

THE IMPORTED PERCHERON STALLION

TURGOT

No. 56041

Foaled May 11, 1900; Bred by M. Vallie, Department of Oren, France; Imported April 12, 1905; Property of

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Will Make the Season of 1906 as Follows: At Chas. Lott's ranch, one and one-half miles west of Lamonta; at Henry Montgomery's near Grizzly P. O. and at Prineville

SEASON BEGINS APRIL FIRST

DESCRIPTION

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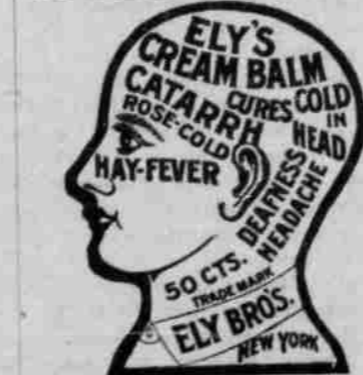
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NEW ZEALAND'S REPLY TO PESSIMISM The American Circus

By ALLAN L. BENSON, Author of Socialism Made Plain.

An Appeal to the Filipino, by W. S. Morgan Hardy, Ark.

The means of production in New Zealand are not yet in the possession of those who wish to work with machinery, just as the means of production were not in possession of those who wished to work upon the land until the government began to drive out big landlords and vest the ownership of the lands in the people themselves, through the government. And since the problem of giving his product is solely dependent upon giving the producer the right to use the thing with which the product is made, it follows that New Zealand has attained economic justice only to the extent that she has made the land accessible to the people, and fallen short of economic justice to the extent that she has failed to make machinery as accessible to the operatives as the land is to the farmers. And this can be done only by eliminating the private capitalist who is bent upon the acquisition of profits, and substituting the government as a public capitalist. There is no other method, because economical production necessitates production on a large scale with much machinery. One man can run a small farm, but one man cannot make steel rails, nor can he, if he be a laborer, own a little steel plant of his own. Modern production requires huge investments of capital in machinery and the associated labor of many men.

It was the failure of New Zealand thus far to grapple with the machinery question that Secretary Tregear had in mind when, in the letter we quoted he said that "We have barely touched the fringe of the soiled economic garment" and that "So long as the wage-system endures, so long as capital holds the land, machinery and means of production, so long is the bulk of our population only a collection of well-fed, well-dressed slaves." No one knows better than Secretary Tregear that the workers in New Zealand will not get their product until the government takes over the ownership of the machinery as well as of the land. He and his associates in the government are laboring under no misapprehension. He tells in his letter how the landlords who owned the workingmen's homes gobbled up in increased rents all that the government obtained from the wage-workers in the form of increased wages. And although the government is now building homes for workingmen, he knows this will result only in a temporary benefit to the toilers—that in the end, the decreased cost of living will reduce wages and thus help the capitalists. Because wages are always based upon the lowest sum upon which the workers will consent to exist and reproduce their kind. Wages always increase after the cost of living increases, and go down after the cost of living goes down. No one can work for less than a living and when the cost of living increases, wages must increase. On the other hand, when the cost of living decreases, some member of the great world-wide army of the unemployed is always willing to take the job of the employed man, at a wage representing the reduced cost of living. And since capital always pays as little as possible for labor, the employed man is compelled to suffer a reduction of wages, or give way to the unemployed man. This explains why the municipal ownership of public utilities never improves the financial condition of workingmen—a fact that has been proved not only in New Zealand, but wherever it has been tried. London has made extensive investments in public utilities, yet in no civilized part of the world is poverty so appalling as it is in London.

Yet such experiments are not without their value, because they tend to suggest to the public mind what could be accomplished if all industries were owned by the people through their governments and the great unearned sums that now go to private capitalists retained by those who create them.

Going back to New Zealand, it is plain that since the farmers and wage-workers have combined at the polls, capitalism is being hunted out of one hole into another until it has nearly reached its last hiding place. The landlords having gobbled what the government was able to attain for the wage-workers in the form of increased wages, the capitalists who own the factories will now take from the wage-workers what the government saves them by providing them with homes. The next step will logically be to prevent the capitalists who own the factories from committing the latest robbery, and this can be done only by depriving the capitalists of paying any wages at all, which means the government ownership of the factories, and all other means of production.

That will be Socialism. And all indications point to the conclusion that the government of New Zealand will not be long in taking this last final step toward the emancipation of those who toil.

What then, is the answer that New Zealand gives to those American citizens who, conceding the high ideals of Socialism, nevertheless contend that it is hardly worth while to advocate it or to vote for it because it "cannot be attained at all in less than a thousand years" and who look forward to no material change in existing conditions during the life time of anyone now living because "the world always moves slowly?"

Has it been "worth while" for the farmers and wage-workers to unite at the ballot box to transform the colony in 15 years from a sparsely settled group of islands into the most prosperous country on earth?

Although New Zealand's task is well on toward completion, the bulk of the benefits that are in store for her will not come until she takes over the ownership of the factories as well as of the land, which she will surely do during the next few years. But even if nothing more were to be done, is what she has already obtained worth having?

Think of what the people of New Zealand have in comparison with what we have in the United States! This is the way Prof. Parsons puts it in "The Story of New Zealand:"

United States.	New Zealand.
Nominations by machine.	Nominations by petition.
Government by party.	Government by the people.
Spoils system.	Merit system.
Political corruption.	No political corruption.
Monopoly pressure to control government.	Government pressure to control monopoly.
Concentration of wealth.	Diffusion of wealth.
Dollar the king.	Manhood the king.
Government loans to banks.	Government loans to farmers.
Unjust discrimination in freight rates.	No discrimination.
Railroads and telegraphs for private profit.	Railroads and telegraphs for public use.
Organization of capital in the lead.	Organization of men in the lead.
Frequent and costly strikes and lockouts.	No strikes or lockouts.
Industrial conflicts; disputes of labor and capital settled by battle.	Industrial peace; disputes of labor and capital settled by judicial decision.
10-hour day.	8-hour day.
Contractor system in public works.	Direct employment and co-operative methods.
Taxation for revenue.	Taxation for the public good.
Farmers and workingmen divided at the ballot box.	Farmers and workingmen united at the ballot box.
Monopolists and politicians in control.	The common people in control.

Surely, no one will contend that the contrast is to our credit. No one will deny that New Zealand has many things not possessed by the American people that are worth having. No one can deny that New Zealand had none of these things 15 years ago and that she has obtained them merely because the wealth-producers have united at the ballot box to get them. Is it not therefore worth while to profit by her experience—to avoid her mistakes and to emulate her wisdom? Her greatest mistake was in expecting the public ownership of public utilities to improve the financial condition of the working class. She spent 20 years trying to find prosperity along this line and brought herself to the lowest depths of poverty. She made herself the most prosperous country in the world when she began to place the means of production in the hands of the people. Her prosperity has increased in exact proportion to the extent that she has substituted public capital for private capital in industry.

Let not the future historian record the sorry fact that the nation that first established the economic equality of its citizens refused to establish their economic equality. American citizens, with their wonderful genius for creation and organization can, if given the opportunity, make the material successes of New Zealand look poor indeed. The little colony that is showing the world the way has wrought her victories out of rocky islands, comparatively barren of natural resources. We have the greatest natural resources in the world.

The pessimist is wrong. It is worth while to try to do something for ourselves and to do it now. And we should proceed to our task with the slogan ringing in our ears that Secretary Tregear enunciated in 1896, when he took charge of the New Zealand Department of Labor: "The wage-payer is the master of the wage-earner; the landholder is the master of the landless; and the owner of the machinery is the owner of the machinist."

"You Filipinos don't know what you are missing by not wanting to become citizens of this grand country of ours. There isn't anything like it under the sun. You ought to send a delegation over to see us—the land of the free—land of fine churches and 180,000 licensed saloons; bibles, forts and guns. Millionaires and paupers; theologians and thieves; libertines and liars; politicians and poverty; Christians and chain gangs; schools and sealwags; trusts and tramps; money and misery; homes and hunger; virtue and vice; a land where you can get a good bible for fifteen cents and a bad drink of whiskey for five cents; where we have a man in congress with three wives, and a lot in the penitentiary for having two wives; where some men make sausage out of their wives, and some want to get them raw; where we make bolagna out of dogs, canned beef out of horses and sick cows, and corpses out of the people who eat it; where we put a man in jail for not having the means of support and on the rock pile for asking for a job of work; where we license bawdy houses and fine men for preaching Christ on the street corners; where we have a congress of 400 men who make laws, and a supreme court of nine men who set them aside; where good whiskey makes bad men and bad men make good whiskey; where newspapers are paid for suppressing the truth and made rich for teaching a lie; where professors draw their convictions from the same place; they do their salaries; where preachers are paid \$25,000 a year to dodge the devil and tickle the ears of the wealthy; where business consists of getting hold of property in any way that won't land you in the penitentiary; where trusts 'hold up' and poverty 'holds down'; where men vote for what they do not want for, fear they will get what they do want by voting for it. Where 'niggers' can vote and women can't; where a girl who goes wrong is made an outcast and her male partner flourishes as a gentleman; where women wear false hair and men 'dock' their horses' tails; where the political wire-puller has displaced the patriotic statesman; where men vote for a thing one day and cuss it 364 days; where we have prayers on the floor of our National Capitol and whiskey in the cellar; where we spend \$500 to bury a statesman who is rich and \$10 to put away a working man who is poor; where to be virtuous is to be lonesome, and to be honest is to be a crank; where we sit on the safety-valve of energy and pull wide open the throttle of conscience; where gold is substance—the one thing sought for; where we pay \$15,000 for a dog and fifteen cents a dozen to a poor woman for making shirts; where we teach the 'untutored' Indian eternal life from the bible and kill him off with bad whiskey; where we put a man in jail for stealing a loaf of bread and in congress for stealing a railroad; where the check-book talks, sin walks in broad daylight, justice is asleep, crime runs amuck, corruption permeates our whole social and political fabric, and the devil laughs from every street corner. Come to us, Filipinos! We've got the greatest aggregation of good things and bad things, hot things and cold things, all sizes, varieties and colors, ever exhibited under one tent."

Election Dates to Remember.

- Registration books for primary election closes April 10.
- Primary election April 20.
- Registration books again opened April 25 and closes May 15.
- Last day for filing names for state and district offices March 30.
- Last day for filing names for county offices April 4.
- Canvassing votes for nominating state and district candidates May 5.
- Last day for filing nominating petitions for county offices May 19.
- Last day for filing certificates of nomination May 5.
- General election June 4.

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