

PETER HETTOF

ADVERTISES HIMSELF FOR SALE FOR \$100.

For Which Sum He Offers Himself a Slave to Any One Who Will Purchase Him.

One swallow does not change winter to the vernal season, but one straw serves to show which way the wind is blowing, and Peter Hettorf's advertisement, recently in the New York papers, demonstrating beyond controversy, that in some regards the United States of America has reached profounder depths of degradation than has fallen to the lot of any other country under heaven.

OLD PLANTATION SLAVES. In the south is heard occasionally the wail of some old plantation slave for the good old times when, under the care of "masa," they had clothes and food and shelter, and were comfortable and happy in their chains, but Peter Hettorf, is the first instance, when a poor white man, a sovereign citizen, preferring life to suicide, has offered himself for sale as

A SLAVE. His advertisement dates a new era in American degradation. If Hettorf secures a buyer, and the transaction is pronounced constitutional under the clause relating to the inviolability of contracts, there is no reason why all of the great cities may not become slave marts and do a thriving business. True, it is, that the constitution declares, "neither slavery nor involuntary servitude, except as punishment for crime, shall exist in the United States," but if a man makes a contract to sell himself into slavery, the constitution provides that "no state shall make a law impairing the obligation of contracts," and hence

"HETTOF SLAVERY" might constitutionally exist and flourish in the United States. If not, why not? It is a new departure in progress and poverty, which millionaires will doubtless investigate by employing several "\$50,000 lawyers" to ascertain if the contract would be binding and they could hold the chattels. Some legislation might be necessary, which if trusts, corporations and millionaires deemed advisable, could easily be put through and which the supreme court would sanction and thus establish, "Hettorf slavery" in the United States.

THE ADVERTISEMENT. Hettorf's advertisement, as it appeared in the New York papers, reads as follows: "For \$100 I am willing to sell myself to anyone who wishes a slave. I am ready to do what the buyer will ask of me; toils as his slave or kill myself insured in his favor. Do not believe that I am insane, for I am not. I am only tired of walking the streets, entering hotels and cafes to find out work of any kind. I am 28 years old, speaking and writing French and German and understanding double entry bookkeeping.

"I served in Uncle Sam's army and have a good discharge. Since then I have been in New York city. I have tried everything to secure any employment, but without avail—not even as a dishwasher or streetcleaner.

"Therefore I kindly request you to publish these few lines in your paper and authorize you to give my name and address to any person who has got the cash or is willing to help a suffering brother.

"Please do not mention my name in your highly esteemed paper.

"Yours most respectfully,
"PETER HETTOF."

MATERIAL FOR HETTOF SLAVERY. On the day Mr. Hettorf offered himself as a candidate for slavery, the New York Journal classified, by trade, 26,900 men that city out of employment—not ready to sell themselves, or kill themselves, preferring to wait and starve till Mark Hanna restores confidence and business improves. But there are, probably in sweat shops and in tenement houses, other thousands who, like Mr. Hettorf, would gladly exchange their freedom for a lot for slavery, if thereby they could be assured of food, clothing and shelter—as was secured by chattel slaves on the plantation times, "down South."

GOVERNMENTS. The earth is full of governments. All the continents and most of its islands are under some form of government, and the question arises, what are these governments doing for the welfare of the people's body of their subjects?

Daniel Webster said, on one occasion, "government is founded on property." At the time Webster made the statement, excepting the government of the United States, which is supposed to be founded on the "consent of the governed," all governments were "founded on property" and this being true, all governments are more or less despotisms. Governments are in control of the people, and many are required to submit to conditions as the few choose to impose. This has been the rule. Can it be modified? If so, in what way, and by whom? By the people, under the principle of socialism. This is brought into prominence by the Montreal Gazette, which says: "The advantage of the social-

istic principle in public administration is as marked as it is silent. Not very long ago the carriage and distribution of letters was almost the only service the state did for the people. In England the telegraph has been added to the postoffice, and a decided step taken toward bringing the educational machinery of the country under complete governmental control. It is under such control practically throughout America. It is in municipalities, however, that the greatest advances have been made, and in some British cities the water and gas, bath and libraries, and hospitals, are all under municipal direction, and are all embodiments of the socialistic idea, which, briefly put, calls on the public to do for the individual what it can do better for him than the average individual can do for himself. The recent heated spell in New York led to some novel applications of the principle. The suffering of the people in the poorer districts was most severe; sickness increased and the death rate went up. The city authorities felt called upon to act. The parks were opened for the people to sleep in at night; the streets were flushed with water to cool the atmosphere; free ice was distributed by the ton where it was deemed necessary for the comfort of the sufferers; medical men were on duty at the city's expense to attend to sudden emergencies. All of which will be generally commended as proper; but all of which is an invasion of the realm of individualism and an advance of the theories of the socialist, who is a very different character, it is to be remembered, from the anarchist. What was done at the time of the last heated spell, with additions, will be expected when next the city suffers from a like visitation, and what last month attracted attention by its novelty will henceforth be the rule. So it will be seen that the collectivist has time working for him, and in cases such as New York's, for humanity also. The English statesman who declared that we are all socialists, was speaking by the record.

THE STRIKE VS. POLITICS.

Uncle Sam rises to catch the "speaker's eye," and to remark that "Boston is the most thoroughly organized city in the East. Its labor unions are numerous, strong and energetic. And yet last week one of the strongest unions, that of the street car employes, got whipped in a three days' strike and the union may go to pieces. Boston labor leaders have sung louder than any others the old refrain: "Keep out of politics," and it is hoped the lesson of the strike, though costly to the hundreds of men who will not be reinstated, may not be altogether lost. Keep politics out of your union, taking the only other alternative, the strike, and you will not only keep out of politics, but many of you will also keep out of work. As long as private ownership of our industries continue the corporations are entrenched behind breastworks invulnerable to strikes, but which can offer not the slightest protection to the solid vote of intelligent labor. In these days of labor-saving machinery, child labor and the army of unemployed to strike is suicidal, though there are times when to maintain right and manhood is more important than financial success. As long as the ballot remains your remedy is at hand and your desires may be accomplished peacefully and without suffering. Then if your profit-masters strike or object they will be out of the breastworks and you in. Organize by all means, at once and solidly. Learn to trust first yourselves and then each other, learn that your interests as workers are identical—then—then—don't strike; but vote, as solidly as you are organized, and for the same principles, and the day is yours." Yes, vote that the city of Boston shall own her street railways, and run them in the interest of the people. This done, several profitable and pleasurable results will follow as certain as that day follows night. The profits which a soulless corporation now pockets, the people will pocket. Fares and taxes will be reduced. Strikes will not occur, wages will be increased and work assured. In a word, it will be a triumph of socialism.

WHAT THE GOVERNMENT CAN DO.

In discussing government ownership of railroads, Broadaxe remarks that government can take a railroad that has been wrecked by private managers, involving the ruin of small shareholders, straighten out its affairs and turn it over to private parties to be wrecked again. But government can't take railroads that have not been wrecked and operate them, because if they did that would wreck the government! Government cannot prevent ruin; it can only interfere after ruin has been wrought. Government ownership of solvent railroads is impracticable; but government restoration of a bankrupt railroad is just the thing! This is the logic of the "patriots." The restoration of a wrecked railroad by government gives the wreckers another chance; the public ownership of all railroads would prevent wrecks and give the people a chance.

Oak Mound, Mo., is to have a cooperative colony.

A MODERN MINISTER.

REV. MYRON REED ON THE LEADVILLE STRIKE.

Refers to the Western Federation of Miners—What Mine Owners Contemplate doing when the Federation is Crushed.

Rev. Reed recently preached a sermon on Arbitration in which he alludes to the

STRIKE AT LEADVILLE. "The matter up in Leadville," said Mr. Reed, "ought to have been settled long ago. It is a quarrel between some 2,500 miners and less than ten mine owners. The miners of the west are not an ignorant class of people. They are working men who know how to vote. We looked over the election returns and said some ugly things about 'organized labor.' The organized labor known as the Western Federation of Miners can neither be bought nor scared. They read newspapers and magazines and books—books with covers on them. A man who speaks to the miners of Victor or Leadville or Aspen or Ouray or Telluride or Butte had better have thought over what he is going to say.

THERE ARE PLENTY OF EDUCATED PEOPLE in these hills and plenty of what Walt Whitman calls "powerful uneducated persons." There is a miners' union in Leadville. It is part of a federation. Labor unions are not a new thing in the world. They have been recognized by the law of Great Britain since 1820. They have been amply protected by parliament since 1869. They exist and are under the protection of the laws of Belgium, Italy, France, Germany, Great Britain and the United States. They do not exist in RUSSIA, SPAIN OR THE CANNIBAL ISLANDS. Their existence is an accurate mark of the intelligence of nations. They flourish in England; they do not exist in Patagonia. There are more than 2,000,000 working men members of unions in England alone. Now for less than ten men, mine owners in Colorado, to refuse to treat with a labor union is a sign, either of insolence or ignorance.

A "LABOR UNION"

is an institution. It is as well recognized in civilization as the church. This battle of the right of workingmen to unite for short hours and decent wages has been fought. The thing is settled. Another thing has been settled; you can not manage your own business in your own way if your own way is a public injury. You can not ride your own bicycle in your own way. If you are going to live in the society of your fellow man you may receive, but you must give. Your own way must be the way of the public welfare.

THE MINERS' UNION

of Leadville have a difference with a few mine owners. It is willing to arbitrate. Has been willing from the first. This willingness has been met by a cold announcement that there is nothing to arbitrate. Here, in my opinion, is a deliberate attempt not to cut down wages and lengthen hours of labor, but to break into weak, individual pieces the strong labor union in Leadville, and then to try the same thing in Montana, Wyoming, Idaho, Nevada, and in every mining camp, and then, when "the federation of labor" is broken, to lengthen hours of labor and put wages at the lowest limit that will suffer a human machine to work. I desire to say that this can not be done.

NO TEN OR LESS MINE OWNERS

are going to roll the world backward a hundred years, when it was a felony for workmen to form a union. These miners up there in Leadville are hardly aware of the battle they are in. In my opinion, it is as significant a one as ever was fought. A few farmers at Lexington fired a few shots. A few farmers at Concord bridge fired a few more. But they did, according to Emerson, an extensive thing. They introduced a parliament of man, a federation of the world. Meantime consider this, that a

SCRAP IN A SALOON

in Leadville is not an insurrection. A mine was blown up in Leadville. Who blew it up? Cars were burned in Chicago, who burned them? Why can't we have the concluding chapter of the trial of Mr. Debs. I hate to read a novel and get where it is interesting and then find that the last chapter has been violently ripped off.

HEAVEN FOR DOGS AND HELL FOR BABIES

The millennium for dogs and civilization's inferno for babies are in full blast in New York. The swell population of the city are decorating their French poodles in a style of oriental splendor. This dog, says the New York Journal, "has set the fashion for New York's swell pups in the way of 14-carat gold bracelet, ablaze with jewels and spangles, with which to adorn his high-born legs, and with a collar and shoulder harness to correspond. "The bracelets may be made in any style to meet the fancy of the dog owner. The most conservative of those shown are of rolled plate made in the fashion of thin rows of small gold links, studded with chip diamonds. Other stones may

be used if preferred, and sometimes uniquely carved spangles are added.

"Met often there will be but one bracelet worn, and then it is always on the left leg. Two are quite proper, however, and sometimes even as many as three of the gold bands, all of entirely different designs.

"The cost of these small trappings must, of course, vary according to size and the number of jewels used. The plainest of gold collars made with jewel settings cost not less than \$100, while the jewelled ones quickly mount up to \$300 and \$500. The bracelets cost from \$150 to \$400 each, and the harness and gold chain from \$150 to \$300."

After presenting the readers with such exhibition of poodle plutocracy, luxury and adornment, another picture is presented of our much vaunted civilization, found, after climbing four flights of stairs at No. 39 Essex street, where Mrs. Solomon Goodman and her children are starving. The following interview occurred:

"Where's your husband?" he asked. "He's out looking for work. He's a tailor and he hasn't had work for five weeks."

"Do any of your children work?" "No, they're too young. They go to school, but just now they're staying at home because they have no shoes to wear."

"What do you need most just now?" asked the White Slave. The woman sprang up eagerly.

"Food!" she exclaimed. "Can you help us? Can you do something for us? I have never begged in my life—I swear I haven't—I swear it to God—but we have no food in the house. My husband went out because it makes him crazy to sit here day after day and see us go hungry. My little ones are so hungry! Oh, can't you give us something to eat? Just a little thing! I beg—I beg—I beg, beg."

"How much do you need for food?" "If you'll only give us 10 cents—5 cents—I can buy some milk for the baby. Look at him! He's sick! He'll die!"

With a cry of pain she threw herself upon an infant that lay in its crib and almost smothered it with caresses.

Socialism would if it could, and it will if it succeeds, whatever may become of the poodles, make life more desirable for the starving poor. There will be shoes for the children and milk for the babies, and our civilization will have many of its infernal features eliminated.

THE CORPORATION.

Corporations are created without heart or soul. Congress or a legislature breathes into them the breath of life and they become at once abnormal monsters of iniquity, and with eyes more numerous than the fabled argus, and with fangs and beak and claws developed in an instant, are ready for rapine. "The corporation," says R. Heber Newton, "gets rid of responsibility and so tends to demoralize itself and its members. The tyranny of the majority may become the fraud of the majority, and there is no redress. So this artificial personality creates a shelter behind which wrong may shield itself. You cannot fix the responsibility for any wrong. The company's dirty work is done, and nobody feels soiled. This artificial personality limits the liabilities of its individual atoms, its incorporating members. From these features it comes to pass that the natural restraints upon rapacity which hold over the natural person fall away from the corporation.

Cooperative enterprises are multiplying—one has been established at Aberdeen, Wash.

It appears that three members of labor unions, representing metal polishers, street railway employes, and boot and shoe makers, all republicans, are members of the Michigan legislature. Perhaps their unions are in the A. F. of L. Corbett and Fitzsimmons are to fight on St. Patrick's day and should go at each other with shillalals instead of their dukes.

And now comes the Kansas coal trust, as heartless as a blizzard, making it more expensive for a poor family to cook their taters if they have any taters to cook.

The Pathfinder informs its readers that the cooperative commonwealth is not a vagary in the far northwest. It says that "there are two co-operative salmon canneries to be built near the mouth of the Frazer this winter, and possibly more. One has the twang of the old-time trust, but the fact of there being only practical producers in it makes it some better, at least. The other—"The Delta Industrial Society"—is a pure and simple co-operative concern, with by-laws which fully recognize an universal brotherhood. That it will be a success, we have no doubt, and the more of a success it is the better will all producers be pleased.

Some weeks since the Kansas City coal combine, or trust put the screws to a dealer, who would not join the trusts by sending him a "city rate card," which stated that unless he chose to sell at the combine's price he would be unable to obtain coal from the mines with which he had been dealing, and still we boast of a free country.

JOHN RUSKIN.

SCHOLAR AND PHILANTHROPIST, THO' WITHOUT A TITLE.

Is one of England's Nobility, who gives Life, Fortune and Abilities to Advance the Reform of Society.

To study such men as John Ruskin, scholar, author, poet, painter and philanthropist, improves the mind, enlarges the heart, sublimates the soul and brings into bold relief those qualities of human nature which vindicate the declaration of the new version of the Bible, which proclaims that "man was made a little lower than God."

John Ruskin, the best type of an Englishman, was born in 1819. He was educated at Oxford where he graduated with high honors and then devoted himself with all of his great energies and attainments, to improve the condition of the less fortunate.

INHERITS A FORTUNE.

Says a writer, through his father Mr. Ruskin fell heir to nearly \$1,000,000, to which he added the income of his writings. But this man counted his treasures as a trust fund, held in the interests of the suffering merit or youth's promising talent. That he was on the London committee for the victualizing of Paris in 1871, proves that his benevolence was as well known as Peabody's or Lady Burdett-Coutts'. Taxing himself first a tenth, then half, he finally gave his entire income. If he needed botanical and art works for his studies, he crippled himself rather than refuse his last spare 20 guineas to the widow of a dead artist. If for health's sake and art's sake he wanted to take a trip to Switzerland, he would forego it, that he might contribute 100 pounds to the Cruikshank memorial. If others would not encourage the study of art in the schools he would buy ten water color drawings of William Hunt, paying \$375, and giving them to the public schools in London. In one of his letters

TO THE WORKINGMEN OF GREAT BRITAIN he told them what he had done and was doing with his money, for carrying on his St. George's Guild and his plans for rent reform. Up to 1877 he had given away all his fortune save \$250,000. In view of the needs of his workingmen's clubs, this amount seemed much too large for his personal wants. He therefore determined to distribute all save £12,000 worth of consols, the interest of which would bring him in some £300. Upon this interest he now lives, the income of his books being distributed among his servants, his old pensioners and his various plans for social reform. He bestowed his art treasures with like generosity. He gave the marbles which he had collected in Greece and his priceless Italian drawings to public galleries and museums, where they would benefit the common people. Other art treasures he gave to an art museum in Sheffield, that workers in iron-making cutlery and household utensils might toil with classic models before them, and so learn how to sprinkle beauty upon the table, weave loveliness into carpet and rug, adorn the walls and ceilings. He founded a guild for redeeming waste lands outside of London and for

RE-ESTABLISHING RUINED LIVES,

so giving Booth his ideal for the far colony and the foreign colony. During all the time he was lecturing at Oxford he went with his students into the streets, where one hour each day they pounded stones and filled up the chink holes. The foramen of the students was Arnold Tonybee, who, under Ruskin's tutelage, went to Whitechapel and gave the seed idea of the first social settlement. Under Ruskin's influence, also, John Richard Green, the author of "Green's History of the English People" gave several years to the work among the poorer classes in London, until he developed the seeds of consumption, when he returned to his studies of history.

REFUSING THE INVITATIONS OF THE RICH

and putting away the temptation to a life of elegant ease and refined luxury, he gave himself to the poor. His best lectures were never given where English wealth and social prestige were represented, but were delivered to working girls' clubs and workingmen's associations. If Rousseau refused the yoke of law and service upon the plea of genius, this man by reason of his talents was careful to fulfill duties not expected of mediocrity. No man has done so much to lift the veil which hides the grim realities of poverty from the gay dreams of wealth. Other men have preached to the poor but died with the rich. Goethe and Byron, for a mess of pottage, sold their birthright of influence over our generation. By his example Ruskin has earned the right to speak as a prophet to those who stand upon the threshold of the twentieth century.

THE EDINBURG D. D.

It is wonderfully strange what peculiar ideas of the poor gets into the heads of divinely "called" men to shear Christ's sheep and live luxuriously on

mutton. "Mont Blong," one of the editors of the London Clarion finds in Edinburg, Scotland, a pillar of modern Christianity. Rev. George Phillips, who, says Mont Blong, has been preaching on the "claims of the poor." This Rev. D. D. is of the opinion that we want to do too much for the poor. Said the D. D., "The Socialist would gather the whole property of the nation, and divide equally"—which if it is not true even, would be a better method than dividing it unequally, as we do at present, at any rate. Of course the D. D. reminded his hearers of Christ's saying, "Ye have the poor always with ye, but me ye have not always." Quite so, and as the poor have been waiting for nearly nineteen centuries since those words were spoken, it seems to be almost time they had a turn of attention.

Most of the Rev. D. D.'s sermon was only foolish, but parts of it strike me as being profane. Let me give you a specimen:—

Concluding, the preacher said they were not to be too anxious about the poor. There were people who were lovers of the poor, more than lovers of God; and people who gave a pound to the poor when they would not give a penny to God. The best friends of the poor were the best lovers of the Lord. Jesus had gone to heaven for the very purpose of making provision for the poor, and what should satisfy us was that He had gone to make that provision through our instrumentality.

I know—unfortunately—many poor people to whom money would be more useful than it would to God. I don't believe God wants any money, and I don't think this extraordinary D. D. pointed out how we could convey it to Him even if He did. I wonder what authority the Rev. Dr. Phillips has for saying God wants money, and for insinuating that God considers that the poor are doing him out of a share?

Yes, I know these remarks border on impiety, but it is the Rev. D. D. who is responsible for them, and not I. Then again, if Jesus has gone to heaven to make provision for the poor, it clearly seems our duty to send the poor there at once to take advantage of the arrangements; it being pretty evident there is nobody making provision for them here!

I could almost find in my heart to say something rude about this sort of Christianity, and that sort of Christian. But what would be the use? What can you say to a D. D. who says in effect, "You needn't bother about the poor here. Christ has gone to heaven to provide accommodations for them there. Instead of which they will stop here, where they actually wish to squander the money which God wants, and would get if the poor didn't cheat Him out of it." Really, I am almost ashamed to repeat such impiety. If that is Christianity all I can say is give me Paganism—and plenty of it.

COULDN'T STAND THE PRESSURE.

Coming Nation remarks that "among the most arrogant of the gang of financial philistines that was going to plunge the country into deeper distress (to teach the people a lesson) unless McKinley was elected, was the First National Bank of Niagara Falls. McKinley was elected, but the bank could not stand the cyclone of "prosperity," and put up its shutters December 11." Indeed, Mark Hanna's cyclone of prosperity is striking the whole country with so much force that suicide is becoming epidemic.

FREE COINAGE.

The American Federation of Labor passed a resolution indorsing "any political party that has or may adopt free coinage." In view of the fact that the resolution commits the A. F. of L. to partisan politics, it is to be hoped that some modifications in the official expressions of partisan leaders in political reform will occur. It is sad to see a house divided against itself. Free coinage is the shibboleth of a party, and we are glad the A. F. of L. has adopted the battle cry.

AN EXPENSIVE LUXURY.

The London Figaro remarks that "the prince of Wales is the greatest spendthrift in the world. The statement is made that he has spent \$50,000,000 in the last thirty-three years. From the English nation he has received \$25,000,000. \$5,000,000 more for traveling expenses and special allowances, and has besides private debts amounting to \$20,000,000." If Great Britain likes that sort of royalty, then that is the sort of royalty it likes.

FALLING PRICES.

Says the American: Industrial revival cannot come in the face of falling prices. To do away with a continuance of the fall in prices we have done nothing. Mr. Cleveland proposes to do nothing, the president-elect proposes to do nothing. And so long as the tendency of prices is downward, industrial stagnation and trade depression will stay with us, for falling prices undermine the profits of industry and take away the incentive to enterprise.

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WAS JESUS A SOCIALIST?

From time to time, the question is asked, was Jesus a socialist?

To start out, Jesus was born wretchedly poor. His birthplace was a stable surrounded by 'beasts of the stall.' He was the son of a mechanic. His father was a carpenter. When he entered the synagogue and spoke words of wisdom to his neighbors, they were astonished, saying: "From whence hath this man these things? and what wisdom is this which is given unto him, that such mighty works are wrought by his hands. Is not this the carpenter, the son of Mary, the brother of James and Joseph and Jude and Simon, and are not his sisters here with us?"

Jesus into a desert place, numbering probably 8,000 persons, on "three loaves and two fishes," a miracle had to be wrought. But it was socialism, nevertheless. It fed the hungry. Socialism of to-day contemplates no miracles. It cannot feed 5,000 men, besides women and children, with three loaves and two fishes, but it does contemplate, by common sense methods, bringing about conditions where every family shall have its loaf of bread and its fish.

To better the condition of the poor stands out boldly in the mission of Jesus. For this he was despised, and finally murdered to appease the wrath of the ruling class of his time. Socialism has taken up the work to better the condition of the poor in this period of the world's history and for this it is despised and maligned by the ruling class in all lands. But we are not living in Judea under Herod and the High priests—and socialism, forever appealing, not only to word and argument, but to acts and results, is pursuing a conquering career—and challenging the records, asserts that Jesus was a socialist. If there are those who deny the affirmation, they are challenged to enter the arena of debate, and state the facts upon which they base their denial.

MAN'S MISSION.

A poet, whose afflatus was invoked to give man's mission in this "vale of tears" heroic dignity, accomplishes his task by artistically grouping scaffold, halter, battle and death in one stanza as follows:

"Whether on the scaffold high. Or in the battle's van— The fittest place where man may die. Is where he dies for man."

As man has only one life, and therefore can die but once, he ought to be careful, if left to his choice, in determining when, where and how he will end his earthly career, because his mission, whatever it may be, ends with death. Evidently, it so happens sometimes, that men accomplish more good in dying than in living, giving prominence to the aphorism that "the blood of martyrs is the seed of the church," but generally speaking, one live man is worth more than any number of dead men.

Speaking of man's mission, a calm survey of the field within the boundaries of vision, and beyond, where history aids the ken, the conclusion is that the great majority have no mission at all, other than that of the silkworm, which "spins its task and dies."

This view of the subject is emphasized by reflection. The estimate is that the population of the earth is, say, 1,500,000,000. It is generally conceded that a generation, that is, the entire population dies in about thirty-three years, or three generations in a century—that is, that 4,500,000,000 people die every 100 years. To be moderate in estimates, suppose you assume that the average population of the earth for twenty centuries has been 1,000,000,000, then, as a result, we have the astounding fact that in twenty centuries, 60,000,000,000 of people have lived and died, with 1,500,000,000 remaining upon the earth.

Quite naturally, men inquire what has been the mission of this vast multitude of human beings, and what good has resulted to those who remain? Such inquiries are not in the line of pessimism. Manifestly what we call "civilization" has advanced with what is denominated enlightening and refining influences, which are to be credited with all they are worth. But after all is said in commendation that the truth will permit, how stands the ledger? The condition of the rich is good enough, as it has always been, and the condition of the poor is bad enough, as it has always been. What changes have occurred during the past twenty centuries? They are numerous and some of them vast in their reach and grasp. But investigation discloses the fact that now, as in the past, the rich rule and the poor serve; the rich are in costly robes, the poor in rags; the rich fare sumptuously, the poor starve; the rich live in palaces and in luxury, the poor in huts and privation. It is the old order. Certain modifications have occurred, but in the main the mission of the few has been to keep the many in subjection.

During the nineteenth century, now coming to a close, it has been discovered by some investigators that the true mission of man is to better the condition of the poor—which they say was the mission of Christ—and in the discussion the conclusion is reached that a poor man's mission is not to die on a scaffold, or in the van of battle for some other man, but to emancipate himself, and by forming an alliance with other poor men and by co-operative efforts emancipate themselves from bondage.

"Then, whether in the shop or field, The battle cry will be: 'Whatever be the tools we wield, We swear we will be free.'"

SOCIALISM.

When Christ was upon the earth doing good, his enemies cried "Crucify him." Christ fed the poor. Socialism would feed the poor, not by miracles, but by giving the poor opportunities to work. Christ denounced the rich, not because they were rich, but because they "devoured widows' houses," and bound "heavy burdens and grievous to be borne on men's shoulders." Socialism would lighten, or remove the burdens

and save widows' houses from the molar maw of the scribes and pharisees of the period. To multiply opportunities for employment, to secure to toilers the money they earn, eliminate from toil its drudgery, reduce the hours of labor and multiply the heaven ordained blessings of life is about the sum and substance of the mission of Socialism in the world. To disprove these propositions we challenge the enemies of the system to the arena of debate. But they will decline the challenge, preferring ribald denunciation—and the cry, "crucify him."

BACKING OUT FROM THE PRESENCE OF ROYALTY.

The London Truth has been engaged for some time past in searching for the origin of certain customs that have come down to the present time from prehistoric days, among them, the custom of walking backward before royalty. The Washington Post very cleverly suggests that it is questionable if the prosperity or happiness of mankind is involved in knowing the origin of the custom, but as we, in the United States, are being carried away by the "title craze," and are getting up a sort of royalty based upon codfish in Boston, boodle in New York, coal, oil, cattle, railroads, matrimony, land, etc., in other localities, the investigation started by Truth has special significance on this side of the Atlantic pond. The correspondents of Truth have assigned various reasons for walking backwards in the presence of royalty, but the writer who has received the largest share of commendation writes from "the far East, where he is supposed to have seen much of savage life, makes a philosophical suggestion that seems to us to throw a great flood of light on this question. His notion is, that the custom of always turning the face toward royalty originated in the stern necessities of rude and poor people who had little skill in tailoring. He says the first kings were rulers of savage tribes, whose clothing was extremely limited, and rarely consisted of more than a scanty garment modeled on the primitive fig leaf. He respectfully submits that when a subject thus appareled had to present himself before royalty, courtesy, not to say decency, would suggest that he should present to the sovereign only that portion of his anatomy which was concealed by clothing. He therefore kept his back averted in approaching and retiring."

Manifestly the man who has been delving for facts in the far East, has struck "pay dirt" and unraveled the mystery, and shows, however rude men were in prehistoric periods, they had correct conceptions of the right thing to do in the presence of royalty. But in this enlightened age, when the tailor makes the man, and money the gentleman; when Chauncey M. Depew goes to Europe with twenty-five different suits of clothes, and looks quite as charming and intellectual in rear as in front, we fail to see any necessity for backing out like a crawfish, when he retires from the presence of the Prince of Wales. It is understood that the snob, Bayard, will be home before Grover Cleveland starts on his tour around the world to meet royalty, and will train Grover for the back action step and enable him to retire with graceful crooks and bows, without making it necessary for royalty to avert its eyes or turn its divine posterior upon America's oleomargarine president.

WITHOUT A HOME.

The tramps of the country are absolutely homeless. They are tentless wanderers on the highways and byways of life, and their number is increasing. A poet has said:

"If on windy days the raven Gambol like a dancing skiff, Not the less he loves his haven On the bosom of the cliff. 'Almost with eagle pinion 'O'er the Alps the chamois roam, Yet he has some small dominion Which no doubt he calls his home."

Bird and beast and reptile have homes. Savages have places they call their homes. The tramp is the one animal in God's universe without a home. The peons of Mexico, the pariahs of India, have places they call their homes, in the possession of which none will disturb them. The American tramp,—god! the American tramp's condition is more lamentable than that of the coyote or prairie dog, or that of a buzzard. The iron hand of fate and the not less cruel hand of society is against him. In rags, hungry and filthy, upon whom the pitiless storms forever beat, is by common consent decreed an outcast. There he stands. Look at him. Estimate him. Measure him by your standards. Weigh him in your balances. Analyze him in the crucible of moral and religious and civilizing chemistry, and what do you find? Faculties distorted, life deformed, hopes blasted, aspirations dead. What about his soul? Let it alone. Even the tramp was made "but little lower than God," and when our civilization has done its utmost, it has not been able to contaminate the soul, forever beating its wings to escape from its cage.

The tramp is a production of our civilization. Who cares for the tramp? Is anything proposed whereby the tramp can be reformed? Certainly. We build churches and sell the seats to the rich. Ministers drawing fat salaries, who preach the gospel of mammon, educated, dedicated and consecrated for their mission, while tramps multiply.

What more is being done to rescue tramps? Much. Society is armed with whips to scourge them from fence corners, from the shelter of haystacks and out of old box cars, to keep them going, forever going, from bad to worse until unable to hold on any longer they let go, and drop out of sight and out of misery, whither? God knows.

Conditions produce tramps, and conditions, demonstrated by facts which will not down, are growing worse and that continually.

Can they be changed? Certainly. Is it an easy task? No, it is herculean, nothing less than the uprooting of the fundamental laws upon which our civilization rests, laws which enable the few to rob the many, and the enactment of laws which will enable the many to obtain and be secure in the possession of the wealth they created.

Who proposes such radical changes? Socialists, and only socialists.

Socialists are attacked, denounced and maligned, certainly, what of it? The more socialism is bombarded by the weapons of error, the more it grows, the deeper it sends down its roots in the mind soil of the world. It heralds the time when Christ shall come again, or what is the same thing, when his spirit shall again walk abroad and the nations shall feel its vivifying power, when the right shall prevail, when justice shall be enthroned, when men shall have their own, when tramps shall disappear and the co-operative commonwealth shall take the place of wage slavery.

If this is utopian, then Christ was an impostor, his gospel an airy nothing, a stupendous hallucination, and this mundane sphere fulfils its destiny, when drenched in human gore for the eternal perpetuation of an insolent devil-serving aristocracy.

SOCIALISM IN NATIONS AND NATURE.

Lexicographers seek to give their readers correct definitions of words in as compact a form as possible, as, for instance, the term "society" is defined as being "the relationship of men to one another when associated in any way." The term "social" is explained as being "of or pertaining to society; relating to men living in society; or to the public, as an aggregate body; as social interests or concerns," etc. These terms form the basis of the term "socialism," which, while it stands as "a theory or system of reform," involves the necessity of association and co-operation—an aggregation of factors and forces to accomplish certain benefits for the welfare of society at large.

In the government of nations, socialism, by which we mean association and co-operation, is everywhere the prime factor of success, even in autocracies, while as civilization advances, they become more pronounced, our own government sufficing for an illustration. Here we have a government with three departments, the executive, legislative and judicial, with numberless auxiliaries, all in co-operation, without which the government could not exist.

In the creation of man, according to the Bible, there seems to have been associated and co-operative effort, as God is recorded as saying, "Let us make man in our image after our likeness," and this idea is corroborated by orthodox theology, which affirms that God is three in one—constituting a trinity.

If we consider man, whom God said "Let us create," we find in his organism abundant proof of numerous laws and forces in co-operation, all essential to the perfect development of his physical and intellectual being—and throughout all nature, from an atom to the earth itself, we find nothing in which one thing is not associated with some other thing, essential to its existence, and in co-operation, performing their mission.

In the air we breathe we find in association oxygen, nitrogen and carbon, and in the water we drink we find hydrogen and oxygen in co-operation, and through out the universe the laws of gravitation and motion in co-operation, working together in obedience to the power that gave them birth. Hence, it would seem to be in strict consonance with the higher law, for men to associate in co-operative enterprises to benefit themselves and mankind. Socialism means associated effort, co-operative effort to secure from nature all that nature and nature's God designed should fall to the lot of those who work for subsistence and the more the proposition is studied the more self-evident it becomes that the fundamental principles of socialism are primal and all-pervading, and bear the stamp of divine approval.

Socialism, instead of demanding the abrogation of law, simply proposes the annulment of statutes based upon error and degrading in their operation and the enactment of others having in view justice and the welfare of humanity.

SIX HUNDRED THOUSAND MEMBERS.

It is authoritatively stated that the American Federation of Labor has a membership of 600,000, and an exchange says the recent convention of the Federation, "represented 1,500,000 men, all organized." But 600,000 was the number officially stated, and we base calculations on that number.

Suppose these 600,000 men would permit an assessment of 5 cents each a week, for the purpose of bettering the condition of wage earners. This would net in one year a sum of \$1,560,000 and

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WITH Rubber Hands and Feet. New Patents of 1895.

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Advertisement for Piano and Organ. Features a large illustration of a piano and organ. Text includes: '\$25.00 and up. FREE PIANO \$160.00 and up. BEETHOVEN PIANO & ORGAN CO. P. O. Box 580 Washington, N. J.' Includes details about financing and delivery.

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Advertisement for Pabst Malt Extract. Text includes: 'A FIREMAN SENT TO THE REPAIR SHOP. Sounds queer, doesn't it? But many a fireman comes in from the road tired out, "all run down," and sadly in need of a true tonic. As a nerve builder and strength reviver, Engineers, Firemen, and Conductors will find nothing that equals Pabst MALT Extract The "BEST" Tonic. The White Slave makes the timely suggestion that the long winter evenings now at hand afford opportunities for socialists to study the subject and equip themselves for public discussion of its merits. That's so.'

Advertisement for Fatfolks Red. Text includes: 'FATFOLKS RED. It will pay you to write me and I will give you low prices on the best tobacco that I have ever myself. I will send to any address, by mail, a pound of the smoking tobacco for 50 cents. Cross, W. L. FARR, Port Royal, Tenn.'

Advertisement for Hon. W. J. Bryan's Book. Text includes: 'Hon. W. J. Bryan's Book. All who are interested in furthering the sale of Hon. W. J. Bryan's new book should correspond immediately with the publishers. The work will contain: AN ACCOUNT OF HIS CAMPAIGN TOUR. HIS BIOGRAPHY. WRITTEN BY HIS WIFE. THE MOST IMPORTANT FEATURES. THE RESULTS OF THE CAMPAIGN OF 1896. A REVIEW OF THE POLITICAL SITUATION. * * * AGENTS WANTED * * * Mr. Bryan has announced his intention of devoting one-half of all net proceeds from the sale of this book to the relief of the poor. There are already indications of an enormous sale. Address W. B. CONKEY COMPANY, Publishers 341-351 Dearborn St., CHICAGO.'

Advertisement for Mrs. Winslow's Sotol. Text includes: 'MRS. WINSLOW'S SOTOL. FOR CHILDREN TEething. For sale by all Druggists. 25 Cents a Bottle.'

Advertisement for Artificial Limbs. Text includes: 'ARTIFICIAL LIMBS. Aluminum, Fractureless Feet, Movable Joints and other valuable improvements. Catalogues free. JAS. L. LYONS, 96 FIFTH AVENUE, NEW YORK CITY.'

Advertisement for Rupture. Text includes: 'RUPTURE. SURE CURE. Dr. J. C. ... Box R. ...'

PAPERS.

FAR, FAR AWAY.

A NEW SONG BY J. B. ROBERTSON, G. M. V., K. O. L.

Where, Oh where! has confidence gone? Far, far away. 'Twas promised in chunks by the ton, Far, far away. Elect me, 'twill come—was McKinley's cry—

Thoughts From the Workshop.

BY J. R. ARMSTRONG.

Shakespeare says: "A home full of briars is this working day world." The tears of distress and privation water these cruel briars and as long as the weeds grow...

and that their exaction and oppression should go unquestioned. More than that they actually believe that the authorities municipal and federal should make it their special business to protect their spoils and assist them in their spoliation.

While I pen these lines I can hear the groans of a "prayerful man" reverberating through the "ambient," and this poor specimen of a human deigns to read economic tracts, but persists in looking earnestly and with ever open mouth for the second coming of Christ.

preachers would devote the "Holy Sabbaths to enlightening their hearers on the practical application of the golden rule that nine-tenths of man's perversity would disappear in less than twelve months.

sort of useless labor, because it is just so much nervous energy thrown away that might be used in alleviating poor down-trodden, aching and groaning humanity. Nearly nineteen hundred years of preaching and praying have failed to remove the bitter curses that blight mankind.

my Christian friends," and your well-wishing will soon be crystallized into well-doing! Drop your long faced by poepry and go to work as Christ did, in His brief lifetime, healing the sick and soothing the sorrowful.

of the disinherited, and the consuming hell of selfishness will give way to the soft, benignant influences of kindness and justice. The "briars" that lacerate poor humanity and bleed it to the very death will soon disappear, and in their place we shall see the sweet bloom of friendship and brotherly affection, and the "golden rule" will cease to be a mere platitude, and become a pulsing and living reality.

Tyranny is a difficult thing to stamp out! We learn this by simply casting our mind's eye down to that unhappy little island of Cuba. This morning, as I was hurrying through a thoroughfare of our city, I saw a knot of men straining their eyes earnestly to see a woodcut in a newsdealer's window.

Men w men and children slain, ravished and transfixed for no other reason than that they love liberty! Non-combatants who have taken no immediate part in the terrific struggle for independence are surrounded by a lot of lurking cold blooded assassins, bound and gagged, marched to some isolated spot and dispatched either by sword, pistol or rifle.

Already, thousands of human beings, who date their lifehood from Spanish ancestor, lie in graves, perhaps long before the end of their natural tenure of life, just because a few royal savages wanted to reign over them "by the grace of God."

and that their exaction and oppression should go unquestioned. More than that they actually believe that the authorities municipal and federal should make it their special business to protect their spoils and assist them in their spoliation.

The Beginning of Wisdom.

BY W. P. BORDLAND.

Although a wage worker, I am far from being a "rational" one; that is, if it is an evidence of rationality to consider it "the beginning of wisdom" for wage earners to participate in the confidence operations of our Building and Loan Association skin games.

I am unable to understand how it can be considered an evidence of wisdom in a wage worker who is confessedly robbed of the major portion of the wealth he produces, to seek profit for himself by following out the principles of the very system by which the robbery he suffers from is accomplished.

Persons who are enaled to realize some form of beautiful and intellectual life through the operations of our accursed usury system may perhaps be pardoned for defending it, but that those whose lives are marred and made hideous by it should defend it and seek to take advantage of it is positively incredible.

And the poor are told to be thrifty; to live within their incomes; to spend less than they receive; to live like badly fed animals with the object of laying by a few pennies from the miserable pittance their masters grant them, and to invest this hard saved wealth in some speculative venture with the hope of filching back from other miserable victims of the system a mere fraction of the wealth they have been robbed of; and the end, the reward of all this unnaturalism is a few fifty dollars to leave behind one, at the end of a sordid, narrow, grasping, half-fed and half-clothed, selfish, unsympathetic, perfectly unlovely and joyless life!

A few facts in connection with the interest system may be contemplated with profit. Had one cent been loaned at 6 per cent. interest, compounded semi annually, on January 1st, A. D. 1, and left to accumulate during all the years until January 1st, 1897, it would amount to a sum so vast that many millions of globes, each as large as our earth, and all of solid gold would be required to equal it.

That's a nice, easy way to get money, truly! Aye, but it leads to an impossible result, and therefore it cannot endure. Posing all questions of ethics entirely on one side, such arrangements are entirely transcendent the limitations of human capacity, and cannot possibly be relied on to produce harmonious social results.

But, is it not preposterous to introduce such hypothetical results as this into a discussion of this kind? An idle computation like the above may serve to amuse, but it surely has no bearing on the practical question under consideration, as it affects the wage worker. No! Well let's see about that.

The very principle which we follow in computing the above impossible result is the bottom principle of our whole business and financial system. All of our banks and building and loan associations, trust and insurance companies (old line), corporations, syndicates, manufacturing establishments and wholesale and retail firms; in fact, all commercial institutions follow this same impossible principle of accumulation in computing their gains.

The fact is, that it is utterly impossible to so manipulate capital as to make it yield sufficient increase to satisfy the accumulated demands of interest, after setting aside sufficient wealth to support the population (even though a majority of the people are half starved and a good percentage of them wholly so), and there must come periodical break downs in which the property titles of the smaller holders become extinguished so far as their erstwhile owners are concerned, to be absorbed by the full-grown sharks of the commercial sea.

It is an axiom of political economy that labor creates all wealth, and all interest accumulations represent claims upon created wealth, it follows as the night the day that labor is robbed of its product by the existence of such an impossible arrangement. It makes no difference whether the interest taker is a wage worker or a trust baron, to the extent that he is an interest taker he is a robber of wage workers. It makes no difference that interest taking is sanctioned by the law, it is none the less robbery. Robbery does not change its nature when sanctioned by statute law or social convention; it merely becomes "respectable," that's all—the sanction enables one to rob without losing etc.

If I hold a man up the point of a pistol and take ten cents away from him, I am an illegal robber and society will punish me for it if its guardians can catch me; but if I hold a man up the point of a statute and take away from him ten thousand dollars, that is legal robbery, and society will admire me for it, and make me a Sunday school superintendent, if I desire to be one.

Take a look, now, at the obverse of this interest medal. If a man were able by wage labor to satisfy all his needs and lay aside one dollar each working day in the year, he would be in a very enviable position would he not? Undoubtedly so. Well then, let us suppose that a man had begun working and saving at this rate on Jan. 1st, A. D. 1, and that his life had been miraculously preserved through all the years until Jan. 1st, 1897, he continuing to add one big dollar to his store at the end of every working day, how much would he be worth (barring interest) on Jan. 1st, 1897? He would be worth but little more than half a million dollars—see article by Dr. O. F. Taylor, in the Arena for Dec. 1896. And yet Deacon Rockefeller has managed to

accumulate more than one hundred million dollars within the short span of a single generation!—and labor creates all wealth!

It will be the beginning of wisdom in wage earners when they begin to realize that their surplus nickels can't earn for them anything at all, and if they get anything for them it can only be what is stolen from somebody else. Then, when they realize that themselves are always involved in the consequences of such robbery, and set themselves earnestly to work to put an end to it, they will be wise indeed.

Methods for New Conditions.

BY H. A. CHET.

If you will grant me the space I would like to congratulate the A. R. U. upon its decision to depart from the old rut. It looks like the dawn of a better day. I have a great reason to be elated over this intelligence because I have advocated it for many years. I lost faith in the ballot box long ago. When capital owns body and soul the great majority of those who interpret the laws, how can we expect anything different from what we have. It matters not what laws may be passed when it lies in the power of a judge to interpret that law to suit his own convenience, even going so far as to entirely reverse the meaning of the law makers, there is no hope left. If any one cares to take the trouble to read the constitution of the United States and amendments thereto can find anything in it that would honestly justify the infamous decision of the highest tribunal of our land in their decision on the income tax law. This one thing should convince any one that we can expect nothing from the ballot box or laws that may be passed and while this is true, what is the use of passing mere laws?

The last election was enough to convince any one that the ballot box furnishes no hope, and is only a farce. Sixteen million dollars purchased the perpetuation of the present conditions.

A large portion of the people have lost their homes already, and millions more must lose theirs because, under existing conditions, they can not pay their debts. Thus we find much of our country in the possession of capital. We find corporations in the hands of combines and trusts, composed of unscrupulous, grinding, grasping avaricious men.

Can we change this condition? Can we pull Prince Pullman from his pinnacle? Can we dethrone the haughty Huntington? Can we level the fortunes of the Vanderbilts, the Rockefellers and a few hundred more? Can we prevent the millions of dollars leaving the country annually to pay interest on bonds and dividends? Do New York, Chicago, Washington, and other large cities need to stand upon the identical ground upon which they now stand?

We can scatter desolation through the works of Pullman; we can close the gates to the mills of the Carnegies; we can reduce the Huntingtons, the Vanderbilts and Astors to our level. Do we need to use force to do this? Oh, no, not at all! Simply dissolve partnership with capital; quit doing business with them. We do not need them. The men who till the soil or dig in the bowels of the earth are the only producers of wealth, for mother earth is the source from which all wealth comes. Capital is simply a parasite, a blow fly. What matters it if we close and surround the great Carnegie mills and others with desolation and make them the abode of owls and bats if upon the next block great enterprises belonging to the whole people spring up. What matters if our present great capitalists and corporations become bankrupt if their enterprises are superseded by enterprises belonging to the whole people? Can this be done? Yes; stop doing business with them. Find other channels, and enterprises belonging to the whole people will spring up everywhere, and the tall chimneys of the Pullmans, Carnegies and others will crumble to the earth.

Can we find other channels through which to transact business? Why not? Can we not set an agency at work that will turn millions of dollars into a fund with which to promote for and by the people enterprises through which to do business? A process must be set in motion that will recover to the people that which is passing into the hands of the few. Land without tillers of the soil is valueless. Great factories are valueless without laborers or operatives and patronage. Do we not control both production and patronage? What more do we need? If we want to convert to our own use lands and enterprises, we have it in our power to withdraw our patronage or our assistance to go upon this land and produce, consequently, we are masters of the situation.

Debt must be banished forever and in doing this you destroy the business of capital. Banish debt and banks must close and those who have lived upon interest will have to hunt a job. Parasites and blow flies hover over and devour the unfortunate. Banks and capitalists thrive upon the misfortunes of others—relieve the unfortunate, and you destroy their business.

I have said more than I intended to when I started out, and beg your pardon for the intrusion; and I will only say in conclusion that when the A. R. U. is ready to take action on the matter I shall be glad to lay before them a complete solution of the whole thing together with working plans. The plans I shall furnish are not confined to any one locality or class of men, but is national in character, embracing every trade and profession anywhere and everywhere.

The Social Revolution.

BY THEODORE BERNINGE.

Eugene V. Debs' announcement has not taken us by surprise, for we have long felt that sooner or later he would take his present position. No man can deny the inevitable trend towards the co-operative commonwealth. A commonwealth in which each worker will have the full use of his faculties multiplied by all the modern facilities.

Mr. Debs has been rather late in making his open confession. However, he speaks the truth when he says that socialism has been a growth in his mind. A man seldom perceives the truth at a single bound, but it forces its way little by little. Therefore we are well pleased with Mr. Debs' attitude, for it shows a mind well seasoned with reflection.

paid superintendents. Nowhere is this better exemplified than in the railway service. The presence of the master has become unnecessary. As a consequence the time is ripe for the people to take charge of all such public properties and employ their own superintendents.

Public ownership has grown to a public necessity because of the heartless character of trusts and corporations controlling public properties. Not only has the public ownership become necessary to the welfare of the worker, but the trusts are threatening the existence of all the people by reaching out and absorbing every industry. The small merchants and farmers have no longer any hope for the future. The big store is already here and the great farm will soon drive the people from the land.

Having arrived at the age of wholesale production and distribution, there is no longer any excuse for tarrying by the wayside. The time has come for action. Production and distribution are carried out by social labor. Capital employees as well as the laborers as possible and coerces them into accepting a miserable dole. The power of capitalism does not alone lie in the ownership of the machinery of government, but there is an ever increasing army of unemployed. This army is the mainstay of capitalism. Put this army to work; give each worker the full result of his labor and capitalism would fade away like a bad dream.

The workers must gain control of the governments, and it matters but little whether it be by way of the ballot box, or otherwise. What is needed now is intelligent action. Those at work must be organized in the interests of labor. And let us not forget the unemployed; some of these are blacklisted men. But whether they are, or not, they must be organized. As we shall need their services in the co-operative commonwealth to lessen the hours of labor for all, so we shall need them in gaining the right to establish a government of the people. Mr. Debs has a great work before him. Let us hope that he will realize his ambition to unite the workers.

THE LAW.

Mr. Samuel Gompers, president of the A. F. L., in a recent address expressed the opinion that the law of supply and demand is not immutable because it could be modified, and that the law of gravitation could also be modified by supplying a mattress for a man to alight on when jumping from a three story building. Modifying the effect of a law and modifying the law itself, are two very different things.

The great federation of labor of which Mr. Gompers is president, in its recent convention suggested, so far as we are informed, no method whatever to modify either the law of supply and demand or the law of gravitation. Certainly neither strike nor boycott modifies the law of supply and demand, and when a man loses his job and falls into the pit of idleness, who supplies the mattress upon which he may alight.

Take for instance the compressed air engines to be used as soon as they can be manufactured, on the New York elevated railroads, by which at least a hundred firemen will be thrown out of employment and twice as many more engaged in handling coal, in what way is the law of supply and demand to be modified?

Take the thousand and one labor saving machines which daily multiply idlers and increase the demand abnormally for employment, and in as great a ratio decrease opportunities for employment even at starvation wages, and then ask the A. F. of L. what it proposes to modify the law of supply and demand, and the answer is silence.

Certainly joining the A. F. of L. does not solve the problem whatever else it may solve. Neither strike nor boycott nor an expensive Washington lobby, necessitating taxation, solves the problem.

In the West the farmers are burning corn, in Pennsylvania and other localities miners are famishing for bread. There is the supply and the demand. The law is in force it is immutable and inexorable. The want is distribution. By what means? Transportation. Who controls transportation? Private corporations. They have it in their power in a land of plenty to inaugurate famine. They can rob and starve. Who advocates a remedy? Socialists. They demand that the government shall control transportation. They believe in co-operation. Why is it that the A. F. of L. is not a socialist organization? The answer is that it needs more light.

Socialism works along lines of rational reform. It deals in unities not vagaries. The strike and the boycott have had their day. A new era is dawning, an era of higher and broader thought in which there is redemption for the toiling masses.

COSTLY BOTTLE OF CHAMPAGNE.

Some years ago Mr. Gladstone had met a possible claimant for a civil list pension whom he believed to be in sufficient poor circumstances and had almost decided to grant it when he received an invitation to dinner with the person in question. This raised some doubt in his mind. On the one hand, should a civil list pensioner be able to afford to entertain? On the other hand, it might only be a dinner of herbs, and it seemed hard to deprive a public benefactor of a pension because he was ready to share his crust and water. Knowing that in any case there would be a feast of reason and a flow of soul, Mr. Gladstone accepted the invitation, and on the way propounded to his companion the following test: "No champagne, pension; champagne, no pension." There was champagne, and the host lost his pension. It was the dearest bottle of wine on record, for it cost the purchaser £100 a year.—London News.

GOD-BE-GLORIED'S MORTGAGE.

He bought, in 1765, a farm of stumps and stones; His name was God-be-glorified, his surname it was Jones.

He put a mortgage on the farm, and then in conscious pride, "In twenty years I'll pay it up," said God-be-glorified.

The mortgage had a hungry maw that swallowed corn and wheat; He tilled with patience night and day to let the gnomes eat; He slowly worked himself to death, and on the calm hill-side They laid beyond the monster's reach, God-be-glorified.

And the farm, with its incumbrance of mortgage, stumps and stones, It fell to young Melchizedek Paul Adirama Jones; Melchizedek was a likely youth, a holy, Godly man, And he vowed to raise that mortgage like a noble Puritan.

And he went forth every morning to the rugged mountain-side, And he dug as dug before him poor old God-be-glorified. He raised pumpkins and potatoes down the monster's throat to pour— It gulped them down and smacked its jaws and calmly asked for more.

He worked until his back was bent, until his hair was gray— On the hill-side, through a snow-drift, they dug his grave one day. His first born son, Eliphalet, had no time to weep and brood, For the monster at his door-step, growled perpetually for food.

He fed him on his garden truck, he stuffed his ribs with hay, And fed him eggs and butter but he would not go away; And Eliphalet he staggered with the burden, and then died, And slept with old Melchizedek and God-be-glorified.

Then the farm it fell to Thomas, and from Thomas fell to John, Then from John to Elazar, but the mortgage still lived on. Then it fell to Ralph and Peter, Eli, Absalom and Paul. Down through the generations, but the mortgage killed them all.

CO-OPERATION IN SCOTLAND.

The Scotch people are a sturdy, energetic, common sense race. Long ago they went into the co-operative business, and now, says Coming Nation, the hundred and twelfth quarterly meeting of the Scottish Co-operative Wholesale Society was held at Edinburgh, Nov. 28, in the Free Tron church, Chambers street, which has been purchased by the Federation. Mr. Wm. Maxwell, J. P., occupied the chair, and in his opening remarks welcomed the delegates to their latest purchase of property, which he hoped would in a short time be so changed as to form a very valuable center of co-operative life in the East of Scotland. He knew it would shock many well-meaning people to see the very churches turned into co-operative stores, but he could promise them that there would be nothing done in trade there that would not square with the principles and the teachings which the building was originally dedicated to. As there was no balance-sheet, it might be interesting to know that at all their centers of operations they were simply overwhelmed with business. At Selkirk Mills trade was abundant. Chancelot was unable to fulfill all the wants of the societies, and the committee wished powers to begin the milling business in the West of Scotland. At Shieldhall all the industries were going forward at an ever-increasing ratio. The printing department had to be extended, the cabinet factory was crowded out, the tobacco factory was being added to, and all the other departments were in the healthiest condition possible. In the distributive side of the business, Glasgow, Dundee, Leith and Kilmarnock grocery departments were building up enormous increases, while the drapery and furniture sections were having their share of the flowing tide. The sales for the quarter amounted to £951,157, 5s., 2d., an increase of £95,352, 7s., 3d. over the corresponding period of last year. At the present rate of their trade they should have a record of over two millions for the six months at their next balance.

CHURCH AND CLERGY.

There are two places in London where clergymen can buy sermons already printed. They cover all subjects, and can be had for every season. It is estimated that the removals of the Wesleyan Methodist ministers and their families and luggage this year in England have cost not less than \$125,000.

Rev. Helen Van Anderson has become pastor of the new Church of the Higher Life in Boston. She was born in Iowa, is about 35 years old, is fair and fashionable.

Rev. Dr. Alonzo Hall Quint, of Boston, who has just died, was one of the most distinguished Congregational clergymen in the country, and was closely identified with Congregational activities for many years.

Dr. Temple is the fifth bishop of London to be translated to Canterbury since the death of Archbishop Land. The London papers comment with approval on the blunt and candid way in which he at once indicated that he wanted the primacy and would accept it.

Those who know that bulwark and expositor of Methodism, Bishop John H. Vincent, will be surprised to hear that he has been accused of heresy. Some denominational papers have quoted him as declaring that it is not necessary to believe the divinity of Christ to be saved. The bishop, however, has made an effective reply to the charge, and the matter has been dropped.

EDUCATED "COPS."

The Police Commissioners of New York determined, some time since, to demonstrate, by critical examinations, the great benefit derived from a common school education.

The police commissioners held that an educated "cop" would be a better thief-catcher than one who had not graduated from the common schools of the city. They wanted a cultured force and believed that a public examination of applicants for positions would silence such croakers as declare that "common school schooling is uncommonly defective."

One of the questions submitted for the applicant to answer over their signatures was, "Who was Abraham Lincoln?" The New York People publishes 42 answers with original punctuation and spelling, the "whole," says the People, "constituting a graphic portrait of the ignorance cultivated by our social system of rush for a living."

The examination papers of the applicants demonstrate that a "little learning" of the common school character, if not a "dangerous thing" serves admirably to make its possessors ridiculous when cruelly exposed to the public eye and ear, and brings into prominence the herculean task of educating the masses up to a point where they can grasp the simplest of economic problems.

The written answers of the applicants for police positions on the New York force as published by the People are so peculiar that we reproduce some of them for the readers of the RAILWAY TIMES.

No. 1. "Abraham Lincoln was president of the United States he was a very smart and endurist man he was very kind to all the people who he had control over he was grately thought of by all the officers that were in office while he was he was a very brave man all thure the war of 1862 he did nearly all he took in his head to do he trust in god a grate deal he was at the head of many battles and fought very bravely in all battles he was in when he died he was regarded by many officers whom thought gratefully of him is picture is now in menty building and gratefully thought of he don his duty in all he undertook to."

No. 2. "He was shot while at a theater by Decota [De Sota?]. He had been a President for a year and six months."

No. 3. "Abraham Lincoln was elected for the second term but only served a part of it being shot and killed by a man named Gator who was afterwards caught and imprisoned."

No. 4. "He was a good Presented but he was kill and we did not have one good sense it was to bad to have him kill if he had to live he would be a good Presented he was trying to make a good Country for us when he shot but for the war we would be slaves so the People Regards him for that so I dont think I no very much about Lincoln for I want to work at nine years of age."

No. 5. "Abraham Lincoln was to the best of my knowledge, the Commander in Chief of the fighting forces of the North during the battle for supremacy between the North and the South in the year eighteen hundred and twelve."

No. 6. "Started life on a ferry boat on the Mississippi River, and from there he went to Lincoln-Nebraska to run a flat boat and after that he started in the Dry Goods business and in this he went bankrupt and after that the people thought so much about him that they nominated him for United States Senator."

No. 7. "He did not die immediately after he was assassinated. He lived until April 14, 1865, and died at his home in Long Branch. It was he who issued the proclamation that freed the negroes and that entitled them to citizenship. He was in power during some of the principal battles of the Civil War. He was shot entering a Theatre and his assailant it was said was insane."

No. 8. "He was the President that freed the South and let the Dorkey go freed and he was shot by Garfield this is all that I rember of presented Lincoln so I will close hoping that I will pass."

No. 16. "He was a poor boy assisting his father at work in the year 1863 when the war broke out. Mr. Lincoln was one of the first to the front. He made such rapid progress that he received the honor of generals of the United States Army. Mr. Lincoln had many engagements in war and was bound to be victorious especially at the battle of Gettysburg when he swept all before him."

No. 17. "He has bin about wile walking down thir street by a man whom did not like him. He was killed and taking to thir house nearby wair he was picked up I due not know much about hin becau I did not have very mush schooling—My Pipal is very poor and Kood not send me to a his school"

No. 18. "he was a Farmer by occupation when elected to the Presidency of United States and it is through him that we know enjoy our united peace and that the war of Rebellion was conquered."

No. 19. "He was attending a performance in Booth's theater in Philadelphia when he was shot in the back of the head and died."

No. 20. "I will state in regards to the Honorable Mr. Lincoln the diocessed he was a brave man and coregoes. He was President elected in the year of 1861 but unfortunately shot by Getsey in the year 1861 he was a Intelegent man I think this country would be as bad as Cuba or Ireland Scotland and Whales if he didn't take action."

No. 21. "I have read of his being a great rater and being a hard man to handle. If he had not been killed he might be living to day to a ripe old age Mr. Lincoln was a very kind man kind in peace but very stern in war."

No. 22. "He was a man that freed all the negroes in the world. I think he will never be forgot as all the growing up children is telling one another about Abraham Lincoln."

No. 27. "Was farming during his minr years, a lawyer hire him as errand boy and he prove a valuable young man."

No. 28. "the greatest of Historicals and emancipators."

No. 29. "The South refused to obey his command and elected a Confederate President Thomas Jefferson whom declared war against the Union by ordering his soldiers to seize Fort Sumter and all the forts of the South."

No. 30. "After he was shot Mr. Arthur took his place as President."

No. 31. "Abraham Lincoln was considered on of the best Presidents that the Country had at that time and will always be respected by the south in setting Slaves free."

No. 32. "Ex President Lincoln was a brave man during the war and done things in the war that other Officers did not dare to do or attempted to do he fought one of the worst battles doting the war that of Banker Hill"

No. 33. "he was shot by Ballinger (Ballington?) Booth"

No. 34. "In the year of 1865 he was nominated in place of Buchanan whose term of office expired in that year."

No. 35. "In the year 1860 he succeeded as President by Jackson and lived happy the rest of his life."

No. 36. "To thir Police Board,

"Gentlemen
"I will tell yous null that I know about Abraham Lincoln that he has bin a Presented of the New York City.
"Has lost his life wile holling pishing (position?)"

No. 42. "Kind Gentlemen

"In reference to the life of Abraham Lincoln would say that I am not personally acuated with him he was Clurk in a grocery store and could lock any of the village boys.
"He at one time had a very bad friend who at the end killed him."

BRIEFS.

Gladstone was 87, Dec. 29, 1896.
The socialists of New York cast 50,000 votes.

There are no blow-holes in the armor plates of socialism.

There is immense difference between bathos and pathos.

The Shah of Persia inhales smoke through a pipe valued at \$400,000.

The trouble with Cuba, is, it has no R-publican government to recognize.

Senator Stewart now owns *The Silver Knight*, published in Washington, D. C.

Now-a-days the sun and moon don't stand still to enable a man to win battles.

Dick Donkey.—That's the sort of talk you hear from crazy socialists in the land.

The State of New York has a capitol costing, so far, \$20,000,000, and not quite finished.

If a man wants to know what Socialism means, he may find out by studying fraternalism.

The Benedict Arnold Democrats are already charging that Republican managers are hogs.

It was the remark of a French philosopher, that "the best things in this world are never said."

The *Workman* says that puppyism is bred by power and dogmatism is puppyism grown to maturity.

McKinley is engaged in furnishing his Cabinet with rare curiosities. Old John Sherman is one of them.

Under the autocratic rule of Grover Cleveland, Congress is reduced to the value of a tailless figure 9.

The "labor-saving machine" has come to stay. Socialism would have working-men control the machine.

The few, as matters stand, control the many. Socialism would have the many control themselves. See?

Crocodiles shed tears, but not because they are repentant and want to be reformed and lead higher lives.

Bourke Cochran don't want anything of the Republican party. He sold out for cash and got it in advance.

A Boston millionaire paid \$125,000, for Leland Stanford's trotter Arion, the largest sum ever paid for a horse.

Old man Palmer and his running mate Buckner, emulated the monkey that climbed a pole—with the same result.

Why does the plutocracy hate Bryan? Well, upon the same principle, doubtless, that the "devil hates holy water."

The Mayor of Chicago will not permit the people of that city to have a 4 cent street car fare. Perhaps he holds stock.

John Wanamaker, holy John, is known to be as rotten as prehistoric eggs, but he has money and can purchase silence.

A London policeman is on duty eight hours a day and receives \$6 a week, and after twenty six year's service draws a pension.

The Sultan of Turkey and the Shah of Persia, each owns a rug, sparkling with diamonds and pearls, and valued at \$2,500,000.

Talk about woman's realm and woman's sphere, Queen Victoria rules over 375,000,000 of people, and she does it in good style.

The largest price ever paid for a diamond was \$2,150,000, which the Nizami of Hyderabad, paid for the finest stone in the world.

Since McKinley was elected, a movement has been made to launch a national sewer pipe trust. It will have its headquarters at Pittsburg.

The scab-protecting military, in camp at Leadville, is menacing the civil authorities of that city—and troops are called out to overawe the courts.

A trust has been created to control the oatmeal product of the country. The trust boom has boomed delightfully since McKinley's election.

If a trust could be organized to control the output of Congressional slush, it would be the one trust for which the people would be devoutly thankful.

Strange, but nevertheless true, the more plutocracy clubs socialism the more vigorous it becomes. It is the banyan tree of strength and progress.

The backbone of the Cuban rebellion, the Spaniards claimed, was broken in the death of Maceo, and now it is authoritatively stated that Maceo is alive.

The costliest crown in the world is worn by the Czar of all the Russias. It contains more diamonds and rubies than were ever massed together in any other.

The Ruskin Co-operative Colony at Cave Mills, Tenn., invincible as the logic of events, is an avant courier of the coming co-operative commonwealth.

William Waldorf Astor is now a subject of Queen Victoria—and she can have the entire gang; and should they go, no tears would be shed by decent people.

In Spain the socialists are making notable headway. In the march of socialism, is seen the redemption of Europe from the domination of the devil and his lieutenants.

A pauper recently died in New Jersey who had \$4,000 in bank. If the money had been in some bank, easily mentioned, the announcement would still be, "he died a pauper."

At Lynn, Mass., wages have been reduced twice since the election. Confidence and good times may come after Mark Hanna has expended \$3,500,000 on the inauguration.

An actor, having been shown the hideous burial vaults of an order of Monks in Rome, remarked: "Yes, this is horrible, but not as bad as seeing a theater packed with dead heads."

Bob Backbone. "From this time on I am going to demand sufficient wages to give my family three square meals a day, with sufficient surplus to secure decent shelter and clothing."

Chicago is to have a municipal pawn broker's shop, where second hand judges, mayors, aldermen, councilmen and smaller fry can be "sprouted." The enterprise is to be started with a capital of \$5.

Trained blood hounds, with four legs were first used in America to hunt down runaway "niggers," and now they, like Pinkerton blood hounds, are a recognized necessity in carrying forward our glorious civilization.

If a woman in Austria commits a crime, even murder, "She is sent to a convent and kept there a certain number of years. There is no prison discipline, only that of the ordinary conventional life."

Holy John Wannamaker wanted to break into the United States Senate as a "business man." His idea was, evidently, to go into the live stock business for the purpose of trading in senators, a la sugar and other trusts.

It is hoped the report, is true that Hanna will be Secretary of the Treasury. He can then get the \$118,000 mortgage on McKinley cashed without having to squeeze it out of his already miserable paid employees.—*Uncle Sam.*

Recently, in Kansas, a poor devil, tired of life, committed suicide. The town needed money and the dead man, it was found, had \$25 on his person. Immediately a writ issued, the corpse was arrested and fined \$25 for carrying concealed weapons.

Since the day McKinley was elected there has been more than 3,000 business failures, and the number is daily increasing. This does not include the banks, national and state, that have collapsed, about forty in all, large and small, involving about \$35,000,000.

It is stated that Carnegie is a "vice-president of a Cuban Liberty League," and is known to be president of the "Homestead Hot Water and Chain Lightning League," and general manager of the great "Blow Hole Armor Plate" enterprise for sinking the American navy.

John D. Rockefeller has been elected to succeed himself as superintendent of a Cleveland, O., Sunday school. John can throw any amount of light required on the dark passages of the bible. If he can get into heaven through the "eye of a needle" the needle will have to be made to order.

Senator Morgan, of Alabama, wants to amend the immigration bill "requiring all immigrants to be able to read the ten commandments." A great many immigrants, like a great many able-bodied voters in Senator Morgan's state, couldn't read the ten commandments to save their lives.

Jesus said on one occasion: "There was in a city a judge which feared not God, neither regarded man." Certainly history repeats itself, and were "Christ to come again" he would find several hundred cities in the United States each with the sort of a thing called a judge such as he referred to.

When Grover takes his tour around the world, the Spanish don, being delighted at his Cuban policy, will "set 'em up" for him, give a royal bull fight, shoot a few Cuban prisoners on the plaza of Madrid, and possibly the queen regent will permit him to kiss the tip ends of her royal fingers.

Some people are denouncing Gov. Altgeld for the exercise of his pardoning power, but the governor replies: "While my lamp holds out to burn the vilest sinner may return."

While the liberated convict replies: "Amazing grace, how sweet the sound, That saved a wretch like me."

A syndicate has established in South Florida, an extensive ranche for propagating monkeys, claiming that the flesh of these progenitors of man is just the thing for dyspeptics. But it is surmised that the disciples of Darwin would about as soon eat a piece of a roasted baby, as a piece of a roasted monkey.

Manifestly, confidence is being restored, as the whisky trust reports a large increase in the demand of the products of the still. In one city, sales of 1,500 barrels were reported, in an hour on change, each barrel containing not less than 20 fights, and thus McKinley proceeds, head and tail highly elevated.

"Time is money," don't you forget it. "Time is money" the proverb says.

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Time is money, every minute—seconds, as certainly as days.

"Time is money," but you can't lend it.

"Time is money," but not to borrow. "Time is money," you can spend it, And have the headache for to-morrow.

A training school for saving souls is to be put in operation in New York as soon as the necessary funds are subscribed—to pay rent and salaries, and provide the required literature. Grover Cleveland thinks well of the scheme, and Chauncy M. Depew will probably deliver the first course of lectures and will define what sort of souls are worth saving.

One hundred and seven years ago, 1790, Benjamin Franklin left \$5000 to be loaned to needy apprentices at 5 per cent. The accumulated principal and interest now amount to \$360,000. Poor Richard himself could hardly have managed it more thriflily. "Needy apprentices have done a profitable business during all the years since they began to borrow the money."

A notable meeting of Millionaires was recently held in New York, attended by forty-two boddiers at which it was proposed to petition Congress to enact a law to protect millionaires from slang phrases used in the vocabulary of sneak thieves. As for instance, when they make a successful raid, upon the government, or upon individuals, the proceeds are not to be called "swag"—but "profits."

A great many persons inquire, "What is socialism?" Without consulting any of the standard dictionaries, we quote Jesus, the carpenter's son, and the most renowned socialist it has pleased heaven to send to this briar and thorn cursed earth. He said, "Therefore, all things whatsoever would that men should do to you, do ye even so to them; for this is the law and the prophets."

A Boston Unitarian minister, Rev. S. M. Crothers, says: "We must educate individuals so that they may not think of themselves merely as members of this class or that, but as equal members in the larger society. The workmen should meet other men than those who share his daily labors. The man of business should meet others than those associated with him in his business enterprises. The more interests a man has the larger the circle of his friends and acquaintances; the more sides on which he touches the common life the better citizen he is."

"Remember, my dear, absence makes the heart grow fonder," said a loving husband, about to take a short journey. "Ah, yes, John," replied his wife, "if you knew how fondly I think of you while you are away, I'm sure you'd go away much oftener."

Debtor—I can't pay you anything this month. Collector—That's what you told me last month. Debtor—Well, I kept my word, didn't I?

NICE PLACE TO GAMBLE. The laborer's back is the green cloth upon which the gambling capitalists play their game of profit and loss. Profits go to the gamblers, losses to the laborer.—*Telegraphic Advocate.*

STRIKES AND LOCKOUTS.

Hon. Carrol D. Wright has just issued a report on strikes and lockouts for thirteen and a half years, from January 1st, 1881, to June 30, 1894. Mr. Wright shows that the wages lost during the period named, amounted to \$163,807,000, or an average of, say, \$12,500,000 a year, while employers lost only \$82,000,000. Roughly estimated, there was a loss in production of \$250,000,000. In case of lockouts, it is estimated that employers lost \$12,000,000, while employees lost \$20,685,000. It will be noticed that by strikes and lockouts wage earners lost \$184,492,000, while employers lost only \$100,000,000.

Strikes are inaugurated by the wage-workers, while lockouts are the weapons of employers. During the period named, 44 per cent. of the strikes were successful, while only 40 per cent. of the lockouts succeeded. It appears that there were 1,188,000 wage earners interested in the successful strikes, and 2,061,000 involved in those that were not successful. Wages and a reduction of the hours of labor caused 70 per cent. of the strikes during the first half of the thirteen and a half years, after which more strikes were caused by questions relating to unionism than for other causes. Mr. Wright is particular to tell how much wage earners lost by strikes, but he has no figures, not even a guess, showing how much they gained in wages by successful strikes. He is not built that way and such figures would not suit employers. In the interminable tangle of Mr. Wright's figures, it is difficult to discover what benefit they are to labor.

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