

daring business in the Stock Yards who might be called by this committee as witnesses?"

"Yes," answered Keeley. "There is Ogden Armour, president; Arthur Meeker, an officer, and Mr. Union, general counsel for the Armour Company; Swift & Co., Mr. Morris, of Morris & Co., and John A. Spoor, president of the Stock Yards Corporation."

BERGER PUTS UNION QUESTION UP TO TAFT

WASHINGTON, July 26.—Representative Berger (Socialist, Wis.), made his initial appearance at the White House today and appealed to the President for repeal of the order prohibiting government clerks from unionizing.

FAIL TO SETTLE BIG CANADIAN COAL STRIKE

WINNIPEG, Manitoba, July 26.—After a meeting continuing until morning, representatives of the Board of Trade of Alberta, Saskatchewan, and Eastern British Columbia cities failed in their conference with the miners and mine workers to bring them together and end the coal strike which has almost paralyzed the fuel burning industries of these provinces, and forced residents to face a winter fuel famine.

COP KILLED BY LIVE WIRE

BUFFALO, N. Y., July 26.—While Police Officer John R. Ogden was patrolling his beat early today he saw the loose end of a broken wire fastened to a tree trunk. Ogden thought it had been fastened too low and started to shove it a bit higher. The wire was heavily charged and he was killed.

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SUBWAY'S VICTIMS MAKING PROGRESS

Two Are Married, but Road Gives No Compensation, but Sometimes Charity.

Inquiries at the Flower Hospital yesterday elicited the information that the three men—Charles Buehl, Edward Slavin and Frank Jendrick—who were terribly injured at 72d street by a downtown subway express on Tuesday, were progressing favorably.

Charles Buehl has amazed the physicians there. When he was brought in, his death was expected any moment, and there was little more than a passing hope of his recovery. When, however, the pressure on his brain, due to a fracture, was removed, he rallied, and may live.

All three men are, however, so terribly injured that it will be months before they will be able to work, if they will ever be able to do so again. What internal injuries they may have sustained the surgeons do not yet know, but all are suffering from shock.

In the meantime, inquiries by a Call reporter show that two of them, Edward Slavin and Frank Jendrick, are married. Frank Jendrick lived at 214 East 115th street, in a wretchedly constructed frame building.

Mrs. Jendrick, the reporter learned, was out at work, and gathered the information that she helps out the family "income" as a scrubwoman. That is to say, now that her husband is disabled, his family will be compelled to remove to poorer quarters, and, perhaps, go under altogether while he is in the hospital, and helpless to save them.

The accident illustrates with peculiar force the demand of the Socialist party, that in the new subway contracts provision should be made for adequate and prompt compensation to injured workmen. In the case of these three men, they are, according to the rules and regulations of the Interborough, entitled to no compensation.

Regulation No. 15, one of four items, in a book of 126 pages, that is in full-face type, reads: "The regular compensation of employees covers all risks of and liabilities resulting from accident."

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WESTERN MINERS AFTER A. F. OF L.

Demand That W. F. of M. Have Control of Allied Trades.

BUTTE, Mont., July 26.—The Western Federation of Miners is not satisfied with the inability of the American Federation of Labor to deliver the goods that was promised when the miners united with the Gompers organization, and today a resolution was adopted which may again strain the relations between the two organizations.

The miners claim the Gompers organization promised to place all trades associated with metallurgical mining, under the jurisdiction of the Western Federation, but so far has failed to do so, and the efforts of the miners to enforce its jurisdiction, have in effect been laughed at by local international unions.

The resolution adopted today orders all such local unions to instruct their members to deposit their membership cards with the nearest Western Federation Union.

The American Federation is also asked to call in an international charter which has been issued to Butte Union of Stationary Engineers, a rival to the Western Federation Union of Engineers.

Another important action taken by the convention today empowers the president of the Confederation to cancel the charter of any union that he may consider violating the rules of the Federation or in other ways does not meet with his approval, provided he is endorsed by the executive board.

The convention has adopted a report which characterizes as impracticable the suggestion of President Meyer for the ownership of mines and smelters by labor organizations.

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THUGS BUSY IN LEATHER STRIKE

More Workers Desert Shops, Eighteen Employers Grant Demands of the Union.

Assaults of pickets and many arrests marked the first day of the strike of the leather good workers yesterday. Near every struck shop thugs were kept hanging around and the pickets were kept moving. The bosses found a new scheme to fight the strike and that is by employing street women to beat up pickets.

Near a shop on Canal street these women tried to start a fight with the pickets, but they were chased by police men who knew who they were. Near the shop of Shapiro & Jence, 181 Prince street, a girl picket was badly beaten and near Wax's shop on Prince and Wooster street a striker received a contusion of the scalp.

Miss Mary E. Dreier and Miss Melinda Scott of the Women's Trade Union League are assisting the settlement committee in the negotiations with employers.

Miss Dreier declared yesterday the league would organize a picket committee as it did in the waist makers' strike and send them to the shops where thugs are molesting pickets. There are about 1,500 women involved in the strike, most of them being poorly paid.

The strikers held shop meetings at the following halls yesterday: 206, 177 and 200 East Broadway, 133 Eldridge street, 73 Ludlow street, 83, 85, 98 and 106 Forsyth street, where they outlined the demands to be made on their employers.

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NO MORE CHOLERA CASES IN BELLEVUE

Suspects Only Had Colic, etc.---Three Stowaways From Palermo Escape.

The cholera case in Bellevue last week has produced no secondary cases. Edgar Haasmann, the orderly who attended Manuel Bernades, had colic, not cholera. Louis Mach, who was taken to the hospital from the Olive Tree Inn on Tuesday night, had dysentery. The two nurses who attended Bernades show no signs of illness.

The pathologists in the research laboratories of the Health Department worked until the small hours of yesterday morning on the cultures of the fifty-one members of the crew of the Hudson River steamer Kennebec, so that she could be released from her quarantine as soon as possible. There was little suspicion that any of them had the disease, but the Health Department wanted to be sure.

Three stowaways escaped some time between 8 o'clock Tuesday night and 6 o'clock yesterday morning from the Anchor Line steamer Perugia, which was docked at the foot of Harrison street, Brooklyn.

They were Emanuel Marchese, 18 years old; Bartolomeo Adolfo, 11 years old, and Nicolo Toro, 24 years old. They were locked up in the sick bay of the Perugia, and were to have been sent to Ellis Island yesterday.

At Quarentine yesterday something of a general clearance was made of hitherto suspected ships and persons. The liner San Giorgio, which had been held up because of an illness and a stowaway, was released from Quarantine at 12:30 o'clock.

The police responded to seven riot calls before noon. In one attack on independent peddlers eggs were used as weapons and the victim was pelted with them until rescued by the police. A patrolman who went to the rescue of a peddler fired a dozen shots in the air to intimidate the crowd. Later two striking peddlers were arrested.

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Eleventh Grand Annual Outing OF THE CARRIAGE AND WAGON WORKERS' UNION OF BROOKLYN, N. Y. On Sunday, July 30, 1911. George Schaible's Florida Park. TICKETS, \$1.00.

ANNUAL PICNIC Socialist Party of Essex County, Newark, N. J. Wave's Colosseum, 467 Springfield Ave. Saturday, July 29, 1911. AFTERNOON AND EVENING. TICKET 10c AT GATE 15c.

MILWAUKEE IS ON THE BLINK, TRULY! Waldorf's Guest Peddlers Peddler Lingo About Socialist "Misrule."

HARVESTER TRUST IS AN OFFSPRING OF STEEL COMBINE (Continued from Page 1) mittee in October, when Stanley and Andrew Carnegie would be here.

PLenty of Men Ask for Light Farm Work Laboring under the impression that this is the season of the year when farmers want men to do "light work" by the Agricultural States Aid Commission.

DEFENSE OF M'NAMARA WASHINGTON, July 26.—An appeal for a \$500,000 fund to defend J. J. McNamara, accused of being responsible for the blowing up of the Los Angeles Times building, has been issued by Secretary Morrison, of the American Federation of Labor.

SCRAP IN LOWER CALIFORNIA. SAN DIEGO, Cal., July 26.—Dispatches received here from La Paz, capital of the southern district of Lower California, announce that the garrison of 400 Mexican troops rose against Gen. Augustin Sanguines last week, attacked the capital building, and wounded the general. In the fight ten insurgents were killed. The rebels were finally defeated. General Sanguines is a Dias appointee.

FOR SEASIDE PARKS. A favorable report will be made to the Board of Estimate today, signed by Controller Frederica, Borough President McAneny and President Mitchell, of the Board of Aldermen, for the acquisition of a seaside park, and the beach front portion of Dreamland at Coney Island.

NO ACTION BY SENATE ON RUSSIAN TREATY WASHINGTON, July 26.—The discrimination of the Russian Government against American Jews was considered by the Senate Committee on Foreign Relations today.

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ECONOMICS AND METAPHYSICS

Comrade Edward A. Ury, a man whose enthusiasm for Socialism and hope in the future of the Socialist party cannot be doubted, writes, relative to the few words The Call has recently had to say about conveying materialistic ideas in metaphysical terms:

"One of the 'veiled prophets,' a man of high standing in metaphysical circles, whose writings, translated in many languages, reach millions of truth seekers all over the world, in a recent article entitled 'The Providence of Good,' says: 'We call for the surrender of self-interest that the welfare of the whole may be considered. The business world sorely needs this spirit, for what more urgently calls for purification than politics and business the world over? What is more vital than the relations of capital and labor, producer and consumer, employer and employee? What more important than salvation in the workshops, the factory and the fields? Surely an angel, with a flaming sword should come among us.'"

Comrade Ury asks an editorial answer to this, not in a spirit of petulant, querulous disapproval, but with the idea of "Brother, let us reason together."

The Socialist is always ready to reason out any question that comes before him, no matter from what field. The Socialist understands that the whole range of human knowledge belongs to him, and whatever men advance or have advanced, the Socialist knows is part of the development of humanity, and it is for him to examine, to weigh, and if found good, to appropriate.

It needs but a slight acquaintance with the history of Socialism to know that philosophy is a field they have not neglected. But, unlike the Scholastics disputing over their points in Theology and the rabbis disputing over points in the Talmud, the Socialist does not consider dispute, argument, controversy as ends in themselves.

They are means to knowledge, and whatever opens the road or seems to open the road, the Socialist eagerly examines. Anyone who knows the intellectual development of Marx, to take the leading example, can understand that, had he been of an earlier generation, he might have out-Kanted Kant, and in a still earlier generation he might have out-disputed St. Thomas Aquinas.

But, pre-eminently the product of his generation, he seized upon the problems of his generation, used the knowledge gained so painfully through previous generations, and gave to the world the best summary of human economic knowledge it had had to that time, or that it has had to the present.

So we may allow Kant his status, and Aguias his position, and Aristotle his fame. Now we have to deal with new matters, and these masters are dead. In the communication of Comrade Ury there is, at first, a statement of fact—the man who wrote the sentiments which follow reaches millions of people of diverse tongues. He is translated into many languages. Good; what is his effect on them? He is a man who evidently yearns for the betterment of the human race. Is he doing anything to better them? His words reach millions of people, and apparently there are not millions of people, outside the International Socialists, working for the betterment of the human race. So his words must fall upon deaf ears, or they misunderstand him.

He calls for a surrender of "self-interest" in order that the welfare of the whole may be considered. The whole must be an organism, and as he is talking of human beings, that whole must be what the Socialist terms Society. But "self-interest," which must be surrendered for the benefit of the whole, is manifestly a portion of the whole. If it is not a class, then what is it? If it is a class, is it not manifest that there is in society, that is, within the "whole," a class that is economically so puissant that it can appropriate to its own advantage the good things that humanity, the whole, produces?

Certainly. That is a fundamental contention of the Socialists. There is within Society a "self-interest" or class, which works detriment to society, or the whole. The name of the class that dominates, and that, through domination, works to the detriment of the whole, is given in the next sentence. "The business world" is the portion of society that should surrender in order that the whole should be benefited.

That is a simple Socialist proposition, for what is here termed the business world is merely a euphemism for the capitalist class. What is termed "politics and business" in the next sentence is merely the naming of those economic "accidents," to adopt a term from the Schoolmen, that distinguished capitalist society. They need purification, for they are sinks of corruption, and causes of misery that is needless.

The matter in the next sentence may be left to the end of this note. There is in it, as expressed by the "veiled prophet," an admission of misunderstanding of what words really mean. But the nub of the whole contention comes in that beautiful sentence: "What more important than salvation in the workshops, the factories and the fields?"

From the ordinary use of the term "metaphysics" one would be inclined to believe that it was a thing that had no concern with matter, that it was purely a spiritual affair. The use of "salvation," later, emphasizes this. So the majority of those who read the utterances of the "veiled prophet" doubtlessly incline to the belief, or hold it firmly, that salvation is spiritual, and that what is needed is a surrender of self-interest in order to achieve spiritual salvation, a condition of ecstatic bliss and beatific contemplation.

nounced that spiritual "salvation" was needed in these departments. Can it be that the only thing the workers in these departments lack is spiritual? Have the preachers not preached, have the teachers not taught, have the prophets not prophesied sufficiently for the workers in the workshops, the factory and the fields to understand and act? Evidently not.

Evidently, also, as there is a lack of "salvation," a spiritual thing in these fields particularly, there must be a plenitude of "salvation" in other fields. So the conclusion is inevitable that not only has the class which is called upon to surrender "self-interest" (the capitalist class) monopolized economic benefits, but it has also monopolized "salvation," which is a spiritual thing.

This conclusion would be justified were it not for one thing, that is, the firm belief that when the writer spoke of salvation he was attempting to give to mere material economics a metaphysical twist. He was attempting to explain in the terms of one department of human speculation the facts of human experience.

There is no use in mystification. Politics and business need purification. They are both corrupt and rotten because they are today founded in the robbery of one class by another. They have their basis in the robbery of the working class by the capitalist class, the class of "self-interest."

The way to end it is to stop the robbery of the working class, and the way to stop the robbery of the working class is for that class to assume control of the socially necessary means of production, distribution and communication.

Right here is the foundation of the whole error. What the "veiled prophet" probably had in mind, and mistook for a metaphysical deduction of his own, is an old, futile human experiment. Under the early church, which produced countless myriads of mystics, communism was practiced. Communism in that sense and at that time meant the admission of the poor of the community to a certain share in the product of the whole society. It meant a community of the goods produced, not a community of interest in the means whereby the goods were produced.

A man might feast at the common table. He had no control over the means whereby the table was supplied. Those means rested in the hands of a privileged class, and it was against this class St. Chrysostom so vehemently and eloquently inveighed.

The class which controlled the then means of production found it less and less convenient, as the Christian community increased in size, to admit the poor producers to the common table. Communism, while apparently a splendid aspiration, was economically impossible. Its discontinuance may have worked hardship to many, but it was inevitable.

Communism, or more strictly, Christian communism, was the parent of charity, and charity has evolved steadily through the ages from the relief afforded by the cumbersome monastic establishments to the present organizations. But charity today, well organized as it is, will be found to be woefully impotent. Surely the "veiled prophet" does not mean that the "self-interest," or the dominant class, should simply surrender a little more to the charity organizations? Surely he does not mean that we return to primitive communism.

What he has in mind, if he has the courage and honesty to face it, is the fact that the present capitalist organization of society is inhuman, unjust and one-sided. "Salvation," as well as economic well being, is unevenly and viciously distributed. The workers in shops, factories and fields—that is, the wage workers, the producers of all the wealth—have no more access to salvation than they have to economic well being.

Therefore we incline to the belief that salvation is a material thing. It can be reduced to material terms. What the "veiled prophet" gave forth in the language of mysticism is one of the commonplaces of Socialist philosophy.

A mere distribution of spiritual salvation is a thing over which we have no control. But as it is evident from the words of the writer that this salvation does not fall upon those who toil in the workshops, the factory and the fields, it follows that it does fall on those who control the product of all these places.

Much of the modern "new" way of thinking is really only a half recollection of old and near-forgotten, far-off things. It is like bringing-back glimpses of childhood, and however sentimentally appealing those recollections may be, it is a fact that they are as impossible of realization as the aged "metaphysics" of humanity. Even metaphysics must have an economic basis, and the economic basis to which Comrade Ury's "Veiled Prophet" (who appeals to millions of readers) refers, is one he is not willing to acknowledge. The idea he has may pulsate with benevolence, but it must have some practical foundation. Until it gets to earth, until it appeals to mankind in the workaday world, it can have none.

Now for the foundation of all the error: That glib reference to "capital and labor, producer and consumer, employer and employee," shows the "Veiled Prophet" has not been able to make applicable to modern conditions the ancient vocabulary he has acquired.

Words that live evolve as all living things do, and they take on new shades of meanings. This is but another way of saying that words which do not adapt themselves to the changed conditions concerning which they are used are useless and must die. The "relations of capital and labor" is a phrase borrowed, not from metaphysics, but from modern industrialism, and the attempt to give it any other significance, to make it carry any other meaning, is to misuse it or misunderstand it.

The "veiled prophet" referred to by Comrade Ury may have splendid and exalted hopes. They are utterly futile until he brings his hopes into line with modern conditions, "unites with the source of supply," or really understands the "Law of Life." Otherwise he is but a juggler of terms, a deceiver of innocent people—or, in plain words, either an imposter or a dupe.

THE SUFFRAGE QUESTION

By CARRIE W. ALLEN.

"You men may set up any qualification you wish, if you will just remove the sex qualification." So said Miss Harriett May Mills, president of the New York State Woman's Suffrage Association, at a meeting held in the Forest of Arden, on July 21, before an audience composed of members of the Lake Placid Club.

Miss Mills was the opening speaker, and a subtle touch of humor ran through her speech as she pointed out some of the good reasons why women should be given the ballot, and some of the objections raised against it. The fact that one woman out of every five is compelled to go out into industry was urged as a strong reason for the ballot, as these women should have a voice in the making of laws for their own protection. Miss Mills then made this rather remarkable statement:

"You men may set up any qualification you wish, if you will just remove the sex qualification. You may have a property qualification, or an educational qualification, or any other kind of a qualification, so long as you let me in."

In a short speech, Mrs. Robert H. Elder told the audience of the difficulties which attended the introduction of the suffrage bill at Albany. At the same time, a bill was up which was of interest to the manufacturers of oleomargarine. The question at issue was whether the manufacturers of oleomargarine were to be permitted to sell the coloring matter at the factory, or the poor housewife was to be compelled to go to the drug store to buy it.

Two and a half days' time, and the energy and oratory of several States

Senators were devoted to the discussion of this important bill which a few manufacturers want. One hour was gradually given to the hearing of a suffrage bill which thousands of women want.

Miss Fortia Mills gave a bright little talk, displaying the flags of the various nations where women have the suffrage, and provoking her audience to mirth by the display of a diminutive Stars and Stripes, the flag of a non-progressive republic, which denies women the ballot.

Mr. Robert H. Elder, Assistant District Attorney of Kings County, made a strong and convincing plea for woman suffrage, basing his speech on the fundamental right of every citizen to the ballot as a means to insure life, liberty, and the pursuit of happiness.

The closing speaker was Mrs. Jennie Stubbs, of Chicago, who has recently come to New York to live. Mrs. Stubbs is an experienced speaker, and her reasons why women should vote were clearly and logically stated. In closing, she declared herself most optimistic in regard to the suffrage, and drew laughter and applause from the audience by her clever way of telling the story of an old darkey who runs at the close of a Booker Washington meeting and declared himself a pessimist. Another old darkey rose and said he was an optimist. Whereupon a third arose and said he didn't know nothing about a pessimist, nor nothing about an optimist, but when he got down to eat a 'possum, all roasted brown, with nice brown gravy all about it, he knew he was a pessimist. "I'm a pessimist," said Mrs. Stubbs. "Possum in Latin means 'I will,' and I say to you, I will vote in the State of New York."

CANNED!

By MacE.

Somewhere about the year 1840 one Wertheimer conceived and patented a process for preserving and canning food-stuffs, which in no small measure has contributed to the comfort and well-being of the race, especially that portion of it whose daily meal is opened with prayer and a can-opener. In this line as in all others of like importance we have made great advancement, and not only can everything we grow, and grow everything we can, but we are continually reaching out for new material to souce, pickle, preserve and embalm.

In the good old days previous to our friend Wertheimer's time, no workingman thought of strawberries after July. He had his share of the crop while they lasted, and then went on to asparagus, grape-fruit, tangerines, etc., and so on through the seasons, whereas now he has all these things throughout the year, the two things necessary being desire and the price.

In these very progressive days anything that will stand canning is canned, and many things that would not stand anything else as fertilizer, are served up to us "a la lump," making for a rose garden existence this age of "light housekeeping."

Strange, but none the less true, we can some other things besides foods, for example, we have canned music, canned comedy and canned oratory, canned education and no workingman's home is complete and up to date without the tuneful phonograph with its preserved records of operatic rags and patriotic monologues. In looking over the many things that lend themselves to the canning process we are decidedly interested in the new addition to the list, and yet not so new either, for while it is comparatively easy to trace back to the pioneer in the canned food line, it would, I presume, be rather difficult to dig up the originator of canned workers, who have been canned for lo! these many years.

Of course, this is not to be understood literally. Only when the wage worker loses his grip, is discharged, fired or otherwise separated from his job, is he said to be "canned," and yet, painful as the process is, no one who has ever gone through it but that will agree that it is of huge import in preserving intact the individuality of the worker.

There is just this drawback to the canned worker as compared to the other goods so treated, and that is he has no material value when "canned," and though he may retain his importance of the free, independent American sovereign, he very often finds it difficult to negotiate a loan on that security.

Were you ever "canned"? Delightful sensation, isn't it? Especially after a week of the hardest kind of grilling like many went through during the past terrible hot spell—just two more installments to clear the furniture—the first payment made on the wife's suit—some things planned for the kiddies on this week's pay—then, Bing! blue slip in the pay envelope notifies you that "on and after this date," etc. Didn't that get you?

These are the moments when things run red, when your complexion takes on that fish belly white, when you say things of a deep and decided blue, when the milk of human kindness turns to the acidity of vinegar, when your opinion of the good, kind employer that keeps his establishment running for your benefit drops 500 per cent, and you wish above all things you were a cannibal, whereas you are only "canned," eh, what?

We have been taught since the early days of the republic that every male of American birth is eligible to the office of President of these United States, and there are few of us who would refuse the call to serve. We have learned that there are fewer of us who would not sacrifice our chances of this call, for some two or three dollars per day at a job of less importance during a "canned" spell.

Before each election the average wise American sovereign is very decided in his opinion that he has the solution of this canning process "cooked," while after election he is just as decided in his feelings that he has been again "canned." What, again? Why not? Well, who doesn't he kick? Well, he does—in his sleep.

THE BLIND WORKMAN

By JAMES ACKLAND.

John Jenkins was an honest man (His eyes were shut); He thought that jobs and rivers ran On kindly providential plan. And never knew where they began (His eyes were shut).

TERRIBLE OFFENSE.

The other day a man with a rubber nose was brought before a magistrate, charged with impersonating a police officer. "What have you to say?" asked the magistrate. "I am innocent," replied the man. "What did he do?" asked the magistrate. "What did he do?" exclaimed the policeman, haughtily, who had hoped that such a question would not be put. "Why, he tapped three times at the door of a pub on my beat, and when the landlord shoved the beer out through the half-closed door he took it and drank it. That's what he did!" Amid roars of laughter the case was dismissed.

IF WE WERE ONLY ALBANIANS

Continued from columns 1 and 2, this page.

a summary of the things the Turkish papers had said against the great, free, enlightened, patriotic country.