

THE RAILWAY MEN'S

REPUBLICAN CLUB OF CLEVELAND GAVE A BANQUET.

At Which a Number of Horny-Handed Working Men Deliver Addresses and Hypnotize the Bank and File.

The work of cajoling working men and other galoos who wore the Mark Hanna tag during the late campaign of education and corruption has begun. As the tidal wave of prosperity has not rolled over the country, taffy takes the place of prosperity and the workmen who were fooled are learning to starve and to wait until the good time comes. *Ad interim* something has to be done to create contentment. The Cleveland Citizen remarks that

AN OCCURENCE

took place in this city last week that deserves to be considered. We refer to the banquet given by the Cleveland Railway Men's Republican Club, composed wholly of street railway employes, and at which addresses were made by such shrewd labor leaders as Mark Hanna, Mayor McKisson, James H. Hoyt, Chas. F. Leach and others. Mr. Hanna's reference to the gratitude and friendship of his workmen, whom he called his "business associates," was very touching. His tribute to their loyalty and patriotism would have

WRUNG TEARS FROM AN IRON HITCHING POST.

but he overlooked the fact that the labor power of his motormen and conductors (\$1.60 to \$1.70 a day) and track laborers (\$1.00 to \$1.25 per day) furnished much of the funds with which to place the great McKinley in the White House. At least the Little Consolidated patriots were not given their full measure of credit according to the reports. The other labor leaders made their usual

SOFT SOAP AND BUNCOMBE SPEECHES, and none were of any significance except that of Mr. Charles F. Leach, president of the Ohio Republican League. Mr. Leach declared that a party victory is a trying occasion (probably having broken promises in mind) and advised the rank and file to remain loyal. Mr. Leach continued:

IN 1900 WE WILL MEET AN HOUR OF PERIL THAT SHALL TAX OUR EVERY RESOURCE.

It will be a contest of socialism against individualism. The fight of the opposition will be for an equal division of unequal earnings. This is a theory more perilous than the pernicious doctrine of states rights. But there is another class which menaces our institutions equally with the socialists. This is the

CAPITALISTS WHO COMBINE

To raise prices and import pauper labor to reduce wages. Not all rich men are labor's foes and not all workmen wish to wage war against capital. The duty of the Republican party is to suppress these moneyed vampires and protect industrious Americans. Both the rich and the poor have their rights and should be protected. No one should be cursed for being either a millionaire or a mill hand. These labor crushers have caused the poor to look with suspicion on the rich. We must crush these labor crushers and suppress the labor agitator.

Many people have been wondering whether the prophetic Leach was throwing rocks at the suave Mr. Hanna. "The duty of the Republican party is to suppress these moneyed vampires," and "we must crush these labor crushers and suppress the labor agitators."

O TEMPORE! O MORES!

This beats the Turks! Does the muddled Mr. Leach believe that the Republican elephant will eat its head off? He knows, if he is capable of reasoning, that the labor crushers of this country, from Maine to California, from the lakes to the gulf, are not only in the Republican party but are the directing force of that party. He knows, furthermore, that these capitalists no longer

IMPORT PAUPER LABOR TO REDUCE WAGES. It is unnecessary, for there are sufficient impoverished workmen here already to keep wages at a pauper level, and therefore, Mr. Leach's sudden attack upon the plundering plutocrats in his party was merely a piece of theatrical grandiloquence to please the galleries and check the wholesale desertions of the rank and file of his party, which he knows is taking place, owing to the non-appearance of the loudly-heralded advance agent of prosperity. However, President Charles F. Leach, of the Ohio Republican League, is no fool. He can see farther than his nose. When Mr. Leach warns his people that the campaign of 1900 will be fought out on the issue of

SOCIALISM VERSUS INDIVIDUALISM

(or capitalism) he reads the signs of the times quite correctly, but the fight will not be for "an equal division of unequal earnings." There is too much of that kind of dividing at present. The labor class is beginning to inquire why, after generations of toil, it is compelled to beg, not for food and clothing and shelter alone, but for the privilege of continuing

at work, while a few "moneyed vampires" control all the avenues of production and distribution, riot in luxury and block progress whenever they choose.

OUR DUMB ANIMALS.

It ought to be a subject for wide and generous felicitation that there is such an organization as "The American Society for the Prevention of Cruelty to Animals," having its headquarters in New York, which looks after the welfare of horses, mules, dogs and cats.

According to the annual report of the president of the society, Mr. John P. Haines, a great work is being performed, the statistics of which are given as follows:

Cases prosecuted in court	709
Disabled animals temporarily suspended from labor	8,207
Horses, mules and other large animals disabled past recovery, humanely destroyed	8,254
Small animals, homeless or disabled past recovery, humanely destroyed	78,197
Disabled horses and other large animals removed from street in ambulances	508
Cases investigated	37,085

The work of the society is constantly growing in public favor, and as far as possible, no horse, mule, dog or cat is subjected to cruel treatment without prompt arrest and trial, and the penalties imposed by the courts are of a character that shows a marked improvement in the conduct of men having charge of dumb animals. The report supplies the following further information:

Number of dogs received at shelters	27,587
Number of dogs returned to owners	8,049
Number of dogs placed in desirable homes	654
Number of cats received at shelters	48,268
Number of cats returned to owners	7
Number of cats placed in good homes	163
Total number of dogs and cats received at shelters	70,850
Total number restored to owners	8,056
Total number provided with homes	817

The report says the courts are quick to respond when cases of cruelty are reported, and that the clergy, school teachers and members of the legislature are in full sympathy with the work of the society.

While this noble work in the city of New York is proceeding in the interest of horses, mules, dogs and cats, what is being done in the great metropolis for overworked men, women and children, half starved, half clothed, living in dens, breathing foul air and breeding disease? There were during the year sheltered, gratuitously furnished, 70,850 dogs and cats. How many homeless human wanderers received gratuitous shelter during the same period? Nobody knows. Nobody cares. Evidently the stray dogs and cats were fed gratuitously. Who feeds the starving men, women and children in New York, gratuitously? Echo answers, Who?

O, happy horse, O, happy mule, O, happy dogs and cats, You may neigh, bray, bark and mew at New York's proletariat.

RULES FOR HARD TIMES.

Bolton Hall gives three rules for hard times which working men should observe, as follows: Keep honest.—That is how Gould and Rockefeller made their great fortunes with which they endowed such splendid universities and academies.

Keep working.—If there is no work, never you mind—keep right on voting for sound money and protection. That is how Carnegie does.

Keep out of debt.—This is not new advice. It's good, though. If you haven't any money to pay your board this week don't eat until next week. That is how Billy Astor does. And the sum of them all is: Keep the fear of the Lord in your heart.

If you get rich as these men did, you will have good cause to fear the Lord.

U. S. SUPREME COURT AND SAILORS.

"The plutocratic body," known says Uncle Sam, "as the United States Supreme Court, always on the side of capitalists and opposed to labor, has made another Dred Scott decision. Seamen who leave a ship against the will of their masters, if captured in any part of the United States can be brought back in irons if necessary and forced to work. That leaves them in a worse condition than were the negro slaves of the South, and if the seamen do not revolt against such barbarism they deserve to be put on auction blocks."

Under such circumstances it were better that no keel should ever again cleave a wave than that an American should be subjected to such infernal indignities as the Supreme Court imposes.

E. V. DEBS AND THE LABOR MOVEMENT.

It has suited the plutocratic press and the wires it controls to speak disparagingly of the visit of Mr. Debs to Leadville, but says Uncle Sam: "The enthusiastic over Debs' visit to Colorado continues unabated. The Leadville Miner, a daily paper, and the official organ of the Western Federation of Miners, concludes a glowing sketch as follows: 'The labor movement in America is gathering momentum for a tremendous forward bound. That Eugene V. Debs will lead on the tidal wave no careful observer can doubt. He alone, of all the possible personages about which the movement can crystallize, possesses the elements of leadership combined with the absolute confidence of the people.'

SOCIALISM.

CURRENT EVENTS PROCLAIM ITS NECESSITY TO IMPROVE CONDITION.

And Those Who Antagonize It Are Building Better Than They Know to Usher In the New Era.

The students of the signs of the times are satisfied that socialism is the avant courier of conditions which will redeem society from many of the curses handed down from century to century. "In spite of all opposition," says *Broad-Ax*, "the tendency grows stronger and stronger to establish a new system in modern civilization which is nothing short of socialism. Everything makes for it. The crushing of small retail merchants and their absorption by department stores is the onward march of humanity toward the consummation of the socialistic state. The crushing of small manufacturers and the upbuilding of trusts, the destruction of industries and the creation of monopolies, the foreclosure of the mortgage and the reduction of the farmer to the position of a tenant are all steps, and long steps, toward the socialistic state. The gold standard, the destruction of greenbacks, the centralization of the financial and money power in the hands of a few men and their consolidation into a few great banks are forces and movements in the same line. Men may hate the socialistic plan, but it comes on in spite of them with great strides and sometimes leaps. Most men deny this, but it must be remembered that "most men" are like a cat aboard ship, which knows well how to catch the mice which torment the passengers, but has no idea where the ship is bound.

But what kind of a socialistic state is coming? In the civilized world the fight is between paternal socialism on one side and fraternal socialism on the other. In Russia it is paternal socialism in its worst form. In Germany it is paternal socialism in its best form. But in Germany there is a great party called social democracy, which favors changing the paternal form to the fraternal. Paternal socialism makes the government of Germany own the railroads, the telegraphs, the telephones, the street railroads and other public utilities. Germany will easily achieve more socialism rather than less. The question there is, can the paternal feature as represented by the emperor and army be cut down and the democratic feature of fraternity substituted? In America is found the attempt at fraternal socialism. It is growing. It cannot retrograde. It means the ultimate government control of public utilities. The question here is one of great peril. It resolves itself into the simple form whether the trusts, syndicates and monopolies of this country shall act as a hydra-headed, plutocratic paternal director of our socialistic state, or whether such socialistic state shall be managed and controlled by a government of, for and by the people. If the former, then the mission of the American republic may be thwarted and a preterfation seize upon her civilization, which in the centuries to come will hold her in its death grip as it now holds sleeping China. Men may seek to avoid the question as they please, but peace continuing, this is a problem that confronts us. It is a conflict of one form of socialism against the other. Which side are you on?

A NEW APOSTLE OF FRATERNALISM.

The St. Louis *Evening Journal*, referring to the tour E. V. Debs is making in Colorado and other mountain and mining states, says: "E. V. Debs, the foremost advocate of the laboring masses, and Edward Boyce, president of the Western Federated miners, are holding successful meetings in the larger towns of Colorado. The one at Leadville was characterized by a good-sized parade. Debs advises settlement of wage disputes by arbitration, such as now arise with capital on one side and labor on the other. He does, however, most emphatically recommend that kind of co-operation in the future in which the employer and employed shall be the same persons. Had this been entered upon thirty years ago strikes would not have been deemed necessary and the men who create wealth would have in their possession a more liberal share of their earnings, which, under the present individualism has made millionaires of a few and tramps and paupers and criminals of many millions. A change may wisely be welcomed, and Debs has been persecuted by the money power by an adequate baptism of injustices to constitute him the new apostle of the new and common sense fraternalism."

MENTAL AGONY.

According to newspaper accounts, a woman residing in New York has a brother who died in St. Louis, a message notifying her of her brother's death was promptly sent over the wires of the Western Union Telegraph corporation, but its delivery was shamefully delayed, causing the New York sister an expense of \$125 to obtain information, and such mental agony as to produce serious illness.

The New York sister of the dead brother sued the telegraph company for the recovery of her \$125 and for a round sum to compensate her for mental agony, and obtained a favorable verdict.

As a matter of course the telegraph corporation appealed to the next highest court and the verdict of the lower court was reversed. Then the case went up to the New York Court of Appeals and there the decision was, that courts cannot take cognizance of mental agony; that that sort of suffering has no money value in law unless it be accompanied with physical injury in which the body is bruised or maimed, but for mere sentimental pain, there is no redress in courts of law or equity. And now the case is to go to the U. S. supreme court for a final decision.

Behind the telegraph company are millions and that fact practically settles the case.

WHEN?

When will Christ come again? When will the devil go out of business? When will men-eating tigers resolve in convention that they will cease catching unwary Hindoos to appease their thirst and hunger?

When will volves issue circulars informing shepherds they have gone out of the lamb and mutton business? When will cobras and rattlesnakes organize an institution of dental surgery for the purpose of having their fangs extracted?

When will convict labor be so profitable that states will be able to raise all the revenue desired by hiring out their robust criminals at prices which makes homes of honest working men desolate? When will the American tramp army, recruited from the ranks of idle workmen, be larger than all the standing armies of Europe?

When will American workmen cease voting in the interest of their enemies, that the unspeakable degradation of wage slavery may be as firmly fixed in the United States as in India? When will the star-spangled banner no longer wave O'er the land of the Trust and the suicide's grave? When will workmen, strong in spine and in knee, Stand upright like men, and swear they are free? When will the "church of the Lord Jesus Christ" like Christ espouse the cause of the poor instead of the rich?

When will such saintly satans as Rockefeller, Carnegie, Pullman, et al., persuade St. Peter to have an eye of a needle as big as Cumberland Gap provided so that they may ride into heaven with their horses and chariots for the delectation of angels?

WHAT WOULD HE DO.

Suppose Christ should come again, what then? Would he squeeze the water out of all the stocks and bonds in the country and again drown the world? Would he miraculously change that water into wine, so that in the banquet halls of plutocrats, Chauncey M. DePew could shine like a full moon and bray like a thousand asses in one great ass?

THE END COMETH.

LABOR SAVING MACHINERY EVENTUALLY TO OVERTHROW PLUTOCRACY.

And Usher In a New Era, in Which the Government Will Be the Employer of Labor and Prosperity Will Follow.

To be over-hopeful is often the precursor of despondency—and yet, "Hope springs eternal in the human breast." It is sad to be hopeless, for without hope we become the victims of despair. It requires, in these hard times, an immense amount of patience to wait for the realization of hopes deferred, but Mr. I. M. A. Frederic, in the "American Magazine of Civics," points out the way relief is to come to those who wait and cling to their hopes of a better day. He begins his article by quoting from Commissioner Wright's report on

INDUSTRIAL DEPRESSIONS, and says, "In the early days of petroleum every barrel of the liquid had to be hauled from the wells to the railroad, sometimes a distance of 10 or 15 miles. All this work is now done by the National Transit company, controlled by the Standard Oil company. When a well is completed, the pipe line's agent connects the well in a few minutes with its main lines tanks. The producer or the owner of the well pays nothing for having his oil transported through the pipe lines, but pays 50 cents per day storage for every thousand barrels he has in the tanks of the company, and the consumer or refiner pays 20 cents per barrel upon the receipt of the oil for transportation, so far as Pittsburg and vicinity are concerned, while the receiver for New York and distant places pays something more. Some of the producing territory is quite remote, and 10 barrels per day would be a very liberal average to allow for a team of horses to transport to the railroads. On this basis the pipe lines displace 5,700 team of horses, and double that number of men, in handling the oil, the production of the country being placed at 57,000 barrels per day."

THE METHODS OF HAND CULTURE ON THE FARM have largely given place to labor-saving machinery, and the demand for farm labor has accordingly diminished. The gang plow, the horse drill, planter, stone gatherer, manure spreader, potato digger, corn harvester, the corn-husking machine, the self-binder, the combined header and separator, the mower, and almost innumerable other farm implements of late have increased and cheapened production at the expense of the demand for farm labor. Milking machines have been used with some success, and it is predicted by some that ere long the large dairies, which can afford to purchase machines, will be supplied with a contrivance which will extract the milk from a whole dairy in from 5 to 10 minutes.

THE ELECTRIC MOTOR has already cut all profit out of common horse flesh. Horses, such as 10 years ago sold readily for from \$50 to \$75 each are now bought from \$1.50 to \$2 each, to be ground up for fertilizer. In coal mining the machine is driving the hand worker to desperate straits, and displacing many by reason of its capacity to produce beyond the demands of the trade.

HOW TO CARE FOR THE UNEMPLOYED is a problem which the thinking people of our land are compelled to face, reluctantly or otherwise, but face it they must. It is not reasonable to suppose that these enforced idlers will quietly starve to death; and the alms givers will soon tire of the "fad" of finding those who are not able to care for themselves. The alternative is that the state must make provision for them; and this requirement will force the government to adopt one of two policies: The state may treat these unfortunates as paupers, and so make of them an onerous charge on the actual wealth producers; or it may employ them at some productive industry, where, with their honor unscathed, they bear their own burdens.

POPULAR SENTIMENT and popular reason would not long consent that they should be employed simply for the sake of "giving them something to do." They must become self-supporting, and to become so they must be employed at some wealth producing industry. Such an arrangement, however, would involve a new factor in the field of industry.

NO PRIVATE CORPORATIONS could compete with the government. The capitalist would be compelled to retire. His former employes would demand that the state give them employment, and their behests could not be ignored. Transformation would follow transformation in rapid succession, until all important industry would be in the hands of the government, and all persons of reasonable age employed by it. A short work day would follow naturally.

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ALL THE PEOPLE.

Limiting the discussion, for the nonce, to cities the important question is, what would be for the interest of all the people? Manifestly, the municipal ownership of certain enterprises which involve the welfare of all the people, such as water works, street railways and public lighting, whether by gas or electricity.

Why should this be the policy? First, because the city could perform such service cheaper, and secondly, because the city could better perform the service. Ours, whether national, state, or city, is a government of the people, and not of private corporations, and therefore should be administered in the interest of all the people.

A private corporation government, or ownership of city water, light and transportation, places all the people at the mercy of the corporation, which having neither soul, heart, nor conscience, lives upon the peoples tribute to the utmost limit of endurance.

If these monsters of greed and depravity were content with any reasonable amount of dividends upon actual investments, their rule might be endured. But such is not their policy. They proceed by devices born of greed, to duplicate or triplicate actual investments, by the use of water, and then compel the people to pay dividends upon this capitalized mass of fraud.

If municipal ownership prevailed—such relentless scoundrelism would cease and all the people would be the beneficiaries of the change.

With municipal ownership the hideous fraud of paying dividends on water would disappear. The abnormal monstrosity known as the corporation lobbyist would cease deluding legislators and city councilmen with money, whiskey and cigars—and the business atmosphere would be immensely purified.

It is the purpose of socialists, in due time, to bring about these reforms. It is their mission, and when men deem it their duty, or are paid to denounce socialists, they should remember that every move made by them is to promote the welfare of all the people.

"UNTRAINED."

The Terre Haute, Indiana, "RAILWAY TIMES," in its laudable, but untrained anxiety to promote Socialism, is in danger of doing more mischief than good. In its issue of the 1st instant it argues extensively in favor of the claim that "Jesus was a Socialist."—*New York People*.

To be "laudable," though "untrained," is better than to be trained and laughable.

The TIMES has no apology to make for the article captioned "Was Jesus a Socialist." It may not have been as deep as the "bottomless pit," nor as high as the peak of Chimborazo, but as Webster said of Massachusetts, "There she stands."

MISSIONARY FUNDS.

The London *Clarion* remarks that "an amusing story is told about the vicar of rural parish, who had waxed eloquent in the interest of foreign missions one Sunday, and was surprised on entering the village shop during the week to be greeted with marked coldness by the worthy dame who kept it. On seeking to know the cause, the good woman produced a half-crown from a drawer, and, throwing it down before the vicar, exclaimed: "I marked that half-crown and put it on the plate last Sunday, and here it is back again in my shop. I knowed well them niggers never got the money."

BRAKEMAN VS. HOG.

Eugene Debs' saying that the "railroad corporations would rather kill a brakeman than a hog, because they have to pay for the hog," was brought forcibly to the mind of a brakeman on the Gulf road, who had both legs cut off and failed recently in a suit for damages against the railroad company.—*Pueblo Courier*.

THE BATTLE FOR FREEDOM.

"The battle of freedom is to be fought out on principle. Slavery is a violation of the eternal right, but as sure as God reigns and school children read that black, foul lie can never be consecrated into God's hallowed truth."—*Abraham Lincoln*.

Only 500,000,000 of the population of the earth eat bread. The remaining 1,000,000,000 eat—well, possibly, vegetable.

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On the 1st and 15th of each month.

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Three months .25

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TERRE HAUTE, MARCH 15, 1897.

THE INAUGURATION OF WM. MCKINLEY.

To say that the inauguration of Hon. William McKinley, of Ohio, as President of the United States, was more than usually spectacular emphasizes the report that Mark Hanna had reserved a million or two of his \$16,000,000 corruption fund to give eclat to the occasion.

The snobs were out in force, and bunting and banners and the military and millinery boss and buncomb, American duds and foreign diplomat, progress and poverty constituted the leading features of the coronation of the Napoleon of trusts, which compared favorably with the coronation of the Czar of Russia at Moscow, some months ago.

An American who looked for democratic simplicity or anything bearing the stamp of common sense must have given up the search in despair.

Everywhere the trusts, syndicates, corporations and monopolies, were on top, and overflowed with self felicitation upon their good luck. They had paid their money and felt assured that President McKinley would, in due time, deliver the goods.

President McKinley's inaugural address, which is supposed to outline the policy of Mark Hanna and those who contributed the \$16,000,000 to debauch enough voters to elect him, give indubitable proof that he will stand by their interests in a way that their investment shall pay enormous dividends. He gives them to understand that at the earliest practical moment, a robber tariff will afford them all the latitude required to levy tribute upon consumers, and then, by indirect taxation, feather their nests with the plumage of the birds of paradise and appear at church where they worship their golden gods, resplendent in diamonds and other precious stones.

In doing this, what could be more in consonance with phariseism, represented by a "whited sepulcher," than to say, "our faith teaches that there is no safer reliance than upon the God of our fathers, who has so singularly favored the American people in every national trial." As for instance, the trial which occurred in November, 1896, when "the God of our fathers" indorses the most stupendous frauds that ever sent a thrill of horror through heaven, or made the devil dance the can-can, that wealth might increase its power, and the poor might realize that suicide is the only escape from slavery.

In his inaugural address President McKinley extols "economy," when it is given out that he expended \$10,000 for his wife's inaugural gowns, and ordered for the display of his imperial pride the splendid carriages with high-stepping steeds to match, setting the pace for princely extravagance in accord with Mark Hanna's ideas of what the country expects of an administration of trusts.

President McKinley favors a return of national prosperity, but he notifies the nation that "it will take time to restore the prosperity of former years." In such utterances he plays crawfish to perfection. There is to be no immediate "prosperity," no return of "confidence" in a day. Employers are to have ample time to reduce wages, to get their tags, numbers and branding irons in order, but when the robber tariff is perfected and the national banks are given more bunco latitude, then prosperity (?) will come to the rich, and the poor, then, as now, may take care of themselves by going on the road and swelling to still greater numbers the tramp army.

President McKinley avers that "equality of rights must prevail," and to accomplish this, "the constituted authorities must be cheerfully and vigorously upheld." Not if they are rotten to the core as many of them now are—corrupt, beyond the power of expression—made so by Republican corruption funds, of which President McKinley is the beneficiary to an extent that incites universal detestation. He says "lynching must not be tolerated," and this, at a time when Judge Baker of the U. S. District Court of Indiana, suggests the hanging of one colossal scoundrel, and intimates that more lynchings would contribute to the public welfare. The lynching of a class of scoundrels who gave Mark Hanna \$16,000,000 to elect McKinley and place them in power in every department of the government.

Judge Baker has great faith in hanging and lynching that sort of cattle, because there is no other way of repressing their piracies.

President McKinley, to make it appear that he is in office by a fair vote of the American people, injects into his inaugural address the assertion that "one of the lessons taught by the late election, which all can rejoice in, is that the citizens of the United States are both

LAW-RESPECTING AND LAW-ABIDING people, not easily swerved from the path of patriotism and honor," while the fact is, that from the day the first presidential election was held under the constitution, nothing approximating the debauching of votes in November, 1896, was ever seen or heard of in this country. Bribery and every form of intimidation was rampant. The corrupting and debasing use of money was unparalleled and unbridled. Thousands of men, under the intimidating lash of their masters, sunk out of sight their manhood, self-respect, sovereignty, and duty, and like dumb driven cattle, obeyed their masters, and William McKinley is in office by virtue of such unspeakable degradation.

Under such conditions it was eminently fitting that William McKinley should be sworn into office on an aristocratic Bible in blue Morocco covers, satin linings, satin panels and gilt edges. Such embellishments, though not conferring added dignity upon the "Word of God" were in line with that sort of trust in God, for which trusts are distinguished, and the particular passage of "Holy Writ" that McKinley kissed—or ought to have kissed, relates to the golden calf Aaron made out of golden earrings that had been borrowed (stolen) from the Egyptians, the text being: "These be thy gods, O Israel, which brought thee up out of the land of Egypt."

President McKinley is in the White House, Mark Hanna is in the senate and the trusts are in the saddle. It may be possible that a robber tariff and bank buncoing will bring "prosperity and confidence." One thing is pretty certain, things can't be much worse. The trusts, at an enormous expenditure of money elected their man, and per contract are entitled to their goods, which will be delivered in lots to suit purchasers in due time.

HON. JNO. H. BAKER, U. S. DISTRICT JUDGE OF INDIANA.

The city of Indianapolis has been for years in the grasp of a soulless corporation known as the "Citizen's Street Railway Company."

This corporation has perpetrated numerous criminal outrages upon the people of Indianapolis under the direction of a capitalistic pirate named McKee.

The case, seeking relief from the monstrous and continuous villainies of the corporation, found its way into the U. S. District Court, where Judge Baker presides.

The bill, setting forth the corrupt practices of the corporation under the guidance of McKee, was of such a character as to completely dumbfound Judge Baker, including the issuance of fraudulent water stock, a species of scoundrelism which yields immense revenues to those who perpetuate the infamy.

Judge Baker contemplating the averments setting forth the enormity of McKee's rascality, permitted his indignation to overleap the bounds of judicial reserve, as the following report, taken from the Indianapolis Sentinel of Feb. 13th indicates, and is reproduced here to show that a righteous judge, even a U. S. judge, may talk from the bench in a strain impregnated with the legal lore taught by Judge Lynch.

The point that had been raised was that the pirate McKee had issued fictitious stock. With this allegation before him, Judge Baker said: "I wish it were the law that every man who bought a dollar of stock were held to the condition of the fellow into whose shoes he had stepped. So far as McKee is concerned, if the truth is set up here in this bill it would be no injustice to him to hang him."

Mr. Winter interjected that the epoch for hanging people for such things was passed, Judge Baker continued: "I confess I have no sympathy for these Napoleonic systems of highway robbery, and these fellows may go on until they induce the people of the country to lynch them."

Mr. Winter now boiled over. He said the Court ought not to make remarks that the press would take up and which would be used against his company in the legislature.

We have italicized certain words uttered by Judge Baker, which had they been uttered by a "labor agitator" would have been characterized as rank and flagrant anarchism.

The utterance of Judge Jno. H. Baker of the United States District Court of Indiana, marks a climax in judicial evolution of tremendous significance.

McKee, the villain, if he were hanged for his piracies, no injustice would be done.

And such fellows may proceed with their robberies "until they induce the people to lynch them."

This is the opinion of a learned and courageous United States Judge—but, as has been remarked, had such words been uttered by a "labor leader," they would have been denounced as evidence of anarchism by the capitalistic press of the country, and every possible charge would have been rung to show the antagonism between labor and capital.

In this connection we reproduce from

the Indianapolis News, an "independent" (?) Republican sheet, which, in the late campaign of education, endorsed McKinleyism, Mark Hannaism; and every corrupt device practiced to raise a corruption fund to achieve success for a party, whose hopes of success were based upon contributions by corporations as infamous as the Indianapolis street railway infamy. "Just now," says the News, "when cormorant corporations and insatiable trusts are seeking to devour the liberties of the land, when they control legislatures in the making or unmaking of laws, and manage executives in defiance of laws, the upright judge is as the shadow of a great rock in a weary land, a rest and encouragement for the driven wayfarer. In this community it seems to us that we can feel the force of such a situation in the attitude of John H. Baker, United States district judge. In a time when this community is seeking relief by law, legal and honest relief, from the clutches of a corrupt and rascally corporation, when many of the chief citizens amongst us have been hired by this corporation to make special pleas, and to suggest ingenious devices to defeat justice, it is a great thing to have a man in Judge Baker's position speak out as he has spoken in the suit which involves this grasping corporation."

Judge Baker says it would be no injustice "to hang McKee"—and the News applauds the courageous words.

Judge Baker says that this corporation "highway robbery" may go on until the people of the country are induced to hang the robbers. The News applauds the opinion of the learned judge.

If the McKees ought to be hanged and other corporation robbers ought to be lynched, and the work should sometime in the future begin—let it be remembered that the suggestion comes from Judge John H. Baker, U. S. district judge of Indiana.

AFTER MARCH 4, 1897.

The 4th of March, 1897, dates in the Chronicle the advent of an "Era of Trusts." So called, because on the day named, William McKinley entered the White House and Mark Hanna the United States Senate, by virtue of the potentiality of a corruption fund, contributed by Trusts.

The term "trust" in all of its significations and synonyms, as shown by lexicographers, is calculated to inspire confidence based upon integrity, honor, fair dealing—things of good report among men—but in these latter days of evolution in christian civilization, the term "trust," has an entirely different signification, and the "Era of Trusts" which dates its arrival on the 4th of March, 1897, is ushered in amidst wreck, ruin, business prostration, moral delinquencies, embezzlements, robbery, idleness, unrest, degradation and squalor, and stride of what we call "progress," sits skeleton poverty, like death on a pale horse, followed by an army of shrieking men and women crying—"give us bread instead of stones," "give us fish instead of scorpions," "give us clothes instead of rags," "give us houses to shelter us, instead of dens and lairs fit only for wild beasts."

Between the land and the blue sky, gemmed with stars and suns, hover clouds of impenetrable blackness and gloom. We do not exaggerate. Hyperbole sits dumb beneath the shadows of transpiring events, and yet, it is amidst such harrowing scenes that the "Era of Trusts" is launched upon the country.

For a quarter of a century or more, by devices, bearing the stamp of his royal, cloven-footed, forked-tailed highness, the princes of darkness, have been in operation—handed down from imp to imp, until the few have all the wealth and the many all the poverty—until the wage slave, taking the place of the chattel slave, kneels like a trained camel to receive such burdens as are placed upon his back, and though the victim may moan and even shed tears over his hard lot, as do dumb camels, there is only joy and revelry and luxury, music and dancing in the palaces of the camel owners and camel drivers.

Speaking in the language of M. D.'s of all the schools, the great American Republic is "sick." Like Rome, it is in a decline. It is suffering from a combination of diseases. If it were a horse, veterinary surgeons would affirm that it was suffering from an attack of big head, combined with spavin and sweeney, and that it had been over-driven. But the great American Republic is not a horse, though suffering from many diseases which affect that noble animal, but, rather a gigantic empire having a population of nearly 80,000,000 of people, who, it appears, can be "fooled all the time,"—who can be dominated by trusts under the management of a few men who control money and shape events—and who, having subscribed \$16,000,000 to elect McKinley, propose to rule the realm and proclaim that the era of trusts has dawned upon our country.

As we write the sort of "public opinion" to make the dawn of the "Era of Trusts" of dazzling effulgence is being manufactured by the organs of the Trusts. Here and there is heard a discordant note, as ineffectual as a tin whistle to drown the roar of Niagara, or the bleating of a lamb to stay a blizzard sweeping down upon the Dakotas. The "Era of Trusts" means an era of magnificence, a princely display of

wealth. The inauguration of McKinley is the inauguration of the "Era of Trusts." Poor McKinley, weak and pliant, dimly saw the coming of the new era of splendor, of riot, and protested against a \$50,000 ball in the city of Washington, ostensibly in his honor. He thought it were better to give the money to mitigate the sufferings of the poor, but what cared the trusts for such imbecile talk? Like old Nebuchadnezzar, walking amidst the splendors of Babylon, they said, "Is not this the McKinley we put into the White House by the might of our money and for our glory and gratification? Let him be silent while we rule, and dance, and drink from the golden vessels we have stolen from the temple of labor."

Be it so. Workingmen by thousands voted for the "Era of Trusts," and it has come. But it is possible that amidst the revelries of the Belshazzars, their princes, wives and concubines, the skeleton fingers of Labor's hand may be seen by the drunken revellers writing, "Mene, mene, tekel upharsin," which being interpreted means, "The people the sovereign people, the common weal, at once the hope and glory of the great American republic, have ordered that the 'Era of Trusts' is ended, that it has been weighed in the balance and found wanting and that henceforth vox populi, vox Dei—we the people will rule."

CONVICTS VS. HONEST MEN.

There are forty-five states, the legislature of which have framed penal codes, designed to restrain men from perpetrating crimes—besides there is a federal legislature, called "The Congress" which also engages in framing penal laws for the same purpose.

Nevertheless, crime increases. The list is quite too long for publication, including every infamy the devil and his traveling agents can suggest.

A large number of the criminals are caught, tried, convicted and sentenced to the various penitentiaries of the country, until all of these penal institutions are full—some of them overflowing full.

We live in what is called a "Christian era"—an era of bibles and Hymn books, churches, etc, but criminals increase in number, and their crimes take on characteristics of savagery, difficult of exaggeration.

The moment a man is convicted of crime and sentenced to prison, all the flood gates of sympathy are raised and a ceaseless stream of soft words attest the sorrow of the public for the unfortunate convict.

To such an extent has this maudlin and modern compassion been carried that prisons have become a combination of boarding school, sanitarium, church and work shop, where any physical, mental, moral and spiritual want is met with a promptness that challenges criticism. So popular, indeed, have these prisons become in the estimation of cutthroats, burglars, rapists, foot-pads and murderers that they return to them again and again for food, clothing and shelter, and many of them spend most of their days in these modern institutions and live lives of comfort and seclusion.

The states, many of them, indeed most of them, transform these prisons into great industrial hives, put into them the most modern and perfect machinery for the manufacture of wares to place on the market—the new idea being to make crime pay its way—and if possible derive a revenue from it.

How is this done? By hiring out the convicts to contractors at wages which no honest man can compete with without starving himself and family to death. And thus it happens that while the state derives some revenue from its convicted felons, and while the contractors grow fabulously rich by the infamous practice, honest men are forced into idleness or compelled to accept a wage that means degradation and despair; and while this is going on the wretches who have disregarded the law are well fed, well clothed and well sheltered, know nothing of hunger cold or nakedness.

In justice to honest, law abiding workingmen, it should be said that they do not complain of the treatment of convicts. They utter no word of protest against the abundant food supply, the warm and decent apparel, the moderate hours of labor, the employment of the best doctors and preachers, they simply protest against the employment of convicted criminals in the manufacture of wares which, entering into competition with the same articles produced by them take the bread from their mouths and make it impossible for them to support their families.

They contend, and the contention is supported by facts, that the policy pursued by the state is in the line of reducing honest workingmen to conditions of poverty, degradation, idleness and crime.

It is stated on high authority that the idleness of convicted criminals breeds discontent, insanity, insubordination and suicide. This may be true, and the assertion brings into the boldest relief the sufferings of honest men who are driven into idleness by being unable to compete with criminals. And it is here that the question arises, if idleness creates the woes which those who plead for convicts catalogue, which class ought to



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be exempt from them, convicts or honest men?

If idleness provokes suicide is it not preferable that a convict rather than an honest workingman should commit self murder?

If idleness provokes insubordination in the ranks of imprisoned felons, as is contended, will it not be productive of the same results in the ranks of honest men, driven to desperation by hunger, cold and nakedness?

The policy of prison labor as a philanthropic mode of management for the happiness of criminals is a rule of action which disregards the welfare of honest men, striving to obey the laws as becomes good citizens, which, as the records show, instead of reforming criminals makes more criminals, darkens homes, demoralizes men, disrupts families, and is in flagrant antagonism to the welfare of society.

ASKED NO QUESTIONS BUT TOOK THE CORN.

Reading what Jesus said and what Jesus did when upon the earth supplies exhaustless food for thought. St. Matthew, St. Mark and St. Luke all agree in reciting an incident in the life of Jesus, which in the blazing meridian of our Christian civilization, when all the highways are peopled with tramps, ought to be a text for those who are "called" (?) to preach Christ's gospel.

The incident relates to an occurrence which transpired on a Sabbath day—on which Jesus and his disciples were hungry, and in need of food. In this condition they came to a field of corn. They asked no questions, made no inquiry about the owner of the corn, but just went and took as much as they required to appease their hunger.

I quote from St. Mark, chapter 3, beginning at the 23d verse.

"And it came to pass that he (Jesus) went through the corn fields on the Sabbath day; and his disciples began, as they went, to pluck the ears of corn."

"And the Pharisees said unto him, Behold, why do they on the Sabbath day that which is not lawful?"

And he said unto them, Have ye never read what David did, when he had need, and was hungered, he and they that were with him?

"How that he went into the house of God, in the days of Abiathar, the high-priest, and did eat the shew-bread, which



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is not lawful to eat, but for the priests, and gave also to them which were with him."

The narrative suggested the following rhymes, which I send to the RAILWAY TIMES, which has often had a kind word to say for hungry and homeless wanderers:

PRAYING FOR BREAD. "Give us this day our daily bread," Does Heaven hear the plaintive cry? "Give us this day our daily bread," O, Father, give it ere we die. Yes, Heaven hears the moaning prayer, And sends the sunshine and the rain. There is bread abundant, and to spare—Then why, O Lord, do men complain? And why the agonizing pangs Of famine's fevered dying throng. See! Yonder on the scaffold hangs Eternal Truth, while glided wrong, Purple-rob'd, and jewel deck'd, Proud and scepter'd on his throne, Delights to see God's Eden wreck'd, And hear the breadless weep and moan. The plutocratic money power, Dreads divine and human laws. It robs the poor of rightful dower, Relentless as a tiger's jaws. How long, O Lord, must we endure This autocratic venal sway? What more is needed to secure A Heaven-ordained redemption day? Christ taught the people how to pray, But prayer removes not hunger's thorn; And though it was the "Sabbath day," He wandered to a field of corn. He asked no owner—feared no law—But gath'rd corn till all were fed. Enough for Him, the food he saw, An answering prayer—He took the "bread." A. L. BROWN. HELLENA, MONT.

PAPERS.

THE EARTH AND MAN.

We hear the cry for bread with plenty smiling all around; Hill and valley in their beauty blush for man with fruitage crowned. What a merry world it might be, opulent for all and eye. With its lands that ask for labor, and its wealth that wastes away!

Thoughts From The Workshop.

J. R. ARMSTRONG.

At the end of each year the statistician gets in his work and gives us startling figures. He usually informs us how many more millionaires have been quartered upon honest industry and how much richer or poorer were individual-ly and nationally. Ninety-six presents some figures that ought to make wooden men think!

The state legislature has enacted laws for improved ventilation and a systematic inspection of the mines but the list of accidents does not seem to diminish but rather increase in length. Almost 500 killed every year in that narrow, mineral bearing belt. Think of it!

Men are the cheapest commodities I can think of at present, and they seem to be quite willing to go down into the dark, cavernous depths of the earth and face death in a thousand forms for almost anything. "Men don't cost anything, anyway; they seem to spring up without the least effort, and at present they are a perfect drug in the market."

"MAKING DOLLARS" that is the business of the age! Damn everything else that does not come within that category. Then what is the use of sniffling over dead miners and their starving widows and orphans, that is out of touch with the spirit of the age.

"The Remedy for Social Ills." BY W. P. BORLAND. It seems to me that a great deal of useless misunderstanding exists between and among reformers who are entirely agreed as to the vicious character of the present capitalist system and the necessity of building upon its ruins an equitable and harmonious social system based on cooperative effort, and a great deal of energy is wasted in fighting men of straw, and unkindly criticisms and condemning motives and methods, which might be saved to fight the common enemy—capitalism—if the critics would take the trouble to divest themselves as far as possible of prejudices and preconceived opinions, and understand each other before venturing into the arena of debate.

"The single tax means." "Progressive democracy" has no advantage of the single tax on that score. It may be well for me to say here that I am not posing as an apologist for all the vagaries that have been wrongfully deduced from the single tax proposition by its enthusiastic advocates; I believe it to be true that the single tax has been injured by its friends fully as much, if not more, than it has by its enemies; and I am quite convinced that a full application of the principle to human society would work out much different results than even many of its best informed advocates have any conception of—results of far-reaching and startling importance that do not at all enter into orthodox conceptions of the subject. It is not necessary for me to develop that statement here; suffice it to say that it rests on economic grounds. I am not, then, an orthodox single taxer—in fact, I believe I understand the theory, and I do like to see it criticized for what it is worth, not for what certain ill-informed persons think it is worth.

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The introduction of the word "tax" into the name of this reform is unfortunate, as it conveys a wrong impression to the minds of certain investigators, but the real truthseeker should be guided by the substance of a thing rather than its name, and there is absolutely no excuse for any one who lays any claim to economic knowledge to make the mistake made by Mr. Armstrong; namely, that the application of the single tax would be a mere shifting of the present burden of taxation "from part to another." The term "single tax" does not describe this reform, it merely describes the method by which the reform is to be brought about. It merely indicates the intention of using the present taxing machinery for the purpose of absorbing the economic rent of land and restoring to the people, as a whole and in common, the wealth of which they are now robbed by the existence of the institution of private property in land; and its ultimate, when its major premise is admitted—and well-informed socialists admit its major premise—is the total abolition of all taxation. It restores to the people collectively the value of land which is created by the people collectively, and applying this value to the satisfaction of social and collective needs—on the supposition of its sufficiency—it relieves the people from all charge and abolishes taxes entirely.

There is no excuse for a person who is well acquainted with the theory and literature of socialism to make any mistake as to the economic validity of the single tax proposition. There is no excuse for ignorance of the fact that the most advanced body of evolutionary socialists in the world to-day adopt full ground value taxation as one of the means for the accomplishment of its ends. The English socialists declare for the "compulsory redemption of existing land tax and reimposition on all ground rents and increased values," as a means to accomplish the "complete shifting of burden from the workers, of whatever grade, to the recipients of rent and interest, with a view to the ultimate and gradual extinction of the latter class."

Bernard Shaw, one of the ablest exponents of English socialism, has said: "Economic rent, arising as it does from variations of fertility or advantages of situation, must always be held as common or social wealth, and used, as the revenues raised by taxation are now used, for public purposes, among which socialism would make national insurance and the provision of capital matters of the first importance." In his "Transition to Social Democracy" Mr. Shaw notes the principle at the bottom of this proposition in these words: "Formerly taxes were proposed with a specific object—as to pay for war, for education or the like. Now the proposal is to tax the landlords in order to get some of our money back from them—take it from them first and find a use for it afterwards. Ever since Mr. Henry George's book reached the English Radicals, there has been a growing desire to impose a tax of twenty shillings in the pound on obviously unearned incomes; that is to dump four hundred and fifty millions a year down on the exchequer counter and then retire with three cheers for the restoration of the land to the people."

I do not wish to convey the impression that the body of Socialists for whom Mr. Shaw speaks are in favor of doing this suddenly, or that they believe it is sufficient by itself to accomplish the ends they have in view; indeed, they are not in favor of applying ground value taxation to its full extent until society has developed a sufficient control of industry so that there will be no difficulty in immediately capitalizing the revenue derived from the taxation of rent for the benefit of the workers. They propose gradual expropriation of the landlords by this means, and coordinate capitalization of the fund so obtained for the employment of the unemployed.

The point I wish to make is that the main proposition of the single tax theory is admitted; namely, that the full absorption of economic rent by taxation would be equivalent to the "restoration of the land to the people." This is worthy to be characterized by better language than "nauseating humbug" and "outlandish error."

I do not stop to consider whether this will be sufficient by itself to solve the difficulties we have to contend with at this stage of social development—that is another matter; what I do wish to point out is that this restoration of the land to the people is the real crux of the whole matter at controversy between single taxers and socialists; and with this main proposition admitted both socialists and single taxers must apply their reasoning powers to an entirely different set of circumstances and conditions than those we have now to deal with.

stitutions and developments. As a destroyer of popular idols he is a complete success and is doing a work that cannot be too highly praised. But as a dogmatic critic of the theories of other social reformers he is not so much of a success, and in all kindness I would advise him to stick to his forte until such time, at least, as he has a better understanding of the theories he assumes to criticize.

The Farmers' Fate.

F. G. R. GORDON.

A Socialist is one who desires that all the means of production and distribution should be owned collectively by the whole people. What is meant by "the means of production and distribution" is the land, mines, mills, railroads, telegraphs, shippings, etc., etc. The people, to-day, own and operate the postal system, the public schools, the army and navy, and in many countries they own the railroads, telegraphs, etc. It has been demonstrated over and over again that it is to the advantage of the people to collectively own and operate our postoffice and schools, etc. And although many important improvements would be made even in our postoffice and schools under the Socialist Republic, it will be agreed by all that public control and operation of them is a blessing.

WHAT IS SOCIALISM?

The Encyclopedia Britannica says: "The ethics of Socialism are identical with the ethics of Christianity." Prof. Richard P. Ely says: "The whole aim and purpose of Socialism is a closer union of social factors. The present need is growth in that direction."

Standard Dictionary: "A theory of civil policy that aims to secure the reconstruction of society, increase of wealth, and a more equal distribution of the products of labor through the public collective ownership of land, and capital (as distinguished from property), and the public collective management of all industries. Its motto, 'Every one according to his deeds.'"

The farmer of this and every nation is dissatisfied with his condition. A life of toil and drudgery for himself and family with nothing to show but a miserable living. Why is it? Are not our lands productive? None are more fertile. The Mississippi valley, the richest agricultural region on the face of the globe, is mortgaged beyond redemption. Senator Wm. A. Peffer has recently stated on the floor of the senate that 10,000 farmers in Kansas were losing their homes every year. Recent statistics show a fearful increase in farm mortgages in the States of Illinois, Iowa, Missouri, Kansas and Nebraska.

Our farmer, who toil from early morn to dewy eve, deserve a better condition. Their poverty and mortgage curse is not due to crime or idleness or intemperance. The loss of home, the gigantic sums paid to usurers, the vanished hopes, the toll-worn family, wearied in body and soul, is appalling. Yet there is hope—hope for those who want liberty—in a better system, a system of international co-operation.

The farmers, like the small business men, are doomed to hopeless bankruptcy under our present competitive system. The revolution in agriculture has already destroyed farming in the New England States, so far as field crops are concerned, and to-day nine out of every ten farms in the New England States can be bought for less than cost of improvements. Farm lands have fallen in value 100 per cent. In the great Central States the value has fallen 41 per cent; in Kansas and other Western States, 50 per cent. The use of improved machinery on the level prairies of the great West has successfully revolutionized farming. Upon the great bonanza farms of the West and Northwest the staple cereals can be produced at one-third the cost in the Eastern States.

Upon these great farms machines that perform the work of hundreds are in use. None but the capitalist can own the machines—the giant steam plow that runs on a cable four miles per hour, the steam planter and the steam combination reaper and thrasher—and with these machines wheat can be produced for 20 cents per bushel. Can the small Western farmer compete with these machines? Impossible. Capitalist, large production in farm crops must and will result in the downfall of the small producer. It is, therefore, simply ruin that stares the American farmer in the face. The capitalist land syndicates, both foreign and domestic, are daily acquiring immense tracts of our richest farming lands. A Dutch company owns four million acres of the best lands in Florida. Hamilton-Diston Co., of Philadelphia, own as much more in the same State.

One farm in Louisiana contains 1,000,000 acres. In the Southwest farms of thousands of acres are to be found in every State west of the Mississippi. It is only a question of time when these bonanza farmers will produce food enough to supply the nation. Where, then, will the small farmer be? It is only a question of time when the capitalist system will dominate the farming industry, both agriculture and horticulture, as completely as it now does other industries.

Under capitalist methods one-half the number of hands and one-third less land will produce more than under the present wasteful system. No scheme of tariff, finance or taxation can arrest the downfall of small production. In gold standard or silver standard or double standard or free trade countries, the condition of the farming class is one of misery. A life of toil and drudgery is their common lot everywhere.

Capitalist large production is here to stay until the Co-operative Commonwealth takes its place. The condition of the small farmer will grow from bad to worse. He will finally be forced into the army of the proletariat. Investigation will absolutely prove these statements.

Is there any real reason why farming should be carried on by individual small production? It is clearly proved that large production is economy. Small production simply results in a waste of labor. Competition is a wasteful system, the result of which, in the end, is the complete downfall of all small production.

Why should 2,000 individual farmers scatter over a large county and build 2,000 sets of ily-constructed buildings, with 2,000 sets of poor animals, 2,000 sets of inferior tools, and 2,000 unscientific ways of producing crops? The result being, that after ten years of toil and saving, 50 per cent. of the 2,000 farmers will be hopelessly in debt to some capi-

alist. Socialism would create a revolution in agriculture, and the saving of labor would be beyond calculation. The farmers of America to-day produce nearly \$800 in wealth per capita each year, and they get on an average less than 40 cents per day. Convicts in many of our prisons receive more.

Under our present competitive system our country is divided into nearly 5,000,000 farms, and each farm divided into half a dozen or more tracts; the useless custom of fencing costs millions upon millions. Then again, there is no intelligent direction as to what or how much of any crop should be produced. A planless system that results in too much corn this year and too much cotton next, too little wheat one year and too much the next, and so on.

Our present system of isolated individual farming is the most wasteful and extravagant that could be devised. The wasteful building of millions of ramshackle buildings that are always in need of repair; the building of millions of miles of country roads and the millions of dollars (labor) wasted on them every year, the millions of unsuited farm tools and all going to decay and ruin.

The isolation of farm families from the world and each other results in a lower standard of intelligence. Hundreds of opportunities for the improvement of the mind and body are denied to the isolated farming class because of their isolation and poverty.

Under Socialism the farmer would have all the advantages of a higher standard of living, he would have all the enjoyments that a noble civilization can give to mankind. Socialism would give to the farmer, and all others, the full reward of their labor. It would give to the present isolated and poverty-stricken farmer, all the benefits and advantages that could and would be enjoyed by the people in large communities. Socialism would enable the farmer to enjoy all the benefits and advantages which education, travel, the association of minds and the time to improve and cultivate the intellect confers. Socialism will give to all the people an abundance on less than four hours' toil per day.

The Remedy.

CHAS. ORCHARD'S.

I mourn my helplessness to assuage the suffering of the millions of uncomplaining industrious poor in this rich nation who are the victims of enforced idleness. If I were not almost certain that I know the remedy I would be more resigned. I have longed for some of the fanaticism of the Salvation Army to force me to shout the glad tidings from the street corner. It would ease my mind (for which I will feel very grateful) if you will dissect, riddle, and show up the fallacy of the following problem if it can be done with honest logic.

Food, fuel, clothing and shelter is wealth. Inventions have given us the power to produce and transport ten times as much wealth as we could 50 years ago. To compete successfully now in the production of anything requires large capital for expensive machinery; half of the wholesale price of the goods will pay the wages of all the labor of head and hand of the 1,000 men employed the other half goes to the capitalist.

The wages of the 1,000 men gives them purchasing power for only half of what they have produced, or its equivalent in other things. The capitalist cannot consume or sell his half, he calls this overproduction and discharges the men. As machinery improves fewer men are needed, less wages paid, purchasing power diminished and production reduced to fit the purchasing power. Hence if beneficent inventions were to give us twenty times the wealth producing power we now have, it would make poverty more universal for lack of purchasing power. This is why I and other men have rusting machinery which idle men are anxious to deluge this world in wealth but are prevented by the foregoing deadlock on production.

This awful deadlock on production would paralyze society in six weeks if it were not that part of the capitalist's half gets into the purchasing power of the people again through the avenues of charity-balls, ostentation, gambling, fast houses, wine and women. These are the beneficent instrumentalities that make it possible to open the mills again and go struggling along with 1,000 to one in anxious wretchedness. In Europe part of the other half of the purchasing power comes back to the people from the governments in their outlay to decorate, feed, arm and train millions of meek Christians to murder each other. Our method is the best, but hideously bad is the best. Because, the half that goes to capital is very often all spent in advertising and sending out runners to under mine the prices of other runners, leaving nothing for the capitalist but anxiety as a dividend. Self-preservation to avoid cut-throat competition compels them to combine in a trust, which of course is co-operation for the few. Let us have it for the many.

Now for the remedy—The postal service is admitted to be the scientific method of distribution. The people, or the nation, own the plant, and those who do all the work of both head and hand get the whole of the reward instead of half of it. This method is just as well adopted to production as distribution, the nation must own the machinery and those who do all the work of both head and hand should get all of the reward then instead of being able to purchase only half of what they produced they could buy all of it, and overproduction would be impossible until nobody wanted any more wealth.

This would open the terrible deadlock on production, and bring peace on earth and the comforts and luxuries of life to every man who is willing to work four hours per day. It has been said that this has been tried in localities and failed.

The postal service principle would fail in a locality unless the people would confine their correspondence within its boundaries, similarly with production. If any one locality produced all that civilized people need and use, and distribution and production were confined within its limits, co-operation would be a success there, but there is no such place, because we use wheat from Dakota and oranges from Florida; this is why co-operation is a national affair and cannot be tested in a locality.

When the savage is hungry he has between him and death the woods full of game, rivers full of fish and the fruits of mother earth free. Society has taken these protections from death from the civilized man without capital and furnishes no other. If to get rid of the

horrible pangs of hunger and cold he undertakes to drown himself, society in the garb of a policeman will frighten him out of it by threatening to shoot him. If society can conscript him and take his life in battle she ought to be made responsible to protect his life by furnishing the opportunity to exchange his labor into his needs. Beneficent inventions in private hands have become a terrible curse. In public hands they would become the greatest blessing the world has known, relieving mankind from eternal drudgery and the fear of poverty, enabling them to exercise their highest attributes.

When men lay aside the competitive struggle they are naturally good as recent contributions to the sufferers from enforced idleness prove. I have offered to go on a bond of \$5000.00 for the rectitude of a capable, temperate friend of mine, but each vacancy is besieged by legions of the desperate, poverty-stricken unemployed.

Poverty is not a gift to the industrious from bountiful nature but a fearful curse from short-sighted man in his desperate effort to exalt himself on the ruins of his fellows. I am pleading for the welfare of the rich as well as the poor. It does not take a prophet but only the logic of events to foretell for a certainty that the increasing number of intelligent unemployed must culminate in an awful cataclysm. The masses are made to think and act as the few ruling minds direct.

If my logic is sound and you are an altruistic man you will help to turn the head of the column toward the peaceful gate of evolution. The first move to make is to dis-cover the most equitable way to tax societal wealth (not individual wealth) with which to purchase the machinery of one line of production now run by a trust, and run it for the people, by the people, cost, the limit of price, demand, the limit of supply.

It is reported that the police alone fed 30,000 painfully cold and hungry people in one day and probably three times that number of more sensitive people were fed more privately, and many other thousands, hiding their distress, were not fed at all. These people are all able and willing to produce more than what they consume, but lack the opportunity. The future is black and holds no prospect unless the hearts of those in power and who can spread the light are touched by sympathy and righteousness and will help us to remove the awful deadlock on production.

"LIGHT OF TRUTH"—IF CHRIST SHOULD COME TO-DAY.

BY JAMES G. CLARK.

I have come and the world shall be shaken Like a reed at the touch of my rod, And the kingdoms of Time shall awaken To the voice and summons of God: No more through the din of the ages Shall warnings and chidings divine, From the lips of my Prophets and Sages, Be trumpeted like pearls before swine.

Ye have stolen my lands and my cattle, Ye have kept back from labor its mite, Ye have challenged the outcasts to battle, When they plead at your feet in their need. And when clamors of hunger grew louder, And the multitudes prayed to be fed, Ye have answered with prisons or powder, The cries of your brothers for bread.

I turn from your altars and arches, And the mocking of steeples and domes, To join in the long, weary marches Of the ones ye have robbed of their homes: I share in the sorrows and crosses Of the naked and hungry and cold, And dearer to me are their losses Than your gains and your idols of gold.

I will wither the might of the spoiler, I will laugh at your dungeons and locks, The tyrant shall yield to the toiler, And your judges eat grass like the ox; For the prayers of the poor have ascended To be written in lightnings on high, And the walls of your captives have blended With the bolts that must leap from the sky.

The thrones of your kings shall be shattered, And the prisoner and serf shall go free—I will harvest from seed that I scattered On the borders of blue Galilee. For I come not alone and a stranger, Lo! my reapers will sing through the night Till the star that stood over the manger Shall cover the world with its light.

—December Arena.

A GOOD IDEA.

It is reported that Governor Pingree of Michigan has offered a prize for the law student of Michigan University who will point out the largest number of obsolete laws on the statutes. His object is twofold: to give the students a thorough knowledge of the State laws, and to have the dead letters repealed." In this Governor Pingree has set a good example for other governors to follow, and the work might be extended so that not only obsolete laws would be pointed out but vicious laws as well, and thus expose to light the rottenness of the judicial system now in vogue.

The Syndicate Publishing Company, of Philadelphia, offers (in another column of this issue) a most remarkable bargain in the slightly damaged sets of their very popular home reference library, "The Encyclopaedic Dictionary." This famous work, which combines the essentials of a thoroughly up-to-date dictionary and unusually practical Encyclopaedia, is now the standard in the public schools of Philadelphia, St. Louis and many other principal cities. It covers 5,350 pages in its four large and beautifully illustrated volumes, and is revised to November 1, 1896. This edition contains sixteen full pages of colored plates, including Postage Stamps and Flags of all Nations, Races of Mankind, Ceramic and Decorative Art, etc., aggregating 480 separate designs in seventeen colors and gold. It is a fact that the special sets now offered are practically as good as new, though furnished at half price. This rare opportunity to secure a really standard and thoroughly modern reference work for about the bare cost of manufacture will probably continue but a short time. Intending purchasers, therefore, should place their orders at once.

Some people mistake prejudice for principle, and fight on that line all their lives.

HOW TO ECONOMIZE.

BY R. L. CARDO, JR.

In my last paper published in the RAILWAY TIMES I left my readers wrestling with the problem how to invest a nickel to secure profitable results, and demonstrated, as I thought, that it could be done to the great advantage of men of small capital, ambitious of making headway in the world.

In starting out with the proposition "How to Economize," I deemed it prudent to have Mr. Noah Webster, long since dead, but whose great life-work survives him in "Webster's Unabridged," define the term "Economy."

I could have referred to other lexicographers scarcely less eminent for definitions, and would have willingly taken the trouble, had I so much as dreamed that my contribution to the RAILWAY TIMES would call forth repeated blizzards of criticism from Mr. W. P. Borland, who has won national renown by his learned dissertation on economics and kindred topics. And yet, I felicitate myself not a little that my a, b, c essays were of sufficient importance to arouse such an acknowledged leviathan as Mr. Borland, nor am I unmindful of the hazzardous temerity which now prompts me to "talk back," in the fond hope that Mr. Borland will come again, for, really, I like the flash of his scimitar, battle-axe and spear, and that such a chivalric hero of a hundred battles should deem it wise to go on the war path for the scalp of R. L. Cardo, Jr., is accepted as a compliment with a big C. And should he finally secure R. L. Cardo Jr.'s scalp, I fancy I hear him singing in his wig-wam, a la "Hiawatha":

"Whoop! I'm Big Thunder on the war path. I'm out for scalps—don't you forget it. And I'll get 'em—bet your blankets. My scalping knife and tomahawk. Keener than an Arctic blizzard Will do the job for R. L. Cardo, Jr. Whoop! I'm Big Thunder on the war path, And I'll do it, bet your dogs and ponies."

But let me repeat Mr. Webster's definition of "Economy": "The management of domestic affairs, the regulation and government of household matters, especially as they concern expenses and disbursements." Its synonyms are frugality, thrift, etc., hence, to economize, is to save and manage frugally; retrench expenses and be prudent.

In writing for the RAILWAY TIMES, I sought to address workmen, not millionaires. Indeed, I believe if workmen were more economical, they might some day, either singly or in co-operative effort own a machine instead of the machine owning them, which is in the line of industrial independence.

I sought to address men whose wages range down from \$3.00 to 75 cents a day. I did not assume to define the term "economy," and indulged in no *hifalutinitisms*. I omitted all reference to the "single tax," "eight-hour day," "initiative and referendum," "municipal, state or federal ownership," political parties, banks, currency, etc., because I desired strictly to adhere to my text, "How to economize," believing the time is remote when to economize will not be essential to the welfare of the workingman.

As I have intimated, I did not have so much as a surmise that my unpretentious pleadings for economy would arouse the ire of Mr. W. P. Borland, or any other writer of phenomenal ability, and am the last man who would disturb their serenity of mind, at least to the extent of having "something rise up within" "to choke" them, and transform them into fiends who would realize a "perfect joy," if they could "lay hold of the preachers and pitch them and their damned platitudes into the lowest depths of the bottomless pit," and all this cloud-burst of vengeance because, forsooth, I quoted Webster's definition of economy, and suggested that economy is a good thing to have in a workingman's home.

Mr. Borland has an indefensible right to regard Mr. Webster's definition of economy and any arguments based upon them as "damned platitudes," and he has an equally indisputable right to be his own lexicographer. He has a right to assume that he knows it all, because it may be to him the "pursuit of happiness." But, having remanded Webster's definition of economy to the limbo of "damned platitudes," as also, how to economize, which is a prudent regard for "expenses and disbursements," to the same or some other Golgotha, he is in duty bound to supply new definitions, and to tell workmen how they may best invest a surplus nickel or dollar to promote their welfare.

Mr. Borland, evidently, appreciates the unpleasantness of his dilemma, but being a man who never bites off more of a grindstone than he can chew, introduces "a good old friend," who has visited Europe, and this "good old friend," whose "conclusions are of more than ordinary value," has ascertained that a "family group should have an income of \$1,500 to meet the requirements of life in our twentieth century," and, bless his "good old" soul, I fully agree with him, and reiterate the conclusion of Mr. Borland's "good old friend" that the minimum income of an "average family group should be \$1,500." But in what way, or to what extent, does this "good old friend's" conclusion interfere with Webster's definition of economy, or by what process of reasoning does this "good old friend's" dictum render a suggestion that workmen should

consider economics a "damned platitude?"

Mr. Borland contends that until the "family group" has an income of \$1,500 a year "the Websterian definition of economy" is ruled out; that its "application is only within that limit."

In this, I have Mr. Borland's *ipsi dixit*. What is it? Let oracles and cripples, soothsayers and wage slaves listen. If a "family group" has an income of \$1,500 a year, frugality is in order. The careful expenditure of money should be a family concern, but, if the "family group" has an income of less than \$1,500, then, in that case, the Websterian definition of economy does not apply to that "family group." To that family any suggestion of husbanding resources, of saving a nickel, of investing any surplus, of "paying as they go," are "damned platitudes," in other words, "damned twaddles," "damned nonsense," "damned balderdash," so infinitely below argument as to subject Mr. Borland to the unpleasant sensation of having "something rise up within him to choke him," and, under the influence of the spasm, he wants to consign those who produce the choking sensations to the "depths of the bottomless pit."

Mr. Borland refers to a labor paper, in which a writer, "presumably a laboring man," suggested the propriety of a "rigid domestic economy," which, Mr. Borland characterizes as "pure cant, hypocrisy, pretense, something entirely unworthy of workmen's notice, and as the rankest nonsense."

Mr. Borland affirms that families receiving incomes of less than \$400 must, perforce, practice rigid economy, but he does not say in what "rigid economy" consists. Neither Mr. Borland, nor his "good old friend," who has been in "Europe," vouchsafes an opinion relating to economy, "rigid" or pliant, but while the "family group," having an income of \$1,500 a year, may practice the Websterian economy, families less fortunate, must, perforce, practice "rigid economy," and that is just what the "labor paper," referred to by Mr. Borland, recommend, and that is what Mr. Borland characterized as "cant" and "nonsense," and is what he, with terrific emphasis, pronounced "damned platitudes."

Mr. Borland, as if to out Borland Borland—which is a herculean task—after admitting that a man receiving an income of \$400 a year "must, perforce, practice rigid economy," says "rigid economy is well enough for the Fallahans of Egypt, the dagoes of Italy, the Chinese and Japanese," and he might have added, the peons of Mexico and the pariahs of India. In such cases economy is a virtue, though the "family group," instead of receiving \$1,500, or \$400, a year, are, in numerous cases, required to live, somehow, on \$10 a year, and even less. Mr. Borland, having surveyed the field within and beyond the "horizon's rim"—having listened to his "good old friend," who has studied situations in Europe and America—cries out, "Let us be done with this interminable chatter about economy." And yet Mr. Borland has used several columns of the RAILWAY TIMES to "chatter about economy." He has not only "chattered," but with masterful arguments, he has set before the readers of the RAILWAY TIMES, regardless of expense, intellectual feasts, in which the viands were all sour except the vinegar.

Mr. Borland's learned "chatter" on economy reminds one of the fig tree in the parable—it is simply gorgeous in leaves, but sadly deficient in figs—and is, that a man of parts, who has "a good old friend" to prompt him, may play Hamlet to pit and galleries and utterly ignore Hamlet.

What is the substance of Mr. Borland's "chatter" on economy? It is this—never again mention the "damned platitudes" about frugality, the careful and prudent expenditure of hard-earned wages; never again put in print a "damned platitude" about thrift; never again light the torch of hope in a darkened home where the income of "the family group" is less than \$1,500 a year; never again suggest the "damned platitude," if a workingman by any stroke of fortune has a surplus nickel, it would be better to invest it in books or bread rather than in beer; never again, while rivers run to the sea, suggest the "damned platitude" that it is better to "pay as you go" than to go in debt; never again insult common sense with the "damned platitude" that by investing a nickel a day in building and loan association stock, at the end of seven years it will have earned for the investor about \$60.

But, on the contrary, thrusting aside all the "damned platitudes" about thrift, frugality, the careful expenditure of income, etc., invest a nickel a day in beer or whisky, and at the end of seven years, if not dead, apply for a bowl of "charity soup."

Mr. Borland and his "good old friend," who has studied economics in Europe and America, have learned that "the economics of wage workers always react upon themselves and bring adversity upon them instead of prosperity." Such a conclusion, in the language of the cockney when viewing Niagara, is "dom'd fojn, well got up." It is boiled down to say, if a wage worker is frugal, watchful of expenditures—if he strives to live within his income and keep out of debt; if he is ambitious to have a

surplus nickel or a surplus dollar he ought to know that such insanity will "bring adversity" upon himself and family; that it will clothe them in rags, reduce their supply of food, invite poverty, squalor and degradation; and still worse and more of it, "there is," says Mr. Borland, "a sort of economy that is criminal as to its practice and tendencies."

Economy stands for "frugality." It means the wise, careful, prudent expenditure of earnings. It is a self-evident virtue. It blesses all who practice it. It begets self-respect, not self-abasement. It lays the foundations of happy, virtuous homes. To suggest that economy is "criminal" in its tendencies, is the climax of incoherency. To say that economy in a "family group" develops the "animal natures" and mars the "spiritual," is a libel upon language. If it were true, as Mr. Borland asserts, there is not a cottage home in the land, built by the frugal, sober, industrious workingman, that would not be the center of deplorable depravities.

My experience, as a member of a great labor organization, has taught me, because I have seen workmen enter the lodge room; evincing, by their condition, that their surplus earnings had been invested to increase, not to mitigate, the woes of poverty, and for the further degradation of such unfortunates, Mr. Borland sows broadcast his windy words.

BREVITIES.

When Greek meets Turk, all Europe trembles.

France last year paid 104,450 francs for wolf scalps.

In pulling together, each man pulls a part—the load.

The czar of Russia has fits which unfit him for business.

England keeps an army of 100,000 men afloat on her war ships.

William Jennings Bryan's book is an eloquent oration for free coinage.

Immense lodes of gold and silver can be carried by one man in Colorado.

McKinley was at the bat on March 4th, and will be right along for four years.

The swallow flies 200 feet in a second, or a mile in about twenty-six seconds.

There is going to be an immense amount of free coinage in the next congress.

A writer of biography says it promises well for a man to have been born early in life.

The Pennsylvania Legislature, having been fired out of the capital, sits in a church.

Mrs. McKinley's gown tails are three yards long. How long are McKinley's coat tails?

A government by the people, of the people and for the people is co-operation. It is equality.

Fossilized fish in immense beds are found in Colorado, 8,000 feet above the level of the sea.

Hon. Jno. L. Sullivan, the "I Sullivan, Me Sullivan" predicts that Corbett will lick Fitzsimmons.

The railroad-hospital system is a species of Socialism on a small scale.—Telegrapher's Advocate.

Mark Hanna was required to pay Gen. Alger \$47,000 out of the corruption fund raised to elect McKinley.

Scientists now believe the world will be destroyed by ice instead of fire, and Talmage says it is "a good idea."

Mrs. McKinley, as "first lady of the land, paid \$10,000 for eight gowns, one of which has a train three yards long.

"Politics," say the lexicons, is "the science of government," but socialism is the science of "good government." See.

Socialism would banish wage slavery from the world. Co-operation does that thing—hence, co-operation is socialism.

More than a thousand colored American citizens had their heels frozen in Alabama, during the cold snap in February.

Those who have kept posted on the troubles in Crete have concluded that Musselmen and Christians have been indiscreet.

The sum total of distance traveled by the locomotive engines of the United States is set down at 600,000,000 miles annually.

"I am sorry to hear that you have lost your wife, Cicero."

"Yes, pahson, but de Lawd knows wot's bes' foh us."

It should be understood that a nation cannot have Christian civilization without Christ. The play of Hamlet with Hamlet left out is a farce.

The London Clarion, being asked what it would do if half the men in England were out on a strike, promptly replied: "Bring out the other half."

A Missouri legislator introduced a bill providing for the appointment of a commission to investigate and report upon the qualifications of barbers.

"Why is a naughty schoolboy like a typewriter?" "Um! I suppose because you've got to thump him to make him spell."—Philadelphia North American.

Men cannot change their instincts, and that is where the trouble lies in thousands of cases. Men are asked to change their minds but having only instincts they have no mind to change—see?

It is wise to build barricades to arrest the progress of infernalism and eliminate poverty from progress, but all barricades shelter rats more or less numerous.

The British Pianoforte, being out of tune, will go home for repairs, and return with treaty crotchets and quavers in harmony with the Monroe doctrine.

An Indianapolis criminal court judge is quoted as saying his office could be made worth \$25,000, and the indications are that he is running it for that amount.

In Philadelphia.—Stranger: "What is that peculiar humming noise?"

Old resident: "That's the grass growing in the streets."—Cleveland Plain Dealer.

He—Well, all love—at any rate I love—the true, the beautiful and the good. She (blushing)—I—I thought you did, George, and I'm sure papa will consent.—Puck.

Greece is a small country, but as in the days of Militades, Marathon, Leonidas and Thermopylae, she is plucky, and King George is a worthy successor of her ancient heroes.

In the new McKinley protective tariff, Mr. Dingly has placed 120 per cent duty on imported sugar teates, to protect the infant industry of sucking, by which life is made worth the living.

So far as statements have been made public, Pittsburg has supported 5,784 cases of destitution, of which 1,072 were those of the employed whose wages were insufficient to meet expenses.

It is rumored that Cleveland's purpose in purchasing a home in Princeton, is to enter the divinity school in the university at that place. He realizes that he has a "call" in that direction.

Tourist (in Oklahoma): The real estate agents of this region are a very enterprising set of men, are they not?

Alkali Ike: Yep! Any 'em would pick the pockets of a billiard table.

Mr. Richard Olney, who, under Cleveland's administration, played with masterful ability the Venezuelan jig on Sir Pianoforte, was less successful when playing the Treaty waltz on the same British instrument.

Poverty in India, is not owing to strong drink. All the heathen religions forbid absolutely all intoxicants. Whatever of drunkenness exists in India is foreign and is owing to the introduction of Christian civilization.

Lyman T. Gage, the Chicago national banker, now secretary of the treasury, enjoyed a salary of \$25,000 a year, which he surrendered for a position where the salary is only \$8,000. One issue of gold bonds will cover such a loss.

"Paw," said the little boy, "did you know that the housefly lays more's a million eggs?" "Maybe she does, Willy," answered his bald-headed parent, "but I'll be eternally dinged if I can tell when she takes the time."—Cincinnati Enquirer.

Major McKinley, during his term of office, proposes to ride around Washington city as becomes the first gentleman in the land and for the purpose has ordered a landau, a cabriolet and a brougham. Hanna says "the country demands style."

The "Camel" referred to by the New York People, which shelters its head in the sand "while the scorching blast of the simoon is sweeping over the desert," probably does the best thing possible to save its life. A jackass would probably kick at the simoon and bray.

"Mamma," said little Mary, "what does ammen mean?"

"It means that you join in with what has been said dearie—that you approve of and believe it."

"Oh, yes, I know," said the little girl, "It's the opposite of nit."—Harper's Bazaar.

"Now, children, I am going to ask you a more difficult question. Can anyone tell me how many mills make a cent?" At first there was a silence, then a small boy near the foot held up his hand, and on being told to give his answer, said: "My pa said if McKinley was elected not a darn mill would make a cent."—N. Y. Tribune.

A subscription has been started by C. P. Huntington to purchase for General Miles a \$50,000 residence in Washington, D. C. The plutocrats, who recognized in Miles one who is as ready to shoot workmen as savages or coyotes, could, if they would, build him a palace of diamonds—and Grover Cleveland ought to chip in a million.

"Co-operation. What is being accomplished in Europe. It is introduced by the co-operative commonwealth regardless of governments and standing armies."—Railway Times, Jan. 16.

"The co-operative commonwealth is undoubtedly pushing "its way forward in Europe regardless of government and standing armies."—The People, New York, Jan. 31.

More properly, it is a species of raciality on a large scale. The beneficiary with a broken leg in a railroad-hospital for which the corporation may be liable, must be content with such medical service as the railroad supplies, good or bad, for which the right to hold the corporation liable is surrendered. Possibly, however, the unfortunate employe acts wisely in making such surrender, since the courts generally hold that the employe has no rights the courts are bound to recognize or respect.

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