

ENTERTAINMENT FOR THE DELEGATES

Program Made Up of Music, Refreshments and Forceful Talks by W. S. U'Ren and O. P. Hoff

The smoker given by the Central Labor Council Wednesday evening in honor of the State Federation of Labor was crowded to the doors.

President Andy Madsen made a brief address of welcome which was responded to by the president of the Oregon State Federation of Labor, Will Daly. He said that the last legislature had refused nearly all it asked, and now on the initiative ballot he believed the voters will proceed to break the back of opposition to labor legislation with the employers liability law.

The music furnished by Professor Burchard's orchestra was a very pleasing intermission after each speech. A recess was declared, and the smaller hall was the scene of the refreshment part of the hospitality extended to all comers.

Labor Commissioner O. P. Hoff spoke on the reasons and necessity of organization. Our savage ancestors combined against oppressors, who in turn combined against the people, and this succession of combinations brought about organization of tribes, communities, nations and states. Organized labor was recognized as having raised wages, shortened hours of labor

and bettered conditions for all labor, whether organized or not. We need to recognize that when we through greed injured another craft in the union of our own craft we injured ourselves and all organized labor. He urged the demanding of the union label, and said that if the 29,000 union men and their dependent ones in Oregon would demand the union label on something three times a week and never purchased anything without it, that could be obtained, that the union label would be supplied on everything to all Oregon.

Professor W. M. Rasmus recited "Shamus O'Bryan," and to enthusiastic applause delivered "O'Grady's Goat."

The next speaker was W. S. U'Ren, who spoke quietly and earnestly words fraught with deep lessons and great import. Today the science of government is bound up in the referendum and initiative. Government is nearer to you and I and every man who works, than ever before. Government in Oregon shall hereafter be to those who name the candidates and vote on the laws. Notwithstanding the Rockefeller and the trusts the speaker declared that he believed the country to be freer than ever before.

Laws show the classes that govern, always. No business pays so well as that of governing the masses. Governing others and securing and maintaining special privileges for a few at the expense of the many has always given enormous returns.

The transportation interests have led their way into government and made themselves a part of it, and with all the traffic will be legalized, forced a division from every producer in the country.

There are four great sources of wealth and special privileges, declared Mr. U'Ren. Land, Money, Transportation, Taxation. Land, money can regulate in its holding in Oregon. Money is a national matter. Transportation we can regulate in Oregon, too, although generally considered a national matter. Taxation is largely within our own control, the national taxes of course being beyond our grasp in Oregon.

We can now make our own laws. We now make officials sit up and take notice when we inquire about the recall. The Central Labor Council of Portland has made a mayor of this city reflect on what might happen to him when when some two months ago it started some talk about the recall.

This was not always so. Quite recently the city authorities considered that the time had come to saddle on the masses the cost of water mains for the benefit of vast tracts of speculative holdings. Only a few years ago and this could have been done in the name of the people but without their consent. A special election was called, but when the Central Labor Council showed fight, and its investigations disclosed the

The third act finds us in the Gospel Mission down in the slums of London. Here takes place one of the prettiest and most affecting scenes ever penned. The fourth act is laid in the home of the Rev. erend Barton, at St. Byones, where the truth is finally told, and all ends happily. "Thorns and Orange Blossoms" will be a beautiful production, with every piece of scenery painted absolutely special for the production. It abounds in rich humor and thrilling heart interest.

The seat sale for "Toil Gate Inn" will open at the box office Monday next, January 17, at 10 a. m. Positively no telephone orders taken for this production.

IT DON'T PAY

AN EXAMPLE OF MANNER IN WHICH A CERTAIN RESIDENCE BLOCK EVADES TAXES

Block 171 of Portland is owned by the Corbett estate. It is practically idle. Its improvements are assessed at \$29,000, the land is assessed at \$285,000. This block is a little less than an acre in extent. It is barely large enough for a family orchard or a potato patch. It would make a fine sheep corral. If it was improved in accordance with its value it would have buildings worth not less than \$800,000 on it. What is it worth? Well, the Portland hotel block on the west side of the postoffice is worth a million, exclusive of all improvements. If the hotel burned to the ground and not one brick was left standing on another, the bare ground would be worth a solid million dollars.

The Corbett block has a line of street cars on one side, the postoffice on the other and is only a block away from the courthouse. Improvements valuable? Not relatively. A farm worth \$500 with improvements worth \$20 would not be considered as improved. The land of the Corbett block to the south of the postoffice—there is another to the east that has one of the best buildings in the city on it—is worth not less than \$600,000. Deals have fallen through with some such sum as a basis. The south half of the Portland hotel block is estimated to be worth not less than \$400,000, and it has no street cars on the south side. Street cars mean accessibility, and accessibility means value for business purposes. The east half of this block 171 is fully as valuable as the south half of the Portland hotel block, and the west half should be worth the remainder, \$200,000.

Some real estate men say that this Corbett block would not be a bad bargain at a million, because if improved with a big business block it would be a very desirable location.

It is assessed at \$285,000, however. That means that taxes are escaping from the public treasury to the extent of about \$6000 in round numbers. This would pay the taxes on a good many little homes. It would pay taxes on a great many little farms and some big ones. This little plot of land is worth not less than \$15 a square foot, \$135 a square yard. Some pretty good farm areas could be obtained in Oregon for that sum. A man could make a living on three acres of farm land worth \$135 an acre. Could he make it on three square yards of this land? Yes, my friend, he could. Three square yards would enable him to make a good living in some small mercantile business on this Corbett empty block 171. It would let for good land on this sum of these fine days to somebody who will build on it an 11 by 12 or 14 stories make that "any acre of floor space on this acre."

In 1882 it was worth possibly \$1000. The people of Portland made the rest of the value. In England it is proposed to hereafter take for public purposes one-fifth of such increases for national defenses, and fully another one-fifth for local public uses. The public created these values. Why should not the laborer have his share?

Judging from the crowds that have witnessed Mrs. Leslie Carter's success, "Du Barry," at this cozy theater during the past week, it seems that the public have at last found out that the popular Athon company can please the most skeptical. The house has been crowded all week, and many hundreds have been turned away. Beginning with Sunday matinee and continuing all week, with matinees Tuesday, Thursday and Saturday, "Thorns and Orange Blossoms" will be the bill.

Plays dramatized from books seem to be in popular demand this season, and for this reason Mr. Athon was induced to offer this popular drama to the Lyric patrons. The story is that of a poor country girl, Violet Benton, by name, who marries an artist, Paul Randolph, who is, as she supposes, from her own rank in life, only to discover later that he is a titled peerage, owner of vast estates and titles. His mother, on learning of her son's marriage, seeks to have it annulled, unbeknown to him. To aid her in her plans, she calls upon one Oscar Carston, a snake at heart, and offers to have him knighted if he succeeds in accomplishing her request. Just as Carston starts to work out his evil plans, there appears on the scene one Tommy Swift, a drummer for his father's Chicago packing plant. Swift falls in love with Monica, Randolph's sister, and immediately proceeds to foil Carston in his evil endeavors. The first act shows St. Philip's Hotel, on the Mediterranean Sea, one of the most picturesque scenes ever attempted on any stage. The second act takes us to the drawing room at Ryverswell Castle, Lord Randolph's home, an exact reproduction of one of England's famous Summer estates.

Ed. Rosenberg spoke on the Labor Press. He made the striking simile that like the military recruit we needed drilling so that when we were confronted with the over-whelming and savage enemy we could "keep step and touch," and thus present a solid square on all sides and preserve our liberties. He spoke some German and Russian poetry which the reporter was unable to catch.

At a late hour the social broke up.

THE LYRIC

HOME OF POPULAR PRICE SHOWS.

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CONTRACT WORK AT HOME.

The Klamath Express points out that a proposed new sewer can be built by a local firm of home manufactured materials without sending outside for civil engineers or supplies. It is remarkable how far the foolish contract system will lead honest men astray. For a few dollars' lower bid public officials feel compelled to turn money away from the community, leave their own fellow citizens idle, knock their own local skilled professions and send a thousand miles away for all these. The city of Klamath should build its own sewer with its own men and materials, and then, as the Irishman said, even if it cost more, it would cost less.

Unless a man is a good listener he can't hope to be happily married.

IN BEHALF OF LABOR

COUNCIL OF CHURCHES OF CHRIST MAKES STATEMENT OF SPECIFIC PRINCIPLES

The Federal Council of the Churches of Christ in America, representing the united Protestant churches in this country, with a membership of 18,900,000 and a constituency of 49,000,000, unanimously adopted, among other specific principles for which it asserts the church must stand:

First—The gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

Second—A release from employment one day in seven.

Third—A living wage as a minimum in any industry, and the highest wage that each industry can afford.

The Federal Council's commission on the church and social service accepts as the basis of its belief and action the entire program adopted by the Federal Council in its report on the church and social service. For the concentration of attention upon concrete conditions and because of the present keen interest in the three closely related propositions above set forth, it submits at this time to the churches the following statement and recommendations, and urges that favorable action be taken upon them by individual churches, synods, assemblies, conferences, conventions, brotherhoods and other representative bodies, in the many communities which compose the Federal Council.

The Pittsburg Survey revealed to all interested in industrial conditions a state of affairs in many respects surprising. In the steel mills, according to the report of the Survey, 20 per cent of the employees, about 14,000 men in Allegheny county, worked 12 hours a day seven days in the week, at the rate of 16-12 cents an hour. Such employees, therefore, by working 12 hours a day every day in the week were enabled to earn \$1.98 per day, any reduction in time involving a proportionate reduction in wages. The high wages paid to a relatively small number of men in positions of responsibility—3 or 4 per cent getting over \$5 per day—had heretofore misled the public as to the general scale of wages in this particular industry. An investigation of the living conditions showed that the wages actually paid to unskilled laborers in the steel mills was not a living wage; that is, not a wage on which a man with an average family could live respectably, under decent sanitary conditions and with a reasonable degree of comfort. The investigations of the Survey showed furthermore that in precisely the same regions where these low paid workmen were housed the drink evil was at its worst and the general morality its lowest. Saloons found in the most profitable region financially. While a fair proportion of workmen and their families were found resisting these influences, it was plain that the drink evil and the tendency of the population to immorality were connected with the prevailing industrial and housing conditions. For most men working 12 hours a day, seven days in the week, little is left except lethargy or stimulants. There was little enjoyment of life possible for them except the momentary relief of the senses. What the Survey revealed in Pittsburg is true, we are advised, to a greater or less extent—often to the same extent—in other industrial centers.

The illustration is taken from one industry and one center. The range of the propositions, however, is far wider. For while it may be proper to omit from consideration the workers engaged in

the professions and in agriculture, those should be included who are engaged in domestic and personal service, trade and transportation, and in manufacturing and mechanical pursuits.

Moreover, with the increasing complication of the industrial situation, there has come the necessity of conducting many industries seven days in the week, and as a rule those industries conducted seven days in the week require the service of the individual employee seven days in the week, and the rate of wages is set not for a six day, but for a seven day scale.

One Day's Rest in Seven.

The commission on the church and social service of the Federal Council of the Churches of Christ in America calls the attention of the churches of Christ everywhere to this condition and the menace involved in it, and urges upon all Christian churches officially, through their pulpits, their brotherhoods and various other organizations, to emphasize and bring home to their members their Christian obligations in these premises, namely, that it is the right of every man to have one day out of the seven for rest and recreation of body, soul and mind, and that it is the obligation of every Christian employer so to arrange his business that each of the employees may have one day a holiday in seven, without diminution of wages. The normal holiday is the Christian Sabbath, the Lord's day, but where the conditions of industry or service require continuance of work seven days and the consequent employment of some part of the employees on the Lord's day, then those so employed are entitled to receive a holiday on some other day in the week; and furthermore that it is the obligation of every Christian employer so to arrange his scale of wages that the living wage of his employees is calculated, not on a seven day, but on a six day basis.

A Living Wage.

It is the obligation of every Christian employer, a part of the essential Christian teaching of the brotherhood of man, to pay every employe a living wage, that is, a wage on which not only the worker but the average family can live under proper sanitary conditions and with reasonable comfort. Normally the great bulk of the industrial work of our country should be done by the heads of families, and wages should be adjusted not to the cost of living of the unmarried boarder, but to the living wage differs from time to time and from place to place. The obligation remains unvaried, and no industry can be counted as properly conducted from the standpoint of Christian ethics which is not so conducted that all employees shall receive a living wage.

Reasonable Hours of Labor.

which, employing its laborers six days in the week, compels them to work 12 hours out of the 24, does not give to those employes a proper opportunity for sane and healthy living. Family life, intelligent social intercourse with one's fellows, are impossible under such conditions, and the laborer not only is not encouraged to develop upward, but, by the conditions of his labor, is held in an inferior and degraded condition, with no chance of development. Such a condition is, we believe, contrary to the dictates of the religion of Christ and a menace to the well-being of the state. It is an obligation resting upon Christian employers so to organize their industry that the employe may have reasonable hours of labor.

In view of present discussions and in view of the existing divergence of opinion, this commission is not prepared to state, for all industrial conditions, what is a reasonable working day. The movement for the standardization of reasonable hours at eight for all industries has not reached such a stage that, in spite of its own opinion that eight hours for labor is reasonable, this commission is prepared to call upon members of

Christian churches to adopt that standard as a part of their Christian obligation, but it is the conviction of this commission that anything over nine hours in any business or employment is an abuse which should not be tolerated in a Christian community, nor exacted by a Christian employer. This commission recommends to the official bodies of Christian churches, in order to standardize, as it were, the simplest Christian obligations in the industrial field, and to secure their recognition, the adoption of resolutions calling on employers of labor within those churches to conform, in their industrial operations, to these three simple rules:

One day's rest in each seven.

Reasonable hours of labor.

A living wage based on these reasonable hours of labor.

F. M. NORTH, Chairman.
CHAS. STELZLE, Secy.

NEW BRITISH ANTHEM

In England tens of thousands of people are singing a song to the tune of "Marching Through Georgia." If 5,000 people gathered around the Oregonian here in Portland and sang it maybe the grouchy editor of that paper would think the single tax was being discussed. The first stanza runs as follows:

"Sound the blast for freedom, boys, and send it far and wide! March along to victory, for God is on our side. While the voice of Nature thunders o'er the rising tide: God made the land for the people! The land, the land, 'twas God who gave the land; The land, the land, the ground on which we stand! Why should we be beggars with the ballot in our hand?"

God gave the land to the people! Hark! The shout is swelling from the East and from the West: Why should we beg work and let the Landlords take the best? Make them pay their taxes for the land—we'll risk the rest; The land was meant for the people.

The banner has been raised on high to face the battle din! The army now is marching on the struggle to begin. We'll never cease our efforts till the victory we win. And the land is free for the people!

Clear the way for liberty! The land must all be free! Britons will not falter in the fight, though stern it be, Till the flag we love so well shall wave from sea to sea 'O'er land that's free for the people.

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Next Week, "Who's Your Wife?"
Coming, "Toilgate Inn" Seat sale opens Jan. 17, 10 a. m.

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The Board of Directors of the Labor Temple Association meets every Thursday at 8 p. m., in the directors' room, 270 1/2 Alder street.

"Printer's Ink," the recognized authority on advertising, after a thorough investigation on this subject, says: "A labor paper is a far better advertising medium than any ordinary newspaper in comparison with circulation. A labor paper, for example, having 2000 subscribers is of more value to the business men who advertise in it than an ordinary paper with 12,000 subscribers."

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