call 'the wicked,' prosper. For the world of the spirit has its own laws. And these laws do not run counter to gravitation and cohesion and the centripetal forces. Men of flabby faith are jealous of others with goods and chattels. . . The trash-heaps of history are piled high with nations that were cruel and unfair to those who did the rough work of their times without fair return. The land that cheats the workers, cheats itself. Indeed and in truth does righteousness exalt a nation. It may be men will say that we do not live in primitive times; we have great things to do.