

THE LABOR CHURCH

AT LYNN, MASS., WAS RECENTLY ADDRESSED BY HERBERT N. CASSON,

On the Outlook for Impending Battles of the People Against the Trusts and Monopolies.

In a recent address before the Lynn, Mass. Labor Church, Rev. Herbert N. Casson, among other things said: Some men are like eggs, the first blow breaks them; and others are like rubber balls, that spring higher the harder they are thrown down. I have a great respect for my punch-bag, for the harder it is struck the swifter it is to return. "The flight of the Persian arrows hides the sun," said a trembling Greek soldier before the battle of Thermopylae. "So much the better," replied his noble general, "for then we shall fight in the shade." There is a revival of Spartan courage exhibited in the stern words of Bryan, who, after being told of his defeat, said,

THE FIGHT HAS ONLY BEGUN.

The vote proved that there are five million men in America who are against the special privileges granted to trusts, which is an increase of four millions in four years. Every month of Republican government will add hundreds to the five millions. Already many have contrasted the noble demeanor of Bryan with the commonplace appearance of McKinley, and compared Bryan's graceful courtesy with the scurrilous ravings of such Republicans as Albert L. Blair. Before two years more the whole nation will discover that McKinley has the position but that

BRYAN HAS THE POWER.

For educational purposes it may be far better to have McKinley tied to an office while Bryan is free to instruct and inspire the people. Public opinion is the real ruler and legislator, and a single event may remold public opinion in twenty-four hours. When the next strike occurs among the men employed by Mark Hanna, and when injunctions are used to fling its leaders into prison, and the federal troops are ordered to fire upon women and children, there will occur a law-making change of public opinion. Soon these

UNMANAGEABLE TRUSTS

will hurl the doctors, lawyers, clergy and merchants into the same ditch with the laborers and farmers. The people are aroused, and in every hamlet and precinct there is a Bryan man on guard. Henceforth the trusts cannot continue to build up their monopolies in the dark. We have only had the

FIRST INNING OF THE GAME

and the score stands 5 to 6, with the wind in our favor. Let the triumphant trusts remember that the just demands of the Chicago platform may be slight and trivial compared to the demands that shall be enforced by the people in 1900. The people would be satisfied today with free coinage of silver and a moderate restriction of trusts, but tomorrow they may demand the public ownership of all banks and monopolies. The money question is no more important than the land question or the machinery question. We need to turn the light upon every city hall, to secure for every citizen the right to employment, to further every effort towards direct legislation, and to demand the industrial and political equality of women.

IN BOTH VICTORIES AND DEFEATS

we forget the future, which glides nearer to us every moment, with its changes. If the world were to come to an end to-night, then the trusts have conquered; but if it rolls on for four years longer then the Hanna tree that we have planted will have borne its bitter fruit, and this great nation shall have found out its mistake. If a thing is can be delayed but never prevented.

ALTGELD'S THANKSGIVING.

The Washington, D. C., Post, of November 28th, has the following tribute to Governor Altgeld:

"Three years ago one of those newspapers which delight in sending circulars to such public men as governors, senators, &c., sent a note to the chief executive of each of the states in the Union, asking: 'Will you give thanks this year, and if so, why?'" To this note John P. Altgeld, then governor of Illinois, replied as follows:

"Yes, Illinois will give thanks. She has enjoyed so many blessings this year, material and spiritual, intellectual and moral; she has taken such a forward stride in sight of all the world, and has been so loaded with honors and crowned with success, and she is feeling so grateful to all the earth, that if there were no God she would create one in order to have a being to whom she could pour out her soul in gratitude.

"She has been free from famine and pestilence, free from the scourges that destroy humanity, and while she has felt the depression of the times, she has had bread for her children and habitations for her people. She has during the year created new temples of learning and has been introduced to all the nations. She has entertained the children of all lands, and has seen the best productions of the industry, the genius, and the intelligence of all peoples exhibited here within her borders. She has witnessed a great step forward of all the forces that tend to elevate and enlighten mankind.

"Here for the first time in history has woman

stood on an absolutely independent basis in carrying out a great work, and here in Illinois for the first time since man gazed at the sun, or appealed to a God, have the representatives of all religions met and offered each other friendly hands and given each other respectful hearing, and from her precincts has gone forth this year a new gospel of toleration and co-operation, a new gospel of peace among men and happiness upon earth. Yes, with uncovered head and with her face toward the morning Illinois will give thanks to the Ruler of the Universe for having placed her star in the brightest constellation and given her a year big with fate and great in results, a year breathing progress, glowing with inspiration and covered with glory, a year forever memorable in the annals of time.

"There were other responses to the newspaper's circular—we really cannot at this moment identify the newspaper—but none which approached this in eloquence, in feeling, in felicitous expression and in nobility of thought. In that competition of patriotic utterance Altgeld soared above them all as the skylark soars above the thrush. We do not believe that either in 1893 or any other year a more beautiful, exalted and reverent Thanksgiving was ever offered by mortal man.

"Altgeld has probably been denounced more bitterly than any other person occupying an important official position in this country. He has been branded as an anarchist, and incendiary, a breeder of sedition—every epithet that fear and hatred could prompt and ingenuity reduce to words has been showered upon him from the press, the pulpit and the rostrum. How far these denunciations were warranted we do not now propose to consider. We content ourselves with saying that many of the leading men in Chicago, merchants, manufacturers, heads of great corporations and prominent members of the learned professions have certified to their falsehood and injustice. Let that go. History will deal with Mr. Altgeld as a governor. We are discussing him to-day as a writer and a thinker. He has been defeated—overwhelmingly defeated. Soon he will return to private life, leaving his public record to the enlightened judgment of his fellow-citizens and to the arbitration of fact. But we do not hesitate to say that, in our opinion, the man capable of such sentiments as we have quoted above—and they have in them the unmistakable ring of sincerity—can not be an anarchist, can not be a criminal, can not be an enemy to society. That he may be a fanatic, an enthusiast, a dreamer of impossible things, we can imagine. That he might have conceived the Happy Valley of Rasselas, the Republic of Plato, the community of St. Simon or Proudhon is conceivable. But this man loves mankind, prays for its happiness and exaltation, feels with delights and sorrows with his fellow-creatures. No cynic, tyrant or conspirator could have uttered that glowing, that noble, that passionate apostrophe."

It is refreshing to those who really know John P. Altgeld—the man, the reformer, the humanitarian, the patriot, to see a great paper, now and then, do him justice. The Post is prudently within the bounds of fact when it declares that a man capable of such exalted sentiments as are above expressed "can not be an enemy to society." Few men in American politics have been as viciously assailed and as persistently misrepresented as Governor Altgeld, and through it all he has preserved the poise and dignity of the great and noble character he really is. Conscientious at all times in the discharge of every duty, he has never been deflected the breadth of a hair from the course he believed was right, and even his most malicious detractors have not dared to assail the purity of his motives. He never once, while in public office, catered to the rich nor pandered to the poor. He served the people without distinction and his high purpose was to mete out justice to all. The great corporations hate him because he insists that they shall obey the law. Had he done their bidding with a tithing of the fidelity with which he served the people he would not have met with defeat at the polls last month. As governor of an empire state he stands monumental in his surpassing ability, patriotism and statesmanship, but it required defeat, crushing and overwhelming, to raise him to his full stature and expand him to his true proportions. Standing amidst the wreckage of political disaster two days after the election and addressing the nation in words that burned and glowed with inspiration, Altgeld was incomparably greater than he could ever have been as governor or as any other public functionary.

But it is as the friend of labor that Altgeld stands pre-eminent. His devotion to the welfare of working people is his crowning glory. That many of them helped in his political crucifixion does not detract from him, but only bears testimony of their own cruel ingratitude. The saviors of man from Socrates to Altgeld have been made to realize his degeneracy. Time alone sets all things right, and with the lapse of time the clouds of hate and ignorance will be dispelled, and John P. Altgeld will stand foremost among the truly great and good of this age.

Some people seem to think that gossip is gospel.

JAPAN.

AN ORIENTAL HEATHEN NATION COMING TO THE FRONT.

With Warships, a Standing Army, Labor-Saving Machinery and Other Means of Christian Civilization.

Japan is an Island Empire, including, all told, nearly 4,000 islands within its limits—the total area approximating 175,000 square miles.

Until a comparatively recent date the Japs wanted as little as possible to do with foreigners, deeming itself entirely capable of standing alone, the origin of this exclusiveness being an effort on the part of missionaries to Christianize the people, who are idolaters of the Buddhism persuasion, but they do not permit their religion to interfere in trade, commerce, or war, any more than do Christian nations permit their religion to abate their greed.

The population of Japan is something over 40,000,000, a mixed race of Malays, Mongolians, and Aboriginal Japs, and the world is beginning to discover that they mean business in the affairs of nations. This we see demonstrated in the late Jap-China war, in which China, with a population of 400,000,000 was quickly brought to its knees and made to sue for peace.

These Japs learn quickly, and are rapidly increasing their labor-saving machinery, and are emulating the most advanced nations in many of the most important departments of industry, and labor being about as cheap as dirt, the Japs are bidding for the markets of the orient, and are extending their trade to other countries; indeed, have already invaded the United States.

Japan now has a standing army of 73,941, officers and men, "but the new program," says the New York Sun, "which has received legislative sanction, provides for an increase of these forces until the total becomes nearly double, making the standing army in 1906 not less than 144,000 strong. That force, which the reserves could swell to perhaps half a million or more, will be sufficient for her, with her comparatively isolated position and the capabilities of her coasts for defense. And yet how little burden will be imposed on her treasury is clear from the estimate that the annual cost of maintaining this great establishment will be not over \$14,000,000.

As with the British isles, however, whose geographical position relative to the adjoining continent Japan's greatly resembles, the great arm of defense for her is the navy. There is also a program looking forward as far as 1906 completed. In the first place, the basis of the new fleet is the force of vessels which overcame the Chinese navy. Then there are the ships which were captured from China, or at least the part of them that can be repaired. It further appears that there were at that time building in Japan three fast modern cruisers, while she had ordered in England two fine, large battleships, that have since been launched and before long will be added to her available fleet.

But in addition the Japanese diet has provided for many other vessels. According to published figures, there are to be two stages in the shipbuilding program. The first, which includes 54 vessels, reckoning large and small and displacing an aggregate of 45,860 tons, is to be completed in 1902, while the second, comprising 63 vessels, with an aggregate of 69,895 tons, will be finished four years later.

Here then, is a provision for no fewer than 117 vessels, with an aggregate of 115,755 tons, to be completed ten years hence. Japan is able to carry out this remarkable plan with the more ease, from the fact that she has secured a very heavy war indemnity from China, which can be laid out on the first cost of the ships, but their maintenance will be no slight additional burden on the empire, although, if her naval expenses are as small relatively to European as are her military expenses, she will have less to complain of.

Her determination, however, to make herself an element to be reckoned with among the navies of the world is plain, and she at once hastens the execution of her plan and perhaps deprecates foreign criticism of it by giving a part of the work to European and foreign shipyards. It is said that three battleships, three cruisers, a torpedo gunboat, a torpedo tender, four torpedo destroyers and four first-class torpedo boats will be built abroad, and two of the cruisers are likely to be constructed in this country.

Alike in her industrial and her military and naval development, the next ten years will no doubt see great progress in Japan, and she is plainly preparing herself for a leading role in determining the fortunes of the far East.

PETER THE GREAT AND LAWYERS.

When Peter the Great was living at Deptford, he strolled one day with a companion as far as Westminster Hall. There he saw a large number of gentlemen in wig and gown. "And who may

these be?" he asked of his friend. "These be all lawyers, your majesty," was the reply. "Lawyers, all lawyers!" Peter the Great exclaimed. "Why, there are only two lawyers in the whole of Russia, and I intend to hang one of them immediately I get back.—The Clarion.

THE GREATEST EVIL AND THE REMEDY.

EUGENE V. DEBS IN NEW YORK WORLD.

In answer to your interrogatory as to what I consider to be "the greatest evil of the time and what is the remedy for the complaints of the discontented masses," I have to say that I agree entirely with Senator Tillman in his terrific indictment of the Money Power in the Sunday World of March 1st, and in declaring that power to be the monumental evil of this age, in which all others have their source, and compared to which all others dwarf to insignificance. The widespread poverty, misery, wretchedness, squalor, degradation—vice and crime in all their multifarious forms—not omitting the venality, corruption and rascality among what a perverted civilization is pleased to call the "upper classes," are directly or indirectly traceable to this money power. This power, the outgrowth of aggregated and centralized wealth extorted from the producing masses by processes no less reprehensible than those employed by Capt. Kidd, Jesse James and "Bill" Dalton on an incomparably small scale, makes congresses and legislatures, dictates national and state legislation, appoints federal and state judges, nominates and elects the president of the United States and compels all its spineless vassals to do its bidding. This money power has reduced the high office of president to a marketable commodity, the supreme court to a net of venality and the United States Congress to a den of treason. Only a few days ago Prof. George D. Herron, the eminent Christian scholar, declared that Christ had no more reason to scourge the money changers from the temple at Jerusalem than the American people have to clean out the United States Senate. This money power, omnipotent and omnipresent, has even entered the church of Christ, touched the robed minister at the altar, blotched his soul and frozen his heart and sent him forth a traitor to his consecrated vows. This power grows more and more arrogant and despotic as it plunders, crushes and enslaves the people, while it builds its fortifications of the bones of its victims and its palaces out of its piracies, until purple and fine linen upon the one side and rags and wretchedness upon the other side define social conditions as mountain ranges or rivers define the boundaries of nations—palaces on the hills, with music and dancing and the luxuries of all climes—huts in the valleys, dark and dismal, where the victims of "man's inhumanity to man" crouch and shiver, and where the only music is the dolorous "song of the shirt," and the luxuries rags and crusts. This money power, this insatiate, remorseless, abnormal development of a barbarous civilization, has polluted every fountain and stream designed to bless the world.

Senator Tillman seems to believe that the money power can be dislodged, and that the vices, crimes and iniquities which it has spawned can be remedied by a change in our monetary system. In this I do not agree with him. His remedy is, in my opinion, totally inadequate. It is a vastly larger question and involves infinitely more than a change in our system of finance, radical and sweeping as that may be. It is a question of industrial revolution and social regeneration. The whole capitalist system, which has its foundation in wage slavery, must be destroyed, root and branch. The competitive principle as applied to production and distribution must give way to the co-operative principle. The one fosters greed, avarice, cunning, cupidity, selfishness, brutality and the whole brood of vices that make men monsters and fill the world with agony and woe. The other fosters love, kindness, sympathy, mutual help—in a word, the brotherhood of man, with which earth is transformed into paradise and the sons of God may again shout for joy.

The basic political reform is, in my opinion, embodied in direct legislation, proportional representation and the imperative mandate, and social and industrial regeneration will come through the inauguration of the co-operative commonwealth.

The evolutionary processes are in operation and the change will come as certain as the stars shine, either on peaceable lines or through the fiercest and bloodiest revolution that ever shocked the world. In an exchange reports that "in one of the largest paper mills in Russia the hours of labor have been reduced from twelve to eight, and the manager writes as follows: 'Instead of increased drinking by the workmen, the only drinkabop in the place had to give up business. Between 400 and 500 of the operatives regularly attend lectures, and orchestral, vocal and reading unions have been formed. These things were impossible under the old twelve-hour system.'"

PRESIDENTS ELECT.

AN ENGLISHMAN'S STORY RELATING TO THE PRESIDENTIAL PRIZE.

And What Six Presidents are Said to Have Told the Englishman About the Great Office.

To be elected president is the biggest prize Americans can bestow on their fellow citizens, and it is an office of great honor, dignity and power, with opportunities, as in Cleveland's case, for making a pile of money.

OUR PRESIDENTS.

There have been, since 1789, when George Washington qualified, as the records show, nineteen men, including Washington, elected to the office of president. Four presidents died in office, requiring the vice-presidents to become presidents, so that in all twenty-three different persons have held the office of president, and if David R. Atchison who held the office for one day, is included, then there have been twenty-four persons who have, since the beginning of the government, held the office.

ROLL OF THE IMMORTALS.

NAMES.	When they qualified.
George Washington	1789-1792
John Adams	1797
Thomas Jefferson	1801-1806
James Madison	1809-1813
James Monroe	1817-1821
John Quincy Adams	1825
Andrew Jackson	1829-1833
Martin VanBuren	1837
William Henry Harrison	1841
John Tyler	1841
James K. Polk	1849
Millard Fillmore	1853
James Buchanan	1857
Abraham Lincoln	1861-1865
Andrew Johnson	1865
U. S. Grant	1869-1873
R. B. Hayes	1877
James A. Garfield	1881
Chester A. Arthur	1881
Grover Cleveland	1885-1893
Benjamin Harrison	1889

The writer in the Fortnightly Review, who is referred to as "an Englishman," tells of being present on one occasion when

A PRESIDENT ELECT

received the news of his election. He says: "It was my good fortune to be visiting at the home of a man when he received the news of his election to the presidency. To my young mind the mere thought of such high honor was bewildering; I could not picture how I would act under such circumstances. But I did have a vague notion that a man at such a time would act in 'dramatic' fashion, call to the gods for aid, ask high heaven to witness his gratitude, register his vow of loyalty to duty and Deity. Here, then, was an opportunity to test my theory, and I awaited results with keen anxiety. We were at breakfast when the telegram arrived. His wife tore it open and, her voice all in a tremble, read,

'YOU ARE ELECTED BEYOND THE SHADOW OF A DOUBT.'

I looked closely at the lucky man. Not a muscle moved; not the slightest change in his expression was visible. He was silent for a few seconds, and then, as he broke open an egg, he quietly observed, 'Mother, that egg would suffer no injury if kept another year.' Really, I was tempted to throw my cup of coffee at him, his levity seemed so sacrilegious. I hated him because he was so lacking in human nature. Half an hour later

I WAS PASSING THE STABLES.

Looking in, I saw the "cold blooded" president elect standing beside his favorite horse. One arm was thrown over its neck, his face was buried in the mane, and his whole frame was convulsed. That very human side of his nature which he kept out of sight, even when surrounded by his own family, he had revealed to his dear old horse. As I passed on I realized that my boyhood idol was again on its old pedestal and knew that the making of a president had not, in this case, been the unmaking of a man.

Let me close with this one page from GARFIELD'S LIFE.

He had won the great prize. Three months of bitter strife with politicians over spoils of office followed his inauguration and exhausted the little store of nervous energy which remained after a long and exciting electoral campaign. Rest was an absolute necessity, and he started on a brief holiday—a visit to his alma mater in the New England hills. Smiling as he walked into the railway station at a witty speech of his friend Blaine, he fell mortally wounded at the hands of a half crazed assassin. They carried him to the White House—the political Mecca of many millions—and for weeks his sufferings were beyond description. I had a friend who was with him from first to last, and he gave me this little picture of the closing days of Garfield's life. Suffering bred fever, and fever revived his old love of the sea.

HE BECAME TO BE CARRIED TO THE ATLANTIC.

and his wish was law. One morning my friend, at Garfield's request, lifted him so that his dying eyes might take in a

wider sweep of the old Atlantic. And while my friend held in his arms the wasted figure of his old friend he told the president how the whole nation was also looking toward the sea; yes, and praying that God would help and bless their chief magistrate. Garfield pressed the hand of his friend and whispered, 'He has blessed me. Could man ask more than such love and sympathy from such a people?' A few hours later the president had put aside forever place and power—paid with his life the awful price of success.

"The prize is great; the prize winners are the envy of many. But I have it on the word of six presidents of the United States that even the winning of this great prize in the lottery of life is but thrown into clearer relief the great truth—'What shadows we are and what shadows we pursue?'"

THE POWER AND RESPONSIBILITY OF THE CHRISTIAN MINISTRY.

When one turns from a view of the magnitude of these giant evils, fostered by our social conditions, to a contemplation of the great moral power resting in the hands of the Christian ministry, he may well ask whether the nineteenth century clergy of the palatial, stone, heaven-piercing, turreted temples are not materialists, on whose souls the life and teachings of their reputed master work no greater spell than they did with the Sadducees of old, who regarded that great life, burning at white heat with moral enthusiasm and holy love, as a troublesome interloper, a disturber of religion and society worthy of death. With a few noble exceptions, who are bravely battling for justice, for the poor, and for the light to be thrown into dark places, our city clergymen merit arraignment at the bar of civilization for burying their talents, for trifling away the power which has been given them as standard bearers of the cause of human brotherhood and universal justice; for truckling to wealth and cringing before a cynical and supercilious element who, by an unhappy chance, wield some influence and succeed in making the superficial imagine they represent popular sentiment and culture. It is a crying shame to-day, that with the magnificent intellectual power and influence swayed by the great divines who preside over the wealthy temples of Boston, there should be such frightful wretchedness within cannon shot of their churches and the homes of their wealthy parishioners; or that with the brilliancy and power represented in the pulpit of Chicago, there should be such iniquity flourishing unrestrained as depicted in "Chicago's dark places." Whether the clergy can be aroused to recognize its duty and be touched by the world of wretchedness and sin sufficiently to dare to assail our present evil condition, is a question of vital importance, inasmuch as it yields a vast moral influence. Unto the clergy much has been given, and if its members believe the impressive declaration of their great leader, from them much will be demanded.

Their responsibility is as great as their apathy is marked; an indifference which springs from timidity or ignorance. If from timidity or fear that honesty of thought and a brave unmasking of evil conditions would cost them their positions, they have no right to bear aloft the banner of Him who rejected all life's comforts, all honor of the rich and cultured, respect, power, and popularity; who, turning His back at once on ease, and conventional thought, chose to live without a roof, save the azure dome, that by mingling among the poor, the sin-diseased and miserable of his people, he might ease their suffering, bring sunshine into their darkened and wretched abodes, and lift them from the sewers of animality into the pure health-giving and soul-inspiring atmosphere of true spirituality. If, on the other hand (and I believe this the chief reason), our clergymen are ignorant of the deep degradation and the dire want which is flourishing within cannon shot of their homes, they are treating with culpable contempt the life and teachings of Jesus, who constantly mingled with this class, never weary in seeking to aid them, and who taught so solemnly and impressively that His mission was "to seek and to save those who were lost, to preach the gospel to the poor, to heal the broken hearted, and to preach liberty to the captives, and opening the prison to them that are bound, and to comfort all that mourn.—The Arena.

THE FARMERS' CONGRESS.

The Farmers' National Congress, in session at Indianapolis, resolved as follows: "WHEREAS, The general consensus of opinion of the people of the United States is that gold and silver coin on a just parity of value should be equally money of ultimate redemption without limit, in which the Farmers' National congress concurs, but differences of opinion exist as to the methods by which this policy can be secured, and

"WHEREAS, The recent election resulted in favor of bimetalism by international agreement of the principal commercial nations, therefore,

"Resolved, That this Farmers' National congress urgently request the incoming administration of the national government to speedily adopt all practicable methods to obtain the concurrence of a sufficient number of nations to secure international bimetalism with the unlimited coinage of gold and silver, as equally money of ultimate redemption and thereby to restore bimetallic prices for the world's commerce.

In other words, the farmers are for the unlimited coinage of silver and fair prices for their products, as soon as Europe will consent to such a policy.

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CLEVELAND'S FAREWELL MESSAGE.

Grover Cleveland came into power the second time, March 4, 1893. He had a great party to support him; a party that was in the ascendancy in every department of the government over which the people had any control.

Every intelligent man, friend or foe, in reading his last message will not fail to discover that the writer is overwhelmed with a sense of humiliation growing out of the fact that his administration has been something worse than a dead failure, blotched all over with stupidity, pig-headedness, arrogance, incapacity, financial and commercial ruin and a bankrupt treasury.

More elaborate in the discussion of the Cuban than of any other question, he thrashes over old straw, dealing in studied platitudes, and leaving the nation more in the dark than it would have been if he had said nothing at all upon the subject.

In dealing with the Venezuelan question, which cost the taxpayers of the country \$100,000 to find an inviolable boundary line, which has not been found, he prides himself upon succeeding in securing arbitration, the result of which the people of the United States do not care a farthing.

He whinnies like a war horse and gushes like a water plug over the perils of American missionaries, who, in the Sultan's dominions have been trying to make Christians out of Mohammedans and failed, and then leaves the solution of the question relating to Turks and Armenians to the great powers of Europe, and backs out like a crawfish.

Like an ordinary newspaper reporter he rehearses the reports of departments and recommends nothing, because he knows "the congress" don't care a fig what his views may be upon any question.

He attempts to compliment the "Wilson tariff law," which was so odious that he would not sign it, thereby expressing his emphatic disapproval of its provisions, and, as a matter of course, what he says of the tariff becomes of no consequence to the American people.

He is more verbose about financial reforms, in which he goes back to the "cruel war" to preserve the Union, in which he contributed a substitute to do his fighting, and recites goldbug theories of finance, concluding that contraction of the currency as a contributing element to business prostration is a delusion, and recommends more bonds and the strengthening of national banks, private corporations as bad as trusts, and of giving them control of the national currency.

He delivers an essay on trusts, intimating that they are stupendous iniquities, but doubts if congress can pass a law to squelch them, and worse still, doubts if the decision of our "highest court" would favor their abolition. In fact, according to his theory of the power of congress, and his knowledge of the supreme court, he thinks trusts are here to stay.

Grover Cleveland may have some small message to send to "the congress" before the 4th of March, but practically he is a dead cock in the pit. The goldbug and Republican press will make his administration odious by complimenting the outrages he has perpetrated and the wreck and ruin he has caused. He goes out of office with the bloodstains of workingmen upon his hands and his soul, and though he may retire to Princeton and study divinity, make the tour of the world, shoot ducks and wild geese or catch blue fish in Buzzard's Bay, he goes into exile the most detested man who has ever held the high office of president of the United States.

THE CORRUPTION FUND.

The people of the United States are confronted with the fact that the trusts, the corporations, the banks, the money lenders, the entire family of man-eating sharks, contributed \$2,500,000 to elect McKinley. That is to say, that amount is admitted to have been raised. That it was much larger no one doubts, and

that Europe was drawn upon largely to swell the fund is widely believed. As a result, McKinley obtained a majority of the votes cast, but there is a deep seated conviction in the minds of millions of American citizens, that this majority was secured by corruption as detestable and repulsive as it is in the power of language to express.

ORGANIZED LABOR AND THE CURRENCY.

The times are rife with schemes of currency reform. In the first place bankers are consulted. So far as any expression has been obtained, these gentry demand that all greenbacks be retired, redeemed and cancelled. They then suggest the issue of a low-interest bearing bond, payable, principal and interest in gold to run not less than fifty years. These bonds are to constitute a basis for the issuance of national bank paper, dollar for dollar, thus perpetuating, for half a century, at least, the national bank piracy. Then, again, there exists in all of the cities of the country having a population of, say 50,000 and upward, what is called Boards of Trade, voluntary and irresponsible bodies of men, who are supposed to look after the business interests of their localities, nothing more. Out of these has been evolved what is called a "National Board of Trade," made up of delegates from subordinate boards. This national Board of Trade has been in existence for more than a quarter of a century, and has held annual meetings, when certain program addresses have been recited, a big dinner devoured, lots of wine drank and an adjournment secured with a "hip, hip hurrah," after which the delegates have staggered to bed or somewhere else. They never accomplished anything that was excellent, because east, west, north and south every man was for his own town and the devil had permission to gobble the other towns. Now these Boards of Trade are discussing the propriety of launching a financial scheme for the benefit of the people. In a great many cities there has been organized what is called "Commercial Clubs." They charge an initiation fee, and otherwise bleed their dupes, sometimes build a house, appoint committees, secure flat places for a few, and then proceed to look after jobs, and pocket-money, always lying low, like oysters at high tide, with their mouths open ready to snap up anything calculated to improve their financial avoirdupois. And now these Commercial Clubs are going to propose a financial scheme for the American people, which is to have the breadth of a restaurant and the depth of a jug.

Of the organizations mentioned not one of them, so far as the records show, ever had a financial idea that was broader or more far reaching, so much as an inch beyond the nose of their own self-interests. Under such circumstances why not call a congress of labor organizations to draft a financial scheme to be submitted to Congress? We venture the assertion, that coming directly to the practical, there are men in the ranks of organized labor who have more rational views of finance than half the membership of Boards of Trade and Commercial Clubs, and who, in discussing cause and effect will easily outrank hundreds of the 2x3 cross roads bankers of the country, not one of whom, left to themselves, could formulate a financial plank for a common school debating club.

But be this as it may, the time has come for organized labor to put in an appearance on the financial question. The country has been treated to platitudes about "sound money," gold dollars, fifty-cent dollars, parity, bullion, etc., until confusion, worse confounded has resulted, and out of it all, nothing has come indicative of currency reform which shall give the country more money, regardless of material, backed by the fiat of the government; and organized labor in Congress assembled, could map out a policy superior to anything the country has had for a quarter of a century, which, could it have the united voice of labor organizations to back it up, would command attention and it is not a difficult matter to call such a national labor congress to consider the financial question.

LABOR'S HARD LOT. To write of "labor's hard lot" during the late "campaign of education," seemed to be the thing to do and it was done, to use a phrase, "up to the hilt," nor was it a waste of words, time thrown away. It was not beating the air. Facts were presented, commented upon and conclusions drawn. Labor cast its vote and after a count, it would appear that labor knows "where it is at." A very large, indeed an immense plurality of votes were cast for Mr. McKinley, for trusts for syndicates, for banks, for corporations, for government by injunction, for imprisonment without a trial, for all, for everything plutocracy demanded. That is the situation. If labor has "a hard lot" which is true, it would seem, on the face of the returns, that that is the sort of a "lot" labor has been hankering after for "lo, these many years."

If history is worth the paper upon which it is written, the "hard lot" of labor in the state of Pennsylvania defies exaggeration. Not as told by "labor agitators," or a labor press, but by such publications as the New York World,

Herald and other publications of their class, and yet, in the late election Pennsylvania gave this "hard lot" policy a plurality of 295,000 votes, and following the inexpressible degradation such a vast plurality indicates, certain men connected with the iron industry, mere hirelings in the employ of the concerns that for years have oppressed and robbed labor, exploit their degeneracy by felicitating labor and the country upon the triumph of a piratical policy, which has wrought in mine and forge and factory in the state of Pennsylvania a "hard lot" for labor.

In the state of New York, where the conditions of labor have challenged the graphic powers of genius to describe them, we find a plurality of votes amounting to 275,000 in favor of continuing the "hard lot of labor."

In Illinois, where George M. Pullman, of famine fame, had made the state as odious as any famine-cursed district of Ireland, Russia or India, a plurality of 144,000 votes was secured to perpetuate "labor's hard lot."

Take five of the New England states, Rhode Island, Connecticut, Massachusetts, Vermont and New Hampshire, where every brook and stream is harnessed to a wheel, where a mass of emaciated humanity are known as "factory slaves" living in tenements reeking with filth, centers of pestilence and death, we find them giving 304,000 plurality for a policy that has wrought labor's hard lot in every department of these manifold industries.

Why proceed with such figures? Why comment upon such debasement? Why talk of the "hard lot of labor?"

William Jennings Bryan, in his tours of the country was in the habit of saying, "I want you, my friends to take these facts home with you, study them, and then vote your convictions," or words of similar import.

Is it to be presumed this was done? No, a thousand times no. Plutocrats, in a hundred different ways manage to have their employes to record their votes to perpetuate "labor's hard lot," and Mark Hanna's corruption fund helped to make the late election, in all of the manufacturing states and centers, the most stupendous sham and shame, that ever disgraced any nation under heaven.

SHEPHERDS AND SHEEP.

The sheep industry of the world is one of the great factors in carrying forward what is termed "Christian Civilization." The sheep of the world are assigned an important place in the commercial and industrial enterprises, and strange to say, they are not less conspicuous in religious affairs.

Sheep, of all domestic animals, are the most timid, the most helpless. They are totally without courage, have no powers of self protection and are therefore at the mercy of their enemies, all the blood-lapping carnivorous tribes of forest and jungle. As a consequence, sheep must have shepherds to protect them, to herd them, and gather them into folds. The sheep of the world constitute the feeble minded, the idiotic class in the animal kingdom. They scarcely know a friend from a foe; easily panic stricken they follow each other pell mell regardless of consequences. They are innocent, harmless creatures whose mission is to grow wool, be sheared, and transformed into mutton when mutton pays better than wool, and there is a demand for sheep skins.

One of the strange features of the case is that Christ likens his followers to sheep, and on one occasion said to Peter, "Feed my sheep" and again "Feed my lambs." As a result of this injunction, for nineteen hundred years, men and women who have taken upon themselves the obligations of discipleship, have been gathered into flocks, each flock having a shepherd and each shepherd claiming some sort of a "divine right" to watch over his sheep, and this order of things has been productive of many and singular combinations, which in these latter days have been fruitful of controversies.

In the present time, we do not hear as much about shepherds as about pastors; the pastor, however, is the shepherd, and the church over which he presides is his flock, but it has turned out, that instead of the pastor feeding the sheep, the sheep are everlastingly feeding the pastor, which led one of these pastors to remark on one occasion, "I am your shepherd and ye are my mutton." In these days of economic discussion it would be strange, indeed, if the *quid pro quo* phase of ecclesiastical pastor and flock business escaped discussion, which is, doubtless, one of the most expensive luxuries known to christendom. The pastor, rising by regular gradation from the "call," whatever that may be, of the most obscure of his class; to a pope, in the aggregate requiring such piles of money to maintain them, as to stagger credulity, and when it is remembered that the vast sum is taken from the earnings of labor, because labor pays all debts and revenues, the question arises, what does labor receive in return? What has it ever received in return, since Christ said to Peter "Feed my sheep."

From an economic point of view it would seem that a sheeplike need not be an expensive establishment, and yet, from all sorts of specious pleas they constitute some of the most gorgeous palaces that pomp and pride ever designed. The shepherds like that sort of a thing,

and the sheep are sheared to foot the bills, and this thing has gone forward, and grown worse, until the sheepfolds have become so gorgeous, so resplendent with adornments that the sheep, browsing around in fence corners, among briars and thistles, die in sight of these magnificent sheeplike, where these shepherds or pastors, fed to plithora on rich viands and robbed like lilies, have demonstrated to the world that the position of shepherd is to be coveted and when secured held onto with unrelaxing grasp.

Admitting all that has been said, that may be said, or that can be said as to the importance of religion which proposes to prepare one to get out of this world in a way to enter the next in good shape, the question arises, is it practicable for the sheep to have less expensive shepherds, and less costly sheeplike? or must the sheep shearing business go on forever as it has gone on since Christ said to Peter "Feed my sheep?"

LOVE AND MONEY.

The present is an age of economic thought, at least, such is the general expression and impression. If true, or if the trend is in that direction, then it will be easy to find much in the age in which we live worthy of the highest commendation.

We have no purpose at this writing, to enter the realm of homiletics. Shakespeare said "there are sermons in stones," and running all through the Bible references are made to money, riches, etc., in that line, which seemingly warrant the use of "sacred" (?) texts, when money is the subject for debate.

Saint Paul in writing to his "son" Timothy, told him that "the love of money is the root of all evil," and this dictum of the apostle has been the source of interminable embarrassment, so much so as to render it practically impossible to adjust human affairs to Paul's financial theory. The difficulty arises largely in the employment of the term "love" in association with the term, "evil," and to make it still more perplexing, and difficult of explanation, "love" is made the "root," the source, the foundation "of all evil."

The Santa Fe Socialist in commenting on "the root of evil" remarks that "if there were no evil in this world, there would be no need of socialism nor thought of it. Theologians and metaphysicians have speculated much as to the origin and nature of evil. No one has brought the subject down from metaphysics into the realm of practical comprehension more clearly than the scriptural writer who declared the root of evil, all evil, to be the love of money. If that be so, it is strange that those who are trying to purge society of evil do not direct their efforts more particularly and persistently to the eradication, or strangling, or starving out of that root." Those who indulge in such dissertations, ought, in the first place, to obtain some rational comprehension of love in human affairs, and to do this, since St. Paul is quoted as authority on the money question, it is in the line of logic to resort to the Bible for a definition of love, and find it written that "God is love," therefore love is divine.

Words are said to be the signs of ideas; a word is the sign of one idea, or of ideas, every one of which is in accord with the parent idea, never of antagonistic or divergent ideas.

We advocate the practical in human affairs; we take the world as we find it, man needs money, conditions require it, and it is natural, therefore, that men should desire it. How much? Enough, certainly, to make life worth the living.

Agur the son of Jakeh formulated a prayer, which, taking the middle of the road, ought to meet with universal approval. He said, "Remove far from me vanity and lies, give me neither poverty nor riches, feed me with food convenient for me, lest I be full and deny thee, and say, who is the Lord? or lest I be poor and steal and take the name of my God in vain."

Agur the son of Jakeh, formulated a platform that will do to stand on and fight for. It means an honest distribution of the products of labor. It means that the rights of the "plain people" should be respected, and that the schemes of shysters should be anathematized.

Agur the son Jakeh, in his day, was doubtless, an agitator. He saw on the one hand a set of rich rascals trusting in their money and preying upon the poor, and on the other hand, outcasts who had been robbed and plundered, thieves and vagabonds who had neither money, home, food nor clothing, and therefore his prayer. It has come ringing down the ages, and now that the American "plain people" have the ballot, they may, if they will, have enough of this world's goods to be comfortable, contented and prosperous.

France, which has more horse power to the square mile than any other country, had, during 1895, 405 strikes with 45,801 strikers. There were four lockouts, and 617,469 workers' days were lost. Twenty-four per cent. of the strikes were successful and 46 per cent. unsuccessful, the remainder ending in a compromise. There were 126 convictions for intimidation or violence, 77 of which were of Paris omnibus men. There were 29 strikes settled by committees of conciliation or by arbitration.

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VICTOR AND VANQUISHED.

Through the crowded streets, returning, at the ending of the day. Hastened one whom all saluted as he sped along his way.

PAPERS.

Economy.

Mr. Cardo's article in the RAILWAY TIMES of December 1st suggests to me a few thoughts on the subject of economy. I am not so discourteous as to seek to criticise Mr. Cardo before knowing what he has to say, nor do I wish to deny that there are many valuable things to be said along the lines of the Websterian definition of economy, but whenever I find men preaching economy to workmen I always feel something rising up within me to choke me, and for the moment I know it would be a perfect joy to me to be able to lay hold of the preachers and pitch them and their damned platitudes into the lowest depths of the bottomless pit.

of the old school of economic writers—John Stuart Mill among the number—that the luxurious and extravagant expenditure of the rich is a blessing to the poor. I always feel like fighting when I hear a workman indulging in this miserable cant of the schools. A writer in a recent issue of the Kalamazoo "Mirror," discussing the recent election and the outlook for the future, says: "The people should be reasonable and enforce a rigid domestic economy. If we were as economical as we are industrious, we would have a larger degree of prosperity."

This appeared in a labor paper, and the writer is presumably a laboring man, yet he seems not to recognize the fact that he is indulging in pure cant. How farcical it is to recommend the practice of "rigid domestic economy" to persons whose income will not begin to answer to support decent conditions of life! Families receiving incomes of less than \$400 a year must perforce practice "rigid domestic economy." There is nothing else for them to do. And this talk about economy bringing a larger degree of prosperity to workmen is the rankest nonsense. Those who have a knowledge of the laws of competition, and the inevitable tendencies of our industrial system, do not talk like that, because they know that the economies of wageworkers always react upon themselves and bring adversity upon them instead of prosperity, when considered as a class.

from five to ten times higher than now. They could not afford to stick to their high prices, but would be eager to sell, and the purchase price of such lots would go lower and lower. But now comes capital and labor (no longer fighting each other) and take up such lots at a very low price, they build factories and homes, establish stores, etc.; would not business increase wonderfully and would not wages in all occupations rise? Let us consider farming and mining land. There are millions of acres still unused or only partly used being monopolized largely by railroad corporations and syndicates of speculators. Such unused lands pay hardly any taxes now, but under the single tax they would be taxed an amount equal to what they would be worth to rent or lease. These lands would also become very cheap to buy (or even become free), and would it then not be easier for young farmers to establish farms of their own, and easier for miners to form partnerships and dig on their own account and so to become independent workers? Land is the basis of all production, and if land is hard to get wages will constantly tend to the lowest point; but with land easy to get, wages will rise to the full earning of the workers. Therefore, the single tax, by making the bare land itself cheap or even free everywhere will solve the labor problem.

cent. reduction in the force employed by the railroads is one of the results in this locality. There is an infallible remedy for the poverty and wretchedness for which the closing years of this century are distinguished. It is as clearly visible to those willing to look as the polar star, and as easily located. It is for governments—local, state and general—to quit robbing labor and confiscating labor's products, and take for public use those rental values of land, franchises, etc., which are created by the presence of population. It is to abolish all direct and crooked taxes except the one known as the single tax.

take the place of money. Each member agrees that for anything deposited with the branch to receive for the same an equal amount of other articles. These certificates are finally redeemed in goods, property or labor for sale, upon presentation, and are then cancelled. 3. How is the circulation of the certificates secured? (a) The agreement each member enters into when becoming a member, secures such circulation among the members. (b) With non-members there are two methods. First, some members will be able to deposit legal tender money, receiving certificates, and with this money business with non-members can be done if a proper agreement is made with them; or, second, non-members will soon learn to regard the branch's certificates as similar to ordinary business checks—representatives of wealth—better, perhaps, than most checks, for they entitle the holder to wealth to the amount of the face value, in any form that it may be procured, and will also obtain legal tender money if desired. With legal tender money no more could be secured, for money is simply the representative of wealth, not wealth itself. (c) The certificates are issued to the members depositing, individually, and an account is opened with him. When a certificate is paid over out of his hands the member endorses it exactly as he would a business check—either to the bearer or order, or to the person receiving it. 4. Will the certificates be counterfeited? If they are the penalty is the same as counterfeiting or forging any business paper. They do not seek to imitate government money. As no two are alike and their circulation is local, their counterfeiting is more difficult than the "green goods" business. 5. How is the honesty of members and officers of the branch secured? (a) By similar regulations as are required in any business or social transaction. The member can be held to his agreement, and the officers of the branch be made to give bond. (b) The certificate, or Labor Exchange circulating medium, varying in amount and requiring to be endorsed upon payment, differs in these respects from ordinary money, and hence would not so easily tempt dishonesty. 6. What are the relations between a member and the branch? The member purchases his ordinary occupation; the branch takes up the business decided upon for it. The member deposits his surplus product, or, in working for the branch in its business, his labor, and receives certificates of deposit. The branch employs its labor and buys the products of members with its certificates, buying and selling upon ordinary business principles. Thus the member and the branch each conducts business independent of the other, while a portion of all the members' efforts is combined in the business of the branch which, of course, belongs to all the members collectively in proportion to their deposits. 7. What is required to start business? The capital of the branch at any time and under all circumstances must be represented by the certificates of deposit and credit stubs, and no certificates are issued until their value in wealth is deposited, as the branch is not allowed to borrow even from its own members. The more there is deposited by the members, the more capital will the branch have to work upon. Its capital is wealth created by labor.—A. B. Lennox.

THE LABOR EXCHANGE. 1. What is it? (a) A plan to more easily exchange articles or labor which one does not need for what one does need, without having to convert either into a limited instrument called money. (b) A co-operative plan for the people to engage in business by and for themselves, both collectively and individually. (c) A co-operative association organized under the laws of Missouri in March, 1890, with a central office located at present at Independence Mo., and branches in various parts of the country. 2. What is necessary? Fifteen members are enough to start a local branch. A membership fee of \$1 from each is required, and \$2.50 for a branch charter. There is no assessments or dues. A strict application of the principles of the system are essential to success. The revenue derived from the membership fees is devoted to circulating literature explaining the Labor Exchange. As there is much outside expense connected with the central office which cannot be paid with anything but legal tender money, there must be collected a certain amount of that money. In fact the Labor Exchange, in providing a medium of exchange, does not entirely do away with legal tender money, at present, but only supplements it. A building or warehouse should be provided as soon as possible after the organization of the branch, for the reception of the goods. A competent manager should also be chosen by the members. Members deposit with the branch wealth of any kind—labor (work for the branch in whatever business it decides to engage), money, land or any useful article produced by labor. Then the branch issues certificates to the depositors, showing the kind, quantity and value, at market price, of such deposit. Such certificates may be paid by a member to any other person accepting them for other labor or products, thus effecting a system of exchange with such certificates; by passing them from hand to hand they

the Way Out. BY JOSEPH NEYER. I noticed your article, by Lizzie M. Holmes, on labor's hard lot, and while we are all agreed that labor's lot is hard, we do not all agree on the remedy to make this lot easier. Organization of the workers can and does not make their lot easier, and whatever freedom labor gains by organization from the employers it loses in the organization. To make labor free we must first make free that, without which, labor cannot live—that is land. Enslaved land enslaves labor, because it makes no difference if the master takes the produce of labor for his own use by virtue of owning labor in the flesh, or take it by rent through virtue of land-ownership for the privilege of allowing labor to exist on another earth. Instead of letting the rental value of land go to the land-owner society ought to take it, and because society produces this value; and so destroy the incentive for land-holding and speculation we make it practically free to the user, i. e. labor. Instead of doing this, instead of making men pony up according to the opportunities and privileges given them, we foolishly tax them according to their wealth as we ignorantly presume, while in fact, we tax them according to what they consume or produce. A tax on land reduces the rental value or cheapens the land, while a tax on the product of labor, wealth, adds so much to the cost of production, or endears the product. Make land free, so labor may employ itself and it will not be at the mercy of those who employ it now and then, or organization will be superfluous. But as long as we do not, this labor will be enslaved to its master, either individually, or if organized, collectively, to the masters and to the organization, both.

Remedy for Poverty. BY J. HAGERTY. Lizzie M. Holmes, in her article which appeared in the RAILWAY TIMES of November 16th, shows up theascalities practiced upon their fellow-beings by employers, employment agents, contractors and others. The letter is having a wide circulation in the press of this country and Canada. It is strongly suggestive of the state of society in France just before the revolution, as Jefferson described it in a letter from Versailles, and of other civilized countries, too, for in a letter to Mr. Kercheval, he says: "Private fortunes are ruined by public extravagance. A departure from principle in one instance becomes a precedent for a second, that second for a third, and so on, till the bulk of society is reduced to be mere automatons of misery, and to have no sensibilities left except for sinning and suffering. Then begins, indeed, the bellum omnium in omnia, which some philosophers (observing it to be so general in the world) have mistaken it to be the natural instead of the abusive state of man. And the feroce of this frightful team is public debt; after that comes taxation, and in turn wretchedness and oppression." "This," he says in the same letter, "is the tendency of all known governments," namely, to pluck the geese in the most direct or crooked ways as to get the most feathers with the least squawking. Governments ignore the divine injunction "Thou shalt not steal." They steal and they permit themselves to be stolen from, and labor foots all the bills. And it is labor's own fault. As has been said by the great economist of our time: "The workmen of the United States may mold to their will legislatures, courts and constitutions; politicians court their favor and political parties bid against one another for their votes. But what avails this? The little finger of aggregated capital must be stronger than the loins of the laboring masses so long as they do not know how to use their power." The laboring masses have recently used their power in electing the monopoly candidate for president, and are enjoying (?) the prosperity of which he was the "advance agent." A 20 per

LABOR AND CHURCH. An Exhibition of Dives in the Pulpit, Robbed and Spangled. Just now there is another spasmodic effort on the part of the church to get "near the people," and revival meetings are to be held during the winter months for that purpose. Some weeks since the New York Journal had its attention called to the attitude of the church in the campaign, in which labor was struggling against the combined influences of trusts, etc., and remarked that "When this election is over, and the clergymen who have been turning their pulpits into stumps find topics of popular interest scarce, most of them sooner or later will be driven to fall back on that ever faithful stand-by: "Why have the churches lost their hold on the masses?" The answer furnished by the experience of this campaign is that very many of the churches have lost their hold on the masses of Christ. The church that ceases to be a house of God to become a "temple of Mammon" is naturally avoided by men who seek the sanctuary for purposes of Christian worship. The political harangues that Sunday after Sunday have been flung at congregations throughout the country in all but a few instances have been in the interest of the party of the rich, and they have gone far toward justifying the reproach so frequently made against the pulpit that instead of being the friend of the poor, whom Jesus loved, it is a "parasite of wealth." Doubtless the great majority of the preachers who have lifted their voices for "sound money" and the "national honor," and incidentally for the trusts and millionaires and money-changers, who have taken both under their exclusive protection, are sincere. So are courtiers sincere in their reverence for the king, be he good or bad. But what can any thoughtful man infer from this pulpit enthusiasm for the cause which has behind it opulence and influence? It costs the average city preacher no courage to espouse this cause. His pews are not filled with the sort of people likely to be offended by eloquence directed to the upholding of the sacredness of the privilege of the rich to possess the government, to inherit the earth and the fullness thereof. Is it wonderful that "a workman entering one of these temples where a view is taken of the self-aggrandizing rich man so opposite to that expressed by the carpenter of Nazareth, should not feel at home—that he should feel himself as out of place as the owners of a Fifth avenue mansion would think him if they should find him in their drawing room uninvited? The labor of the country has often in the utterances of its unions spoken of the pulpit as being "capitalistic" in its leanings, and therefore not friendly to the workers, who are engaged in a ceaseless struggle to resist the pressure for the lowering of wages. The last three months have not tended to disprove this accusation. And could a more shameful accusation be brought against a body of men who profess to be the servants of Him whose heart went out always to the humble, the oppressed and the heavy laden? There are thousands of preachers whose spirit is that of their Master, and whose efforts in writing sermons are not devoted to devising arguments, that bring comfort to those who have plenty of the good things of this life and are intent on getting more—preachers who see, as Christ saw, that there is injustice in the differing lots of Dives and Lazarus. But such preachers are not pastors of "fashionable city churches." A little investigation, we think, will show that those churches which have lost their hold on the masses have tightened their hold on the trusts, and that if their pews are rather empty the pew rents are regularly paid. They are the same sort of churches whose pastors a generation ago defended human slavery and soothed the consciences of slave owners. The kind of wealth which has no soul and deems its own increase the highest object in life has no better friend, no stouter champion than the pulpit that since early summer has forgotten the crucified Christ to preach the mortgaged McKinley.

BUZZ SAW PHILOSOPHY, WITH NOTES. "Noise and prejudice are not arguments." But they answered that purpose in the late "campaign of education." "Practical politics is that which will give a demagogue office." And he gets it, every time, snivel service to the contrary, notwithstanding. "Fusion may be the voice of patriotism, but it is the hand of patronage." O. K. either way. "The wings of monopoly fan the flames of hell." Glad to know that "monopoly" is useful somewhere. "You can never secure a right by making an alliance with error." The Benedict Arnold democrats deny that. "Ridicule is a weapon but not an argument." It is both, sometimes. "The church is teaching too much gospel according to mammon." It does this because it knows on which side it's bread is buttered. "The question now is whether the populists are going to let the tail go with the hide. Maybe it will let the hide go with the horns, just to be in fighting trim." "The democratic party is acting like a pullet that has laid her first egg." Which is better than acting like an old hen that has laid her last egg.

OLD GLORY.

[Dedicated to Eugene V. Debs and his fellow-prisoners.] Thou art freedom's child, Old Glory, Born of freedom's high desire...

TO OUR COMRADES OF THE A. R. U.

In the march of the months, we have reached December, 1896. It has been a stately march, single file. Old Time's banner, unfurled to the breezes, has held its place in the van of the procession...

EIGHT THOUSAND A YEAR.

Lots of people think they are only just moderately well off if they have an income of \$8,000 a year. We clip the following items from the Montreal Witness.

ECONOMIC LIGHT.

We are well aware that any reference to a "campaign of education" is not a little hackneyed, growing out of the fact that it has been much in use of late.

satisfied only with facts, that will not tolerate a vagary, that accepts no man's ipse dixit, but insists upon knowing the truth. An education which does not train a man's mind to think is not education at all, and is not worth considering.

THE AMERICAN RAILWAY UNION.

One of the signs of the times that speaks trumpet-toned in defense of the principles upon which the American Railway Union is founded, is seen in the fact that the order in the jaws of defeat, with prosecutions and persecutions such as never befel any other labor organization...

PETER'S EXAMINATION.

And they came to the gate within the wall where Peter holds the keys. "Stand up, stand up now, Tomlinson, and answer loud and high."

BREVETTES.

Lilloukalan isn't queen any more, but she's free. Chicago has thirty-three colored lawyers, including one woman. Truth manages to go through the world without spot or blemish.

DEBT AND INTEREST.

Mr. H. Hansen paints a picture of debt and accumulating interest which in its line is a chef-d'oeuvre and hung in any millionaire art gallery, would attract attention. Mr. Hansen quotes a Republican member of Congress, from Massachusetts, Mr. Walker, who estimates the debts of the people of the United States, public and private, at 32 billion dollars.

THE RAILWAY TIMES

Is published for the benefit of, 1st, the American Railway Union, and 2d, for the benefit of all workmen. It advocates organization, because 1st, organized labor has some show in the rough and tumble affairs of life to secure the wealth labor creates; 2d, because in organization there is a possibility of the unification of the mind forces of labor, to achieve better conditions for the whole army of toilers.

DEATH OF LEWIS L. DODGE.

The untimely death of Bro. Lewis L. Dodge, late secretary of Local Union, No. 80, Los Angeles, Cal., is universally mourned. Bro. Dodge was warm hearted, genial and exceptionally bright. The following resolutions were adopted by the Union he loved so well and had so faithfully served:

EX-GOVERNOR WAITE ON THE LECTURE PLATFORM.

One of the most conspicuous figures on the lecture platform this season is ex-Governor Davis H. Waite, of Colorado. He is attracting large audiences, and holds them to the very close of his two hours' discourse. The governor's principal subjects are "Arbitration, with an account of the Cripple Creek Strike," and "Equal, or Woman Suffrage."

THE RAILWAY TIMES

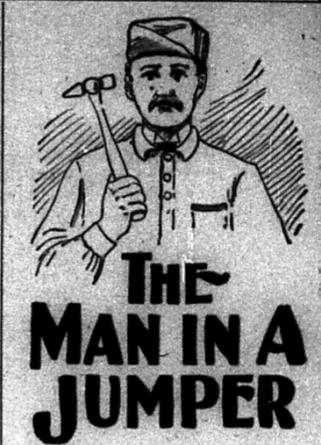
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FOR FREEDOM.

Nature rejects the monarch, not the man, The subject, not the citizen; for kings And subjects, mutual foes, forever play A losing game into each others' hands, Whose stakes are vice and misery.

P. D. ARMOUR TO THE STEER.

P. D. Armour to the steer, I'll meet you when the grass is green, Along the winding flow of Platte, I'll meet you when no grass is seen— I'll surely meet you when you're fat, So let your tail, my steer, keep growing, Nor think you'll ever come to grief— There's a music in your cheerful lowing And lots of money in your beef.



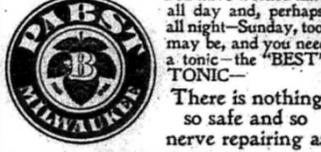
THE MAN IN A JUMPER. Can now wear a collar as spotless as that of the man in a dress coat. However dirty his work, the workman can have a clean collar every day—without cost—if he wears the

How's This? We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

MRS. WINSLOW'S SOOTHING SYRUP - FOR CHILDREN'S TEETHING - For sale by all Druggists. 25 Cents a bottle.

ARTIFICIAL LIMBS. Aluminum Pneumatic Feet, Non-rattling Joints and other valuable improvements. Catalogues free. J. S. LYONS, 96 Fifth Ave., CHICAGO, ILL.

You are off the Track and need a Replacer....



Pabst MALT Extract THE "BEST" TONIC

RUPTURE. Sure Cure at home; book free. DR. W. S. RICE, Box B, Smithville, N. Y.

WHAT THE CLERGY MIGHT ACCOMPLISH.

If the clergymen of our great cities would carry out the example set by their Master, would refuse to take the word of those who are blinded and callous by conventional thought and the indifference which comes to sordid natures long accustomed to mingle with wretchedness, and themselves frequently visit the exiles of society in the cities where they dwell, if its members would for one day in each week visit the miserables of society, I doubt not that the pulpit would soon become a most powerful battery of moral power and light which would, in a surprisingly short time, revolutionize our conditions, so that in the place of thousands of people sandwiched in dens of indescribable squalor, we would see healthful apartment houses instead of horrible drinking dens and rendezvous of degradation and debauchery, flourishing and rank as tropical forests; we would find temperance eating houses, social club houses, where every evening the poor man and his family could spend an hour looking through the paper of the day, enjoying the illustrations and the intellectual worth of our periodical literature; or, if they chose, hear in other rooms lecture or charcoal talks, dealings with practical pictures of life, of history, travel, social problems, and other themes of value, and where at a very moderate price healthful and nutritious food could be enjoyed. Well supported industrial schools would also blossom where now only here and there we find a school struggling for existence, and handicapped for want of means for its proper carrying on.—The Arena.