

Reformers.

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In the last three or four decades all sorts of reformers have forced themselves to the fore and have tried by honest argument to educate people to their way of thinking.

Labor displacing machinery and the inventive genius of man has changed our industrial condition but has not changed our industrial system. Old economists have been relegated to the rear and new ones have been given prominence.

The Single Taxers who have entrenched themselves behind the argument that all wealth originally comes from the earth and that man is entitled to an equal opportunity of tilling the soil are eternally right and they cannot be shaken from their position. Yet they do not recognize all the wrongs inflicted on the people by the shrewd and privileged class, nor do the single taxers claim that their measure is a panacea for all the evils that are existing today.

Then we have the socialists, who realize the wrongs of monopoly, selfishness, greed and its attendant evils.

As workingmen are thrown out of employment by the monopoly of machinery, money and other commodities, the struggle for an existence becomes more acute. With this struggle, coupled with the fear of poverty, the people become greedy and brutal, committing all kinds of crimes against each other. Homes are broken up and women become a prey to the lust of men who have money. Can the socialist be blamed for wishing to change this condition by taking the things that are monopolized and placing them in the hands of the state or people? But, says the conservative, or the man who is enjoying the lion's share of other people's toil, that scheme is simply a dream; a brain sick dream and cannot be operated. Humanity is not ready for the ideal state that the socialist pictures. But would it not be better to try the socialists' plan than wait for the barricade and bonfire, or a repetition of the French revolution?

The socialists have entrenched themselves behind good

arguments and cannot be shaken.

Then comes the philosophical anarchist who plainly sees the effect of bad laws, and all law gives privileges to some that others cannot enjoy. The anarchists wish to gradually abolish law until absolute individual liberty or equal opportunity is reached, and when that state is attained man will not require law to restrain him from doing harm to his fellowman. That theory is absolutely disgusting and alarming to the millionaire and the king by divine right. But the average workingman should not have much to fear. It won't make his condition much worse, and the business man who has just been driven to the wall by the department store or some other corporation or trust, will not lose much if the anarchists convince the world that they are right.

Then comes the greenbacker or bimetalist, who sees the wrongs inflicted on the people by the monopolization of money or the manipulation of it by forcing the prices of all commodities up or down by expanding or contracting the volume of money, and they wish to increase the volume of money and take the control of money out of the hands of the bankers or moneymongers and place it wholly with the government. The banker or money lender is on one side of this question and the farmer or producer is on the other. The banker cries sound money and tells the people that the farmer does not know what he wants or does not know what is good for him. The banker knows what is good for himself so far as the money question is concerned and if the gold standard, or sound money, as he calls it, is what he wants, why is it not reasonable to suppose that free silver or an increase in the money volume is just what the farmer needs.

There are many more schools of thought too numerous to mention and all trying to solve the political and industrial dilemma. All see wrongs, and all are right in many respects. But there are many who subscribe to this or that theory who believe that their plan and their plan alone will bring pros-

perity to the homes of all industrious citizens. They are too ready and willing to quarrel with every other school of thought but their own, not stopping until they have annihilated all schools but their own. It seems to me that the time has come when all reformers should join hands and ask for some thing together and at once. All must be united upon some plan of action before any material good can be accomplished by either party. It is my belief that all can be united on the initiative and referendum with the imperative mandate. Then the different schools of thought can go on with their education and the people will decide for themselves at the ballot box. If the people make a law today that does not suit them they can repeal it tomorrow and make another one. While we are controlled by the present form of government or the representative form, we are completely in the hands of the representatives and we must wait until their office expires, and often times we must wait until a new party is built up. As reformers let us stop fighting each other; we have enough fighting to do. Let us stand side by side and fight the common enemy, "selfishness."

Make the World Better.

All wage-workers should be union men and women. Their progress is limited only by them who hold aloof. Get together, agitate, educate and do.

Don't wait until tomorrow; tomorrow never comes.

Don't wait for someone else to start; start it yourself.

Don't hearken to the indifferent; wake them up.

Don't think it impossible; one million organized workers prove different.

Don't weaken; persistence wins.

The Labor World rejoices with the newspaper employes of the Twin Cities upon the amicable and satisfactory settlement of their recent trouble with the Publishers' Association. The strike has been carried on in a most honorable manner, and reflects credit upon the Typographical boys of Nos. 42 and 30.