

PINGREE.

THE GOVERNOR OF MICHIGAN HAS PRO- NOUNCED VIEWS.

On Current Topics Which He States In a Way That Makes Plutocrats Shake In Their Boots.

Governor Pingree, of Michigan, was interviewed on the eve of taking the oath of office and is reported as follows: "I don't believe in these great fortunes. Here are the Vanderbilts, with their \$100,000,000 a piece. That means an income of at least \$5,000,000 and perhaps more. Figure that down and it means an income of about \$12,000 a day.

"Think of it," declared the governor, raising his hands above his head; "one man having an income as large as that of 15,000 of his fellow citizens combined. I believe we ought to have some kind of a law regulating those things. It seems the constitution won't let us have an income tax and won't let us have an inheritance tax. I guess the constitution needs amendments to it, so we can do something.

"They talk of limiting the number of hours in a day's work. Why should not the amount of money that any one can pile up be limited? After they get so much let the accumulations be turned over to the government to lessen the taxes of the people."

"What is your idea of a proper sized fortune?" he was asked.

"I haven't made up my mind on that yet. When Carter Harrison died he left \$350,000 to each of his children and gave the balance of his fortune to charitable objects, saying, he thought \$350,000 enough for any one man to have.

"Why, when you get these fortunes up into the big millions, you see fathers taking their daughters to Europe for a sale to a duke or prince. How much did the Vanderbilts have to pay for their duke? What was it C. P. Huntington got? It was a full fledged prince, wasn't it?"

"A lawyer who represented the Prince in that affair told me that Huntington was going to give the money to the bride. You see the lawyers arrange all these details. After everything was ready for the wedding, and it was just about to come off, and the transfer was about to be made to the bride, the Prince called a halt. No, sir, the money had to be paid over to the Prince, and Huntington had to come to time.

"I tell you such things are a disgrace to a nation. If people haven't enough sense not to do such things, the law ought to limit their incomes."

Good for Pingree! We need such men in these times, no matter by which party name they choose to be known. Illinois has lost an Altgeld, but Michigan gets a Pingree. The star of the people is in the ascendant.

THE UNEMPLOYED.

A large mass meeting of the unemployed was recently held at Chicago and among the principal speakers were Director R. M. Goodwin and organizers C. O. Sherman and John F. Lloyd. Brother Goodwin was made chairman of the meeting and intense enthusiasm prevailed. We quote briefly from the Dispatch account of the meeting:

Erick Morton called the meeting to order and introduced Leroy Goodwin of the American Railway Union as chairman for the afternoon. Mr. Kinsella then sang "The Marseillaise," and the members of the audience joined in singing in their native tongue.

C. O. Sherman, an organizer of the American Railway Union, was the first speaker. He said that a hungry man in the community was designated an anarchist by the rich. He denounced trusts, corporations and the money power, but declared that the wage-earner should encourage the extension of franchises, the building up of great department stores and every evil known in order that the competitive system could be the sooner wiped out.

John F. Lloyd wanted other meetings of the unemployed held. "Prosperity was promised in the event of McKinley's election," he said. "Months have elapsed since, but I fail to see any evidences of better times. The real cause of all our troubles is wealth concentration. I mean that all the things necessary to life and the pursuit of happiness are owned by the plutocrats, organized few. You must pay the price to Hobart and his ravenous coal combine or freeze. You must pay the price to the flour combine or starve to death. During 6,000 years labor has struggled for its rights, but has never obtained them. Is it not about time for labor to rise up, not only in the United States, but in all the world, and demand control of all the means of production and distribution? The socialist movement is growing, and the monarchies of Europe have failed to keep it down with their vast armies."

Chairman Goodwin then said he hoped the meeting would be the forerunner of many. He denounced the corporations and trusts, whose powers were backed up and enforced by the standing armies of the United States.

"These combinations of capital contributed money to send Joseph R. Dunlop to jail," he said. "I was personally informed by a superintendent of the Metropolitan Insurance Company that he had contributed money to send the publisher of THE DISPATCH to jail because he printed the truth in his paper."

"What was it that defeated Debs in the great strike of 1894? It was the soldiers' bayonets, the Supreme Court of the United States and the plutocratic press. Laws which place chains around the necks of myself and my children are not laws in the interest of humanity."

The following resolutions were unanimously adopted:

"Resolved, That we call upon the unemployed of this country to organize for such a change as will overturn completely the political and in-

dustrial conditions that have fostered and made possible the millionaires and paupers, palaces and prisons, churches and poorhouses.

"Resolved, That pending the final overthrow of our inequitable system for production and distribution in demand as the only possible temporary relief, the repeal of all laws for the collection of debts of any kind, as this alone can save the mortgaged victim from the rapacious clutch of the usurer, the manufacturer from his moneyed master, the tradesman from his commercial owner and the tenant from his landlord, and will be the most telling blow that can be struck at the money power at present:

"Resolved, That we recognize in organized labor our only natural friends and allies in our fearful conflict with adversity; therefore, be it

"Resolved further, That sufficient committees be appointed by the chair to wait upon the central bodies of organized labor in this city, and ask for their co-operation in the enforcement of the policy of this meeting."

There is something pathetic about this meeting of social exiles, something that touches the heart and appeals to the conscience. Such a meeting is immensely significant. Will such portentous signs of the dangerous tendencies of the times be heeded?

THE INAUGURAL BALL.

The plutocrats won a victory in November, 1896. They took a large number of scalps and nothing could be more natural than to have a big war or scalp dance, called in civilized parlance, an "inaugural ball." It came, with whoops and yells. There were in attendance, big Injuns and little Injuns, big squaws and little squaws, and from the belts of all dangled a poor man's scalp, in some instances, a hundred of these trophies of victory.

SITTING BULL MCKINLEY

was the cynosure of all eyes, the polar bear in the constellation of big and little chiefs. As he strode into the wigwam, Tomahawk Hanna gave the signal and at once the scalp dance began, and as the exciting whirl grew in intensity, Tomahawk Hanna yelled "scalps," and instantly ten thousand of these souvenirs of battles were held aloft, and twirled about the heads of braves and squaws. Wilder grew the dance, and again was heard the order "tomahawk." Instantly the savage weapon that had helped to hew the way to victory for Sitting Bull McKinley was held aloft, and Sitting Bull McKinley, decorated in eagle feathers and claws, coyote teeth and rattler's fangs, gave a mighty "ugh" of approval. Then came the order "scalping knife." It was the climax. Hades broke loose instantly as the gleaming weapon flashed in the dazzling light of the wigwam; and amidst the pandemonium yells, Sitting Bull retired to his private tepee. No sooner had he retired than

TOMAHAWK HANNA

And his Hiawatha held a reception and all the chiefs and braves, with their Pocahontases formed in line, and single file approached and kissed his big toe. One chief, Big Blowhole, shaking in the face of Old Tomahawk a thousand scalps taken in battle and dried in blood said "me make a speech:"

- "Me big Blowhole, Me wigwam, Hornstead, Me make armor plate, Me make heap money, Me christian Blowhole, Me cheat Uncle Sam, Me scalp white man, Me build libraries, Me go to heaven, Me big chief as Tomahawk."

After this, came the faggot, or fire dance, designed to illustrate how exceedingly delighted the Plutes are when torturing their victims. Fire-water flowed in a continuous stream, and then the carnival ended, and the lights were shut off—Whoop!

CHARACTER VS. NOTORIETY.

Rev. Mr. Stolz, of Chicago, in preaching a Washington birthday sermon, remarked that "fame must be earned by patient industry, steady application, hard study, heroic sacrifice, unselfish devotion to a cause, nobility of character. Notoriety is much cheaper. Knock a man out in two rounds, make the kick that wins the football match, beat the bicycle record, jump off a bridge, eat two dozen eggs at a sitting, do anything sensational, and the next day you will be notorious throughout the Union. Lavishly spend money on a big ball, get engaged to a bankrupt count, be involved in some scandal in high society, and your renown spreads on both sides of the Atlantic. Sue for a divorce and you will have your picture in the paper. Kill a man and columns of the press will be devoted to you. Get hanged and the world will know more about you than if you had written the Iliad and Odyssey."

All that Mr. Stolz refers to is what is going on in America, and yet another divine, in preaching on Washington, remarked that "to christianize is to Americanize," when, in fact, to "Americanize" is to play christian and leave Christ out. When D. D.'s disagree, as they do, the devil is as happy as a tiger making a square meal on one of the subjects of the empress of India.

"Deny a man the right to work," says the Coming Nation, "and live decently by monopolizing and separating him from the means of gaining a living, and all your political schemes and multiplied laws will never bring peace to society."

WHAT'S THE MATTER?

THE CAUSE OF PRESENT CONDITIONS AND THE REMEDY.

Truth and Logic in Alliance, Hew to the Line and Recommend Rational Remedies.

To socialists it must be a source of satisfaction to observe that the trend of thought in the ranks of students of affairs is in support more or less directly of their theories. Even those who oppose socialism, in discussing ways and means to improve present conditions are compelled to indorse socialistic propositions. Necessarily so, because socialists have pre-empted all the facts and all the logic available in mapping out the highways of argument which lead to permanent reform. The Cleveland Citizen publishes an address of Prof. Wm. Watkins upon conditions, which the RAILWAY TIMES reproduces because it makes "good reading."

WHAT'S THE MATTER?

Prof. Watkins says that more than one-half the nation can absorb only from one-tenth to one-eighth of what is made. The remainder of the nation, impoverished, in a great degree, by the poverty of the wage-workers, cannot absorb the other seven-eighths, or nine-tenths of the goods produced, and hence we see the market glutted with goods, that staple articles used and needed by the mass of the people are offered at less than cost of production. Merchants become bankrupt, mills and factories shut down, banks fail, capital to the amount of millions is lost and does not return to the people, but is absorbed in larger capital, millions are thrown out of work, misery, vice and crime prevail in the land. Our system impoverishes the masses and holds before the capitalist the hope of immense gain which, in most cases, proves illusory.

"INTRODUCTION OF MODERN MACHINERY," driven by steam or water power, has taken the place both of the muscular strength and of the skill of the eye and hand, which used to be necessary in production, and hence has opened competition in manufacturing processes to the whole world. Labor that can be used in production is in permanent oversupply. The time can never come when all who desire work can obtain it unless a reduction of the hours of labor should be made to that degree that all could be employed, which would probably reduce the hours to four or five per day, and this can never be done while the machinery of production is in private hands and is run for private profit. But it can be done easily and at once as soon as the instruments of production are in the hands of the public and articles are made for use and not for sale.

LABOR-SAVING MACHINERY SAVES LABOR. It does the same work with one fifth, one tenth, one hundredth or one thousandth the number of workers. It makes men unnecessary; it takes away the source of their living. These facts were disputed by the writers of sixty years ago, but they are now beyond all question. The world's work is done by a continually decreasing number of persons. The man who is willing and anxious to work is not allowed to do so. To right this wrong we must have a change in the structure of society. We see the evil effect which follow the employment of machinery under our present system; but this is not that we oppose the machinery itself, but because

MACHINERY OWNED BY PRIVATE INDIVIDUALS

and used for private advantage. No one so fully appreciates the value and nature of labor-saving machinery as does the socialist. It has in it the power and potency of the greatest blessing to mankind. Hitherto it has never lightened the toil of any human being, but it is destined to be that which shall lighten human toil and give to man a chance to live a human life. We note that the benefits of the machine come to the owner. This is the key to the situation. If society would reap the benefits of a machine, it must own and work that machine; there is no other way.

SOCIALISM IS NOT THE SYSTEM,

plan or scheme of any reformer, whether philosopher or crank. It is the doctrine of those who see forces at work in our system which cannot be controlled and which will inevitably destroy the system itself. The socialist claims that it is necessary that the public should own and operate the means of production and distribution; that is to say, the shops, factories, railroads, mines and lands, and operate these for the public benefit. He claims that the most important of all rights—the right of life and the right to support life by labor—are not recognized; that the disorders of our system are caused by the fact that these rights are not recognized, and that in the near future their recognition will be a political necessity.

YOUR SOCIALIST IS NOT A SORREHEAD, he kicks not, he grumbles not whatever happens. He is an evolutionist; he believes that evolution evolves, that it

does not stop. All men and all things are working together to bring about the co-operative commonwealth; those who oppose it most hasten it most. All systems, all political events are necessary steps in the evolution of socialism. The socialist rejoices in the election of McKinley to attempt the impossible, but he would have been equally well satisfied with Bryan, under whom we would have reached the same goal by a slightly different course.

THE CAPITALISTIC SYSTEM

is filling the world with sin, vice, crime, poverty, insanity and premature death, but all these are necessary to open our eyes to the necessity of change. The reason why we have not already changed is that the class which knows of these evils and feels them is not the class which has possession of the political power. The change will come all the same; will come as certainly as tomorrow's sun. Nothing can stop it and nothing but a return of general prosperity can stay it, and the prophecy may be risked that the child is born that will see, at least, its beginning:

CIVIL SERVICE AND ECONOMY.

The civil service craze struck the city of Philadelphia like a cloudburst in 1886. Prior to that time municipal affairs had been conducted in a matter of fact, Quaker fashion, that did not suit the civil service cranks, who wanted a change and more modern ideas, and they went to work and secured a new charter and civil service fixtures.

A Philadelphia dispatch of February 21, gives the history of proceedings with tabulated statements showing how reforms, as gotten up by civil service cranks, do not reform, demonstrating very conclusively, that insofar as economy is concerned, Philadelphia has suffered to the tune of many millions. It appears that one Bullitt, a member of the legislature, had offered a bill which the civil service cranks desired should become a law, and they met and the following resolution and the tabulated statements as given in the dispatch, show what results have been achieved:

WHEREAS, The senate bill No. 55 embodies the important principles of the separation of the legislative and executive functions, consolidation of departments, concentration of executive responsibility, and the system of civil service reform; therefore,

Resolved, That this committee respectfully request the legislature to pass senate bill No. 55 granting an improved charter to the city of Philadelphia.

That eminent scientist and social reformer, the Hon. John C. Bullitt, having invented our present reform charter, and the Civil Service Reform Association of Pennsylvania, and the Civil Service Committee of Philadelphia, having pleaded for its passage, it became a law mainly because of their representations. Now as to its cost:

During the years 1884, 1885 and 1886 the Hon. William B. Smith, a plain, practical republican politician, was mayor of Philadelphia. His term was the last three years under the old system, denominated by the civil service reformers as the "spoils system." The expenses of the several city departments under Mayor Smith were as follows:

Table with 2 columns: Year, Expense. 1884: \$8,614,389.55; 1885: \$8,641,270.57; 1886: \$9,953,207.90.

Average cost per year: \$9,402,622.50. During the year 1887 the Hon. Edwin H. Fittler became the first mayor under the Bullitt charter, and the cost of the city departments was as follows:

Table with 2 columns: Year, Expense. 1887: \$12,755,950.96; 1888: \$14,717,123.11; 1889: \$15,287,958.29; 1890: \$16,272,089.88.

Average cost per year: \$14,758,279.00. One of the provisions of the Bullitt bill was that the term of the mayor should be extended from three to four years and that he could not succeed himself. Under it Edwin S. Stuart became Fittler's successor as mayor, and the cost of the city department was as follows:

Table with 2 columns: Year, Expense. 1891: \$17,294,190.05; 1892: \$17,552,347.23; 1893: \$22,923,574.22; 1894: \$29,124,343.00.

Average cost per year: \$21,649,594.00. The author of the Dispatch remarks, "I make no further comment in recalling the fact that under the 'spoils system' the cost of the city departments in Philadelphia in 1884 was \$8,614,389.55, and in 1894, under civil service reform and social science, \$29,124,343.37, except to say that the population of Philadelphia in 1880 was \$47,170, and in 1890 was 1,046,964, an increase of about 20 per cent.; and that the same ratio of increase between 1884 and 1894 held good, and to further remark that the increased cost of our city Government under civil service, with its beautiful peachbloss theories of social science, has been about 350 per cent. in ten years over the spoils system."

Certainly, no further remarks were required. What the author of the dispatch discloses, shows pretty conclusively, that Philadelphia for a number of years, under civil service reform, has been in the hands of a den of thieves.

TOUGHT TO BE ASHAMED OF HIMSELF. Another example of the extraordinary national content and prosperity from Swadlincope petty sessions:

Charles Allen Gough, blacksmith, of Newhall, was charged with walking about without visible means of subsistence, and was committed for fourteen days hard labour.

Which serves him right. "No man ought to be without means of subsistence in this country."

I wonder he wasn't ashamed of himself.—London Clarion.

Mark Hanna takes \$20,000,000 into the United States senate. That is what thousands of workmen voted for.

DOG WEDDINGS.

THE FRENCH ARISTOCRACY HAS SET THE FASHION.

And the American Aristocracy Will Advance to Dog Weddings Under the Regime of Trusts.

Some pessimists indulge the idea that our boasted civilization is going to the devil at a break-neck pace. Be this as it may, there is evidence at hand, that it is "going to the dogs," which, though a milder expression is synonymous with "going to the devil."

DOG BANQUETS.

Some weeks since, it will be remembered that a number of ladies, belonging to New York's "400," gave their pet terriers, hounds and pugs, a swell banquet, which was pronounced the most recherche event ever known in New York's millionaire circles. Brilliant beyond compare it evidently aroused an envious feeling in the ranks of the aristocracy of Paris, and Mrs. Ephrussi, daughter of Baron Alphonse de Rothchild, whose palace is situated on the Avenue de Bois de Boulogne, concluded to "go one better," and out-dog all dogdom, by starting Christendom with

A DOG WEDDING.

The account of this novel and brilliant affair is taken from the columns of the Cleveland Plaindealer of recent date, and is immensely interesting as showing the drift of those refining, elevating and sublimating influences which the rich exert upon what is termed the "common people" of America, and the "proletariats" of France.

THE WEDDING ROOM.

Mme. Ephrussi, who is the wife of Maurice Ephrussi, many times a millionaire, offered her magnificent ball room for the nuptial ceremonies, and in response to invitations the cream of Parisian aristocracy—men, women and dogs—responded. "To this ball room," says the report, "everyone repaired, everybody and his dog, or possibly it is more correct to say her dog. A moment later and there softly floated through the air the strains of the ever-familiar, ever-beloved wedding march from 'Lohengrin.' Mincing up the aisle, along which it had been arranged that the wedding procession was to pass, walked three small poodles, each in evening dress and semi-harnessed together with white ribbon. Following these came the bride, languishing on the arm, or rather the hand, of her most charming mistress, while behind them, walking on his hind feet, and without support, accompanied by Baron Rothschild, came M. Major, modestly reflecting the glory that shone around.

THEN CAME THE BRIDESMAIDS

and groomsmen, the former wearing white silk dresses and long veils, the latter in full dress and adorned with embroidered white satin coats. All these advanced on their hind legs. But behind them came a host of canine guests who were permitted to walk as nature had originally intended they should. Away down at the further end of the ballroom the wedding procession was met by the stanch and sober

BULLDOG OF COMTE DE BERUEUX.

Upon his head this honored canine wore a high silk hat and about his waist was tied the tri-color sash, his badge of office, for he was representing none other than that most distinguished of officials, M. Le Maire. After greeting the procession the bulldog maire advanced on his hind legs in a dignified manner, and then seated himself upon his haunches, upon a magnificently embroidered cushion. Now all was in readiness for the ceremony. The maire looked solemnly at the fair young couple whose destinies he was about to unite and then barked distinctly three times.

THE BRIDEGROOM GAVE A SHORT BARK.

The bride barked low and impressively. Then the maire barked several times in quick succession, and there was a series of responsive barks in which some of the rude and unthinking in the audience joined in without request.

A GOLD RING WITH A DIAMOND SETTING was then slipped over the paw of the fair Diane, the maire barked gleefully and the procession moved to the adjoining room, where the marriage register was signed, in this instance the owners of the dogs having to act for them. Following the signing of the register came the

RECEPTION AND SUPPER.

Every dog was given a seat at the table and a regular course supper served. It is not stated that there was any reprehensible conduct on the part of the canine guests to any greater extent than is witnessed at a wedding supper at which only human beings are in attendance. And so passed off the first dog wedding of which Dame Fashion acted as chief guest.

By all the gods in a pile, what next? In New York, dogs are banqueted, in Paris married, and the events are chronicled, fortunately perhaps, as indications

of coming abominations, a la Sodom, and storms of "fire and brimstone."

To expedite matters, all that working-men have to do, is to keep up the cry "against politics in labor organizations," and vote right along for dog banquets and dog weddings which cost thousands of dollars, while in all of the great cities, and throughout Europe and America, the poor are rated of less consequence than dogs.

KELIHER AT DULUTH.

Secretary Kelihier, of the General Union, has been holding a series of meetings in the Northwest, and has been meeting with gratifying success. The Duluth Evening Herald gives an extended account of the meeting held in that city, from which we quote the following extract:

The eight-hour demonstration at the army last evening was a thorough success, and it drew out a large audience of laboring men and others interested in the welfare of the laboring men. J. D. Hayes was chairman of the meeting, and after stating the object of the gathering he introduced Mayor Truelsen, who responded briefly. The mayor said that he preferred to leave the eight-hour day to the men who would follow him, who were better able to discuss it, and he would devote his time to the holiday. The heart of every American citizen swelled with pride at the mention of Washington, but while we honor the dead we should not forget the living. Twenty-five years ago the men that began working for the cause of labor were called agitators, the term being considered one of reproach. There has been a great change, however, during this quarter century. The fight of labor for justice is becoming more and more recognized as a right one. Labor is the creator of wealth, yet history shows that it does not get its just share of that wealth only too often. The creators of wealth are certainly entitled to a fair share of their productions.

The mayor considered that the troubled question of the relation of capital to labor will never be adjusted until labor gets its just dues. He pledged himself, therefore, to stand by the cause in every right way in his power.

Sylvester Kelihier, secretary of the American Railway union, was the speaker of the evening. He said that he was always pleased to come to Duluth, as his reception here had always been cordial and his experiences pleasant. Referring to the complaints of hard times in Duluth, he said that the masses of the people were infinitely better off here than in many places he could mention. During the panic and the long, weary siege of hard times, the people of Duluth could consider that they had been fortunate, compared with others.

The speaker said that, without wearying the audience with the history of the eight-hour movement, he would begin at the present time. In his introductory remarks he said that he thought it very appropriate that such a meeting should be held on the anniversary of the birthday of the father of his country. The eight-hour movement might also be called the problem of the unemployed. The movement is not a selfish one, as its promoters do not aim simply to reduce their hours of labor, but to attempt to make room for the unemployed. With 4,000,000 men and women in this country out of work, the proposition is a serious one. The problem must be solved, and solved right, for it is inseparably connected with the nation's interests and those of the people of all classes. Provision must be made in some way for the care of the army of the unemployed, to the ranks of which improved machinery is daily adding thousands.

The speaker considered that the eight-hour day is a safe move in the right direction, calculated to temporarily solve the problem. It is an immediate remedy, and one that is necessary, for the time may come when this increasing army may become a menace to the nation. If the process continues, an unprecedented revolution will be the inevitable result. In this country, with its well-filled storehouses, millions of honest people walk in rags and go hungry to bed. He believed that the eight-hour movement would be a success, and he urged workmen to organize and help it along.

The meeting was in all regards a signal success. The address of Bro Kelihier was highly complimented by all who heard it. The speaker showed that he was thoroughly familiar with his subject and his keen logic and clear illustration were thoroughly appreciated by the large audience. The Northwestern trip of Bro Kelihier was thoroughly successful. The A. R. U. meetings held by him were all largely attended and the old time enthusiasm prevailed.

THE DIFFERENCE.

Great Britain, or the "United Kingdom of Great Britain"—England, Wales, Scotland and Ireland—has a population of about 37,000,000. Great Britain owns the telegraph lines within her boundaries, and last year, over these wires were sent more than 80,000,000 messages. While in the United States of America, with a population verging upon 80,000,000, over the wires owned and controlled by one of the most famously watered corporations known to civilized lands, less than 40,000,000 messages were sent. It will be observed that in Great Britain the average number of messages sent was 2.1 per capita, while in the United States the number of messages sent was about .66 per capita, or one inhabitant of Great Britain sent three messages to one in the United States.

This grows out of the fact of government ownership of the telegraph. Admitting that the people of the United States are as intelligent as those of Great Britain, as progressive, and vie with them in business activity, it will be seen, if the people of Great Britain sent 80,000,000 messages, the people ought to have sent over the wires 160,000,000 messages, instead of 40,000,000, and this would be the case if the government of the United States owned the telegraph plants. Socialism demands that the government shall own the telegraph wires and operate them, instead of a robber corporation, and this will ultimately be done.

John Sherman wants to die in office to save paying funeral expenses.

THE RAILWAY TIMES

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TERRE HAUTE, APRIL 1, 1897.

THE REAL LABOR SAVING MACHINES.

There is much discussion going on about "labor saving machines" and their influence upon the industrial affairs of christianized nations. Opinions are various relating to their elevating and sublimating influence, but "public opinion" has rendered its verdict, and there is no appeal. A labor saving machine does the work which otherwise would be done by men. Hence, as the machine performs the work, men are not required—or a less number of men are required—and those who are not wanted are permitted to indulge themselves in the luxury of idleness, which to all intents and purposes, is labor saving and poverty breeding on the one hand, and wealth promoting to those who own the machines on the other hand.

But, after all, the real labor saving machine is the gun—to which Mr. Frederick R. Couderd referred in his great oration on the late anniversary of Washington's birthday. In discussing the subject, Mr. Couderd refers to the estimated value of human life by saying that "it is, of course, not easy to place a value on human life. Estimates differ according to the subject, the locality, the value of money. We in New York have sought to confine the liberality of juries; to \$5,000 and to permit the corporation or individual to acquit himself or itself of a responsibility of a life by paying that sum. But even this limitation has not seemed sufficient to the people who make the laws, and the restriction has been removed, thus leaving us without any legislative estimate of what a life is worth."

It was eminently in line with our advanced christianizing policy for the great state of New York, owned and controlled by trusts and their piratical managers, whose wives give "dog banquets" and receptions, to have no opinion regarding the value of human life. Such is the trend of affairs in all christian lands. Why should New York fix the value at \$5,000, when in New York men are offering to sell themselves, body and soul, as chattel slaves, for \$100, in the great metropolis, and when in Connecticut mothers are selling their children for \$5? Referring to "modern guns," Mr. Couderd remarked that "the fame of Herr Krupp and his products grow with the victims of his formidable machinery of death. The needle gun did fine execution, so did the chaspepot and it is even yet a question with experts which of these two weapons can, under favorable circumstances, kill more men in a given time. Thus one of the objects of the great war failed, and it is not yet definitely ascertained whether the French had better take up with the needle gun or the Germans with the chaspepot. They are both excellent of their kind, and can make more widows and fatherless children in the twinkling of an eye than Satan himself could have dreamed of a century ago."

These guns are the real labor-saving machines, in proof of which Mr. Couderd said that "the historian of the late Franco-Prussian war tells us in a few lines that the Germans killed in one battle some 20,000 brave French soldiers, and that the French on the same day slew and wounded the same number of brave German soldiers, and that the troops on both sides behaved very well. Forty thousand valiant men in one summer's day, the flower of two great countries, mangled to death, in many cases before they could see the instrument of their destruction, powerless many of them to show their courage, except by their patient endurance, standing up as helpless victims before brutal and invisible agencies of death; 40,000 boys and men with unlimited treasures of usefulness to home and country in their strong hands all gone in a breath, but with the consoling epitaph that they fought well." Just what the horse-power of the "needle gun" and the "chaspepot" may be, we do not know, but it was enough to relieve 40,000 men of their jobs in one day. These guns, like other labor saving machines did not transform their victims into tramps and kill them by degrees, but in a "twinkling" sent them into permanent exile, "where the wicked cease from troubling, and the weary are at rest."

laboring men at Chicago, that what laboring men most needed to keep them quiet and obedient was the operation of the galling gun, which trained upon men, men who seek to avoid famine for themselves, their wives and children, is an immense improvement on any other labor saving machine that can be named. Grover's idea was that to find a man, dead, full of bullets, will do more to quiet him, and make a good citizen of him than all the free soup establishments that charity could establish in a thousand years. And now the demand is for more of these labor saving machines and more soldiers to operate them, that workmen may be taught to understand their mission is to starve and be silent—or like any other vagabond dog, have the bark taken out of them, by the operation of a government gun, the most improved labor saving machine Christianity has devised.

CLAIMING THEIR PROPERTY.

It develops that the plutocrats who own the trusts now claim that they own the republic—basing their claims upon the fact that they bought and paid for it by their contributions to the McKinley corruption fund. True it is, that these property pirates have secured an overmastering per cent. of the wealth of the country, but this does not satisfy them. Having elected McKinley they now demand that the policy of his administration shall confirm their claim to the ownership of the republic. Indeed, such a policy is absolutely required to show that the goods purchased have been delivered. In this line of thought The American asks: "Was the making of contributions to the republican campaign fund equivalent to a purchase of governmental policies and favors by the princely contributors?—and proceeds to show that such was the understanding, demonstrating the fact by howls for the gold standard and the supremacy of the national banks, when republican senators intimate that bi-metalism and not the gold standard is to be the policy of McKinley's administration, or that there will be a fierce fight for such a policy in the ranks of the republican party in and out of congress.

If McKinley, Gage, Sherman and their piratical conferees who contributed their money to elect McKinley, can so shape the policy of the administration as to enable the contributors to the corruption fund to get their money back with unlimited additions, then in that case, the sale of the Republic will be confirmed and the goods delivered. In this connection, the American remarks that "when the principles of parties can be bought and sold, when policies calculated to enrich the few and impoverish the many can be purchased, we have a rule of money, not of men; an oligarchy of wealth, not a republic. And it is to this estate that our Republic has been brought by the victory of the Republican party, a victory gained after the sale of its principles for gold, after it had turned on its proud record as the champion of human rights, and, in consideration of campaign contributions, become the champion of property rights."

Whether our people can throw off the oligarchy that rules through money, and the Republic, with renewed vigor and purity, be built up anew, remains to be seen. The hope of the country lies in the probity, justice and intelligence of the great majority of our people. The danger lies in their impoverishment. It is impoverishment of our producing classes that has undermined the Republic, it is the enslavement of our toiling millions, through growing impoverishment, that threatens its complete overthrow. An impoverished man, living from hand to mouth, and knowing that loss of employment will bring him face to face with starvation grows to fear the frown of his employer, he loses his independence, and does the bidding of his employer without the workshop as well as within. We knew intimidation of voters on a large scale during the last campaign, intimidation through fear of dismissal, and the more impoverished the wage-earner becomes the more potent must the power of the employer over his employe become, until at last the latter becomes his mere slave. So it is that the impoverishment of our productive classes insidiously undermines the Republic, for, destroying the independence of men, it enables money to rule.

But born in the cradle of liberty, blessed with the birthright that is that of no other people, strong, despite the increased burdensomeness of mortgages and taxes, in the ownership of their homes to a degree enjoyed by no other people, and practiced to think for themselves, our producing classes are in a better position than those of any other country to discern, and discerning, throw off the insidious weight that is grinding them down to the abject slavery of poverty. In this lies the hope of the disenfranchisement of our people from the yoke of the moneyed oligarchy that is growing up on their own impoverishment. Our producing classes have the power to effect their own emancipation, for they have it in their power to remove the cause of their impoverishment and threatened enslavement. It rests with them to discern the cause, apply the remedy, and, from the groundwork of a

prosperous and independent working population, free the country from the dictation of the moneyed oligarchy, and build up anew the Republic where men will be of more power than money.

PARENTALISM VS. INDIVIDUALISM.

All governments are, more or less paternal, that is to say, they do for individuals very many things for their benefit—which they cannot do at all for themselves. What is paternalism in government? In "Webster's unabridged" we are told that it is a form of government whose relation to the people is of a "quasi-fatherly character, but not absolutely so.

It may be contended that all aristocracies are paternal governments, because the edicts of Czar, Emperor, Sultan or Shah are the supreme law—but it does not matter where this supreme power is lodged, since it is as effective by a congress, or a supreme court, as if exercised by an autocrat—and is as absolute in one case as in another, in a word, it is paternalism, and individuals are required to yield to the requirements.

It is contended, in certain quarters, that socialism is paternalism which destroys individualism, but investigation reveals the fact, that socialism is designed to give to individualism a higher rank in governmental affairs than it has hitherto attained. Dismissing all reference to other lands it will be observed that at the inception of our government paternalism was introduced, that is to say, it started out to do for individuals what they could not do for themselves, as, for instance, the transportation of the mails, and this one illustration of paternalism, or if you please, socialism, is as potential as a thousand, that the socialistic idea was recognized in laying the foundation of our government, and no one complains that it has abridged any right of individuals to "life, liberty and the pursuit of happiness."

And now the socialistic demand is, that since the government, in transporting the mails, has achieved a pronounced success, that it may, and indeed ought to, control the telegraph wires of the country, and in all of our 80,000,000 of population there cannot be found one man, who is not densely ignorant, a mere dumb driven ass, or who is not tagged and numbered as the chattel of corporations, who will oppose the proposition.

Dismissing for the nonce, the federal and state governments which vie with each other in exercising their paternal functions in a hundred different ways, in crushing individualism rather than in promoting its emancipation, we find that municipal governments are advocating paternalism in the management of certain municipal enterprises. In this we find that paternalism instead of dwarfing individualism, brings it into a bolder relief than has hitherto been awarded it. It is the socialistic idea finding expression in the demand for the municipality to become paternal to the extent of owning and operating water, gas, street railway and electric lighting plants rather than permit them to be owned and operated by soulless and heartless corporations which rob the people and reduce their employes to conditions of serfs, not daring to express an opinion or cast a vote which their masters adjudge inimical to their interests, a paternalism, in its way, as atrocious as that exercised by the Russian autocrat.

Hence it will be observed that socialism has in view the emancipation of individuals from debasing environments and of working out their emancipation from the control of their enemies.

SOCIAL REGENERATION.

Socialism does not propose to achieve the unattainable. It does not start out to work miracles. There is nothing of an occult nature in its movements, nothing dark, mysterious or subterranean in socialism. It works in the light, along lines of reason, common sense and enlightened philanthropy. It ceaselessly demands more light, more searching investigation. It champions Truth and Justice and would enthroned, crown and scepter them for the government of nations.

Socialism would unbar all doors that obstruct the enjoyment of natural rights and God-ordained opportunities to work. It would destroy, root and branch, land monopoly and give back to the people the earth that has been stolen from them to enrich the few and create a nobility of thieves, under whose sway the many have been reduced to conditions of degradation.

Socialism is not exploring for a Utopia in Dreamland. It is not nursing vagaries. It has been written that he who makes two blades of grass grow where only one had grown, is a benefactor of his race, and socialism, if it can find work for two, where only one is employed, is far more the benefactor of mankind.

Socialism would teach workmen that co-operation is an advance step in organization and federation, and that wherever adopted it sentences wage slavery into perpetual exile and becomes the avant courier of the co-operation commonwealth in which un-

fettered workmen rise and expand to the full stature of free men.

Socialism finds men in this highnoon of our diamond bedizened civilization, the slave of the machine, and would reverse the condition and make the machine the slave of the workmen.

Politics is said to be the science of government. Socialism is the science of common sense which, fortunately just now, the people are studying.

THE STUFFED PROPHET AND HIS VETOES.

The New York Press remarks that "to some extent the relations between congress and the President can be judged by the use the executive has made of the veto power. Worshipers of the stuffed prophet often have compared their idol with Washington. Do they know that Washington vetoed only two bills in his two terms, while Cleveland's first term alone was productive of 278 vetoes? Let it be thought that this is due solely to the natural increase of congressional business, look over this list: Washington, 2 vetoes; Madison, 6; Monroe, 1; Jackson, 11; Tyler, 10; Pierce, 5; Buchanan, 7; Lincoln, 3; Johnson, 13 (mark that); Grant, 6; Hayes, 9; Arthur, 4; Cleveland, 278 (first term only); Harrison, 7. These presidents never used the veto; Adams, Jefferson, Van Buren, W. H. Harrison, Taylor, Fillmore and Garfield."

The veto record of the "Stuffed Prophet" for his second term will indicate that as during his first term he regarded himself the government, or the state.

LEADVILLE DAILY MINER.

This live and enterprising daily is published at Leadville, Colo., by L. W. Rogers, formerly editor of THE RAILWAY TIMES, and Joseph Scherzgen, widely known as an active member of our order. We had the pleasure recently of visiting their plant and were agreeably surprised to find it equipped with all modern improvements, an ideal printing office in which, besides the daily, a large weekly edition is published and an immense lot of job work is done in the latest styles. Both the daily and weekly are edited with rare ability and the cause of labor has in these papers champions whose sturdy blows are being felt throughout the Rocky Mountain region. Their legion of friends will be gratified to hear of the success of these tried and true friends of the working people.

ABOUT CUBA.

Cuba has an area of 43,319 square miles, with a coast line of about 2,000 miles. Its population is about 1,500,000, and Havana, on the north coast, is the most important city, and by far the finest port in the West Indies. The population of Havana is 230,000, and the other cities of importance are Matanzas, population 87,000; Santiago de Cuba, 72,000; Puerto Principe, 47,000; Cienfuegos, 66,000; San Espirite, 33,000; Cardenas, 24,000. Much of the island is covered with dense forests and the low coast lands are fringed with lagoons. Bearing this in mind, it will not be difficult to understand how filibustering expeditions are able to land supplies, or how the soldiers of Gomez and Maceo eluded the vigilance of Weyler and his generals.

SITTING ON THE SAFETY VALVE.

How long can the American workmen be expected to remain patient, watching their wives and little children dying of slow starvation, while thousands of members of society squander hundreds of dollars on fancy dress balls, horse shows, operas and the like? The French revolution was an uprising of hungry workmen driven to desperation by the wilful extravagance of society's oppressors. Let the American plutocrats beware. They are sitting on the safety valve.—The Beacon.

ENGLAND'S RULERS.

Since A. D. 827—1070 years, England has had ten reigning dynasties and a commonwealth interregnum. From 827 to 1066, Danes and Saxons, from 1066 to 1135 Normans, from 1135 to 1377 Plantagenets, from 1377 to 1422 House of Lancaster, from 1422 to 1483 House of York, from 1483 to 1558 House of Tudor, from 1558 to 1625 House of Stuart, from 1625 to 1689 Commonwealth and House of Stuart (restored), from 1689 to 1837 House of Hanover, with Victoria on the throne. Of these dynasties the Plantagenets, beginning with Henry II, and ending with Richard II, was the longest, but the House of Hanover, the present dynasty, bids fair to outlive them all, having already put in 218 years, and having only 24 years to overcome to exceed the Plantagenets.

REWARDING COURAGE.

Mr. Carver—Now, friends, who shall I give de fust helpin' to dis turkey—hu? Mr. Cutter—I lous de gentleman on mah lef' should receive dat honab, as he wcz de las' one to leabe de hen house, an' de doctah's statistics goes to show dat he received de mos' shot.—Atlanta Constitution.

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PAPERS.

PLEA OF THE SOCIALIST.

O! listen men, I come to teach. That every wren upon the beach, A human being, the Father's plan, Is victim of a social ban.

The men employed in such jobs, and the officers superintending them they would have to be fed, clothed and housed out of what would be produced in farms, mines, forests, factories, etc., and because the outward form of taxation would have varied, we cannot see the essence of the thing!

The whole universe of God rests on principles of ethics. And all human calamities come from human deviations in the ethical order. The ethical order is essentially simple. All truth is simple.

It is from those twin brothers, fatalism and materialism, that all fallacies and misunderstandings proceed. It is through them that we fall to see the inexorable connection of like begetting like in the moral realm as well as in physical developments.

When a man is three months behind in his rent, owes two hundred dollars to his grocer and cannot obtain employment, and suddenly and unexpectedly has all his supplies cut off and is evicted for non-payment of rent, surely this kind of "adversity" ought to call forth an amazing amount of talent, and under such circumstances, he of all men, ought to prove the truth of this adage.

mentions will have a wonderful tendency, methinks, to transform a man into a tiger.

I have often heard political stump orators speak of Lincoln as the "rail-splitter," Grant as the "tanner," Garfield as the "canal-boy," etc., etc., as if these men had tasted the bitterness of "adversity" and as if the "adversity" they had tasted made them what they were.

Like the nation, of which he is a fair sample, the acquisition of money was his first and last consideration. Hard labor to this aesthetic people, is out of the question upon general principles, and Mr. Zuber was determined not to be an exception to the rule.

But his Napoleonic ambition carried him just a little too far. With glowing eyes he saw Mr. Gould's vast estate and he too wanted to be a Wall street magnate. What were three or four hundred thousand dollars to him? why a mere nothing.

Mr. Zuber is not the only man whose dormant faculties were awakened by adversity. I can call up from my memory a numberless host of Zuber's! That smiling and affable gentleman who was recently hung in Philadelphia for playing the "life insurance business" in Chicago and elsewhere has a great many imitators—though unhung. I mean that scoundrel Holmes, and may his name be soon forgotten.

It is natural for men to co-operate with each other in the labor necessary for the satisfaction of their material needs. The idea that men must necessarily be at war with each other in such matters, that there is a "struggle for existence" between man and man is a false one, and is not supported by the facts of history, however much it may seem to be.

The Conditions of Co-Operation.

It is natural for men to co-operate with each other in the labor necessary for the satisfaction of their material needs. The idea that men must necessarily be at war with each other in such matters, that there is a "struggle for existence" between man and man is a false one, and is not supported by the facts of history, however much it may seem to be.

The struggle for existence is a fact, but it is not a necessary condition; it is between man and nature. When men are relieved from the incubus of false institutions and allowed to be in a condition where they can follow the promptings of their natures without restraint from rigid and arbitrary external forms, they will unite with each other for the purpose of overcoming the obstacles which nature opposes to their material welfare as naturally as they eat and drink.

The man of whom I am speaking I have known for years and I never saw him indulge in bad habits of any kind. On the contrary he has great big calloused hands, muscular arms, and a magnificent mechanical brain. At least for twenty years or more he has been busily engaged in adding enormously to the wealth of the nation.

will eventually be free—as free as the winds that blow—and then will arise the true co-operative commonwealth, because that will be the condition proper to such an environment.

In a review of Herbert Spencer's "Principles of Sociology," Prince Kropotkin illustrates the principle indicated above, by examples of co-operative effort among the Russian peasantry which are well worth quoting:

"Millions of acres of land are rented in Russia by village communities. Also meadows. When the community comes to mow a meadow, all men and women come out. It is a village fête. All mowers start in a row, and the ambition of every one of them is to leave the others in a heap of equal size. In the evening, or next day, lots are cast, and each family takes one lot. The feeling of justice of the peasants does not admit that the tallest and the strongest man should take more hay than the others. All have worked according to their forces—all are equally rewarded. But a still higher form is also in existence. When scarcity prevails the division of the produce is made according to the needs. Although all have worked according to their forces, the division of the produce is made according to the number of 'eaters' (of mouths) in each family.

This being the two highest forms of distribution of the produce, all possible and imaginable forms, in thousands of varieties, exist in both the village communities, and the fishing, wood cutting, carrying, railway porters and industrial artels, which count hundreds of thousands and cover the whole life of the working population of the Russian nation. This—to take but one instance—a railway and the wooden stations along it have to be built. If the contractor, or sub-contractor, cares in the least to have good work done, he treats not with individual workers, but with artels of navvies and carpenters. The bargain is certain, by not so mechanical as an auction, because the qualities of the different bidding "artels" are taken into account.

The Russian worker and peasant are imbued with the spirit and carry on the artel principle into every nook of their lives. It is simply because the village community has not yet been wrecked by the State, and they carry on into industrial life the spirit of the institution which makes the agricultural life of the nation.

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Socialism the Remedy.

The trouble with our single tax brothers is, that they think a man with a small capital doing business in a small way, can compete with a man, or corporation, doing business in a large way with an immense capital.

It is asserted that a man does not possess the right to take his own life, to perpetrate the crime of suicide. It is claimed, however, that the state has the right to take a man's life. In the United States, at least, the state is the people. If, therefore, a man has not the right to take his own life, nor the right to take another man's life, where does the right the state claims to take life originate? Who conferred the right? The states of Maine, Rhode Island, Michigan and Wisconsin do not believe they have the right to murder men. Other states assert the right. What is its source? Don't all speak at once.

operation, under the present system of monopolies, becomes itself imbued with that same spirit of capitalist monopoly which it pretends to combat. This is only natural and normal. And this is so evident, that as soon as a single one of those monopolies is done away with, or is only limited in application, the co-operative spirit grows in proportion.

Freedom is the necessary condition for true co-operation, and the breaking down of any monopoly which robs men of their natural rights, by whatever means it is accomplished, only so that it be effectual and leaves men free to act, not imposing itself upon them in some new form, is a step towards the true co-operative society.

Labor Exchange.

BY W. H. PAVITT.

It will not be my aim to discuss confidence or the hope for more prosperous times under the present administration, for, if the people do not realize the full value of hoping for better conditions under the single gold standard, now, the next four years will be sufficient to prove to the most obtuse how senseless such hopes are. Neither is it necessary to indulge in any artistic word painting to illustrate the almost hopeless condition of the toilers of earth.

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THE CORNSTALK TRUST.

It has been incorporated in New Jersey, where charters for monopolies are thicker than pumpkins in an October cornfield. It calls itself the Marsden Company, its capital is a mere bagatelle of \$50,000,000, and its business to be the manufacture of products from cornstalks, the chief of which is a sheathing of pith for covering warships and other vessels.

A MUDDLE.

It is asserted that a man does not possess the right to take his own life, to perpetrate the crime of suicide. It is claimed, however, that the state has the right to take a man's life. In the United States, at least, the state is the people. If, therefore, a man has not the right to take his own life, nor the right to take another man's life, where does the right the state claims to take life originate? Who conferred the right? The states of Maine, Rhode Island, Michigan and Wisconsin do not believe they have the right to murder men. Other states assert the right. What is its source? Don't all speak at once.

capitalist containing 10,000 acres. Wheat is grown on both tracts and yields 20 bu. per acre. On the Louisa farm great modern machinery is used, the giant steam plough, the double combined planter, the combined reaper and thrasher. On this bonanza farm wheat is raised at 22 cents per bu. On the other side of the high way our small farmer raises his wheat with less modern machinery, he loses much by being a small producer (one-sixteenth of his ploughing time is lost in turning about so often in his small 100 acre field). He must get 50 cents for his wheat in order to make \$1.00 per day for his toil. Under the single tax each acre will be taxed equally. The result is the old, old story, the big fish lives, the small one dies. If, on the other hand the single tax did make "competition free," so that the small farmer could compete with the bonanza farmer, it would accomplish the result of making three days labor when only one would be required under socialism.

E. V. Debs tells a mighty truth when he says that competition is a failure and a crime, and that the only hope of toiling humanity is by the road mapped out by the Socialists. Large production is economy, not only in farm products but in every other kind of production and distribution.

Many trusts have been organized without owning land. The sugar trust does not own a single acre of sugar land. Our competitive system, under single tax, or our present system, is a gigantic waste. When the trusts get control they will save the waste and put the added profits in the big pocket of the trust. Under Socialism the saving would go to the people. The trust, after failing to fool the people over the fraud free silver, will spring the fraud single tax.

CORNSTALKS.

Wonders will never cease. The age is one of wonders and the earth does not turn on its axis without startling the people with some new discovery designed to bless or bludgeon them.

Investigation has revealed the fact that cornstalks are just the thing to protect warships, which is an eye opener to Carnegie, of "blow-hole" fame. "It appears," says the New York Mail and Express, "that in the present grand army of trusts, great and small, ranging from plug tobacco to gum boots, and from red-headed matches to oatmeal, sugar, oil, coal and ice, there is now to be added a cornstalk trust. At least that is the calculation of the eager capitalists who see uncounted fortunes in the fodder stacks of the West, and who propose to squeeze hitherto unsuspected gold out of every stock of corn they can lay hands on."

THE CORNSTALK TRUST.

It has been incorporated in New Jersey, where charters for monopolies are thicker than pumpkins in an October cornfield. It calls itself the Marsden Company, its capital is a mere bagatelle of \$50,000,000, and its business to be the manufacture of products from cornstalks, the chief of which is a sheathing of pith for covering warships and other vessels. Experiments by navy experts have proved this fabric to be enormously powerful in resisting water and gunshots, and it is contended that a ship sheathed in a coat of it would be practically unsinkable.

THAT IS THE PITH OF THE CORNSTALK.

The pith of the new corporation is a clause in the charter which provides that no stockholder shall have the right to examine the books of the concern without permission from the board of directors. That is a strictly up to date manifestation of the trust policy. Monopoly and secrecy, cornstalks and silence. There's money in the scheme just as sure as there is pith in the fodder. Such a character is worthy of New Jersey, the home of the trusts and the headquarters of monopoly. But it will shock the cornfields, and even the farmer will speak of it in husky tones.

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Utah is generous towards its unfortunate sentenced to death, as it gives them the choice between hanging and shooting. Most of them prefer the bullet route—the bullet is far more aristocratic than the halter.

PROGRESSIVE EXAMINATIONS OF LOCOMOTIVE ENGINEERS AND FIREMEN. By John A. Hill, editor of Locomotive Engineering, for ten years a fireman and engineer. Plan is the one proposed by Mr. H. B. to the American Railway Master Mechanics Association and is strongly recommended by its committee. Tells how to get a man when he goes for an examination. Tells how to bring a man when he goes for an examination. Tells how to bring a man when he goes for an examination. Tells how to bring a man when he goes for an examination.

TWO QUESTIONS.

BY RICHARD J. HINSON.
"Wolf at the Door," newspaper report of destitution.
Hark, to that savage roar—wolf at the door—
In the winter's wild and pitiless hour—
Where life's fierce despair is by hunger bred.

JEHOVAH'S SUPERVISION OF HUMAN AFFAIRS.

Irreverence is unpopular. In public utterances it is not well to call in question the attributes of the Supreme Being. But it is, nevertheless, in order to be exceedingly guarded when referring to the Almighty's supervision of human affairs, such, for instance, as that "He rules in the councils of nations" and "shapes the destiny of individuals," about which a great deal is said and nothing proved.

It is well in such discussions to introduce a little Bible history. There was once a nation whose government was, for about three hundred years, theocracy, and the Lord God was the Supreme Ruler. We refer to the government of the Jewish nation from the death of Moses until Saul was made king. If there was ever upon the earth any other theocracy, we are not aware of it.

The judges of Israel, it is claimed, were appointed by God Himself to govern as his agents, but the Jews did not relish that sort of a government and rebelled, and it is on record, that when Samuel, the chief judge and prophet, informed the Lord of the demand of the Jews, He told Samuel to "Hearken unto their voice and make them a king." And from that day to the present, all along the track of the centuries, the command has been, "Hearken unto the voice of the people and give them the sort of a government they want."

In this connection, it may be well to introduce a sentence from the Declaration of American Independence to the effect, that it is the right of the people "to institute new governments" when dissatisfied with the old government, and this right Jehovah explicitly recognized when he told Samuel to "Hearken unto the voice of the people, and make them a king," and their demand was complied with to the letter.—What is the significance of Jehovah's command to Samuel? Is it not that in government, the voice of the people has His unqualified approval, and that from the day He abdicated in favor of Saul, His will has been that the people shall have the sort of government they may ordain?

Hence, when anyone asserts that "God rules in the councils of nations," would it not be eminently prudent to name the government in which such rule is even glimmeringly apparent?

Job, the man of Uz, inquired, "Canst thou by searching find out God?" In these latter days there are thousands of men, graduates of divinity schools, who assume to have found out God. "Notwithstanding, the Apostle Paul exclaims, "How unsearchable are his judgments and his ways past finding out!"

All this, however, aside, the point we make, is, that God does not rule in the councils of nations in this high noon of progress and poverty, robbery, degradation and despair.

Accepting the standard conception of the attributes of Jehovah—Truth, Justice, Love and Mercy—all infinite in degree, the inquiry arises, where is the nation now, and when and where in the past has a nation existed, except for a brief period in the history of the Jews, where Jehovah has ruled in the councils of nations? When and where have Truth, Justice, Love and Mercy been predominant. There is no such record.

But it is on record that Jehovah assents to the rule of the people, that such is His will concerning governments. Hence the old Latin proverb, vox populi, vox Dei, "the voice of the people is the voice of God;" it is a God-ordained decree, beside which there is none other.

If, therefore, the people want an autocracy, the rule of a despot, if they want a monarchy and aristocracy combined, or an oligarchy, or a democracy the decree of Jehovah is, "Hearken unto the voice of the people." Give them the sort of a government they want.

If, as in the United States, the people want a government of trusts, by trusts and for trusts, that is the sort of government they will get, and that is the sort of a government they have finally voted for and have secured.

To stamp upon a coin "In God we trust," to inscribe it on banners, to shout it from pulpits, and from rostrums, is an insult to Jehovah. He has abdicated. He says, "Hearken unto the voice of the people." If they want a king give them a king. If they want to be "dumb driven cattle," let them create that sort of a condition. If they want to be free and have the courage to vote for freedom they may have a government in which "life, liberty and the pursuit of happiness" is theirs, and the "gates of hell" cannot prevail against them. Hence, we have in the United States the conditions, "we, the people," have voted for, and the Dalsell, razzle-dazzle slush is simply wind and amounts

to nothing, since, if men will not unify and vote for their emancipation, they will not fight for it.

In this supreme hour, socialists come to the front and agitate for better conditions. They agitate for a higher education, for more common sense in governmental affairs. They extol the ballot for its emancipating power when wielded as a weapon for the right. Insistent and tireless for the triumph of the reasonable, the practical and the attainable, they note with ever increasing satisfaction the steady advance of their ideas, and ever with resounding emphasis, repeat Jehovah's command—"Hearken unto the voice of the people."

PATERNALISM IN PHILADELPHIA.

Socialists contend that the government having, by a vicious policy, created degrading environments for the poor, ought to right about-face and inaugurate a policy for bettering conditions, and the Philadelphia Enquirer, in a recent issue, in discussing "better homes for the poor," remarks that "the movement looking to the establishment of better surroundings for the poor in the congested districts of large cities is extending. It is being attempted in this country in a number of cities, and it has also been started in Europe. It is true that many years ago Mr. George Peabody was instrumental in doing something in this direction in London, but his effort was an isolated one, and was not followed up to any extent. Since the establishment, however, in that city of a central County Council and local boards of administration of the parishes, more attention has been given to the subject. Within the past few years, streets have been opened through slum localities and a practical improvement is now being made in the slum district of Shoreditch. Six thousand people live in a region of fifteen acres and the death rate is forty per hundred. The County Council is now clearing away the tenements and instead of crooked narrow lanes and courts, there will be a street lined with shops and dwelling houses and sixty feet wide. This will run into a large park, from which will radiate seven streets, each fifty feet wide, and a mound for a band stand in the park will be formed from the earth excavated from foundations. Already no less than 730 miserab' houses, not homes, occupied by 5,700 persons, have been pulled down, and the tenants thus dispossessed have been furnished with homes in neat cottages conveniently located, the rent of which is not to exceed the old rent charged for rooms in the old and filthy rookeries. Steam laundries have been built to be used in common by the tenants on payment of a small fee, and there are also quarters for a workingmen's club. On the area which is to be rebuilt there will be erected sanitary buildings to accommodate 4,700 persons. The cost of carrying through this work in its entirety is estimated at \$2,700,000, and the council expects that in sixty years from now the whole debt incurred will have been paid off, and that it will be the owner of the improved district, without calling on the taxpayers for any of the money used in the building. Private philanthropy has, so far, been unable to cope with this problem, and it is gratifying to find that a municipality has succeeded in doing something toward its solution. What can be done in one city can be accomplished in another."

It is by no means probable that the Enquirer would admit that in the foregoing it is championing socialist ideas. Nevertheless such is the fact, and in carrying out the policy of bettering conditions the Philadelphia municipal authorities are booming socialism. Let the good work proceed until socialistic ideas capture all the governments—municipal, state and federal.

MUST HAVE A CHANGE.

"We all know," says the White Slave, "What is the matter. We know that all the industries have been monopolized; we have all heard of the trusts which control the price of everything we eat and wear. What then is the use of repetition? What we want is a remedy—an escape from bondage. Let us agree on something, but let us agree on true principles. Anyone who has considered the problem knows that there can be no return to the old way of doing things, for we would only arrive at the point where we are now. Then there must be a change—a new and better way. Experience has taught us that individual ownership of the earth, and the tools of labor, will not answer. Then why not try collective ownership? Why hesitate? Why hope for the impossible? It is useless to think that times will get better; that more business will be done. How can the many hope to do business when all the means for doing business are in the hands of the few?"

COST OF DYING IN MOSCOW.

The cost of dying in all so-called Christian lands, when the victim or his family have anything laid by for a rainy day, is a monstrous fraud and a crying evil—and "it has been reserved for a citizen of Moscow, Russia, Mr. Plotitsen by name, to discover that the cost of dying in his city is excessive, and to address a vigorously worded petition to the municipal council calling upon it to limit the extortions of the undertakers or, better still, to suppress the entire trade. Mr.

Plotitsen feelingly calls attention to the fact that a first-class burial in Moscow costs not less than 200 rubles, whereas it is well known that the actual cost of such an accommodation does not exceed forty rubles. A profit of 500 per cent., in his opinion, is not only an injustice to the family of the deceased, but to the whole city. If the Moscow undertakers earn on an average 160,000 rubles per annum, how much better would it be, he asks, were the large sum to go to the municipality? In a word, Mr. Plotitsen is in favor of the municipal council's taking over the undertaking business to itself. The council still has the matter under consideration. Meanwhile, it has been suggested that the income derived from the business might appropriately be used in erecting monuments symbolizing the character of the departed."

Notes.

A truth is none the less true that it has never been put into words.

To obtain something for nothing is theft, even if done according to law.

A law that is not plain to even the most ignorant, fails of its purpose and needs to be amended by the people.

If laws need to be interpreted, then it is a legitimate excuse by a criminal that the law has not been interpreted to him.

A lie is none the less a lie, though it be proclaimed sacred and true by all the judicial and religious priests that serve in the temple of fraud.

A government that refuses the rights of manhood to those who have not money enough to pay the expense of a law suit can claim no recognition from them.

How consoling to the man whose earnings are taken from him, to think that it has been done by a capitalistic "Christian," instead of an ordinary sneak thief.

The protestant reformation was a rebellion against the power of priesthood to "interpret" the law as handed down by scriptural and ecclesiastical tradition.

To the man who has his earnings taken from him it does not matter whether the one who does it is an ordinary sneak thief or a capitalistic Christian.

That a judge asserts that certain privileges of theft are lawful does not prove it true, but it does prove that such a judge is a lying scoundrel, and ought to be deprived of a trust he has betrayed.

A system which enables the wealthy to trade without restraint, but compels all who do useful work to pay the usurer for the same privilege, strikes at the foundation of industry, and invites revolution.

The same ones who deny such right of interpretation claim a more absurd right for the judicial priesthood, namely the right to interpret what the people themselves have expressed in the shape of constitution and laws.

The sale of indulgences by the Catholic church has been condemned by orthodox Protestantism, but they have no censure for the sale of indulgences by judicial ecclesiasticism in the form of lines which enable the wealthy to pay for wrong-doing out of their licensed swindling, while the poor must endure a penalty that is a consequence of poverty rather than crime.

A. R. U. NOTES.

Don't fail to pay your capita tax on or before May 1st.

Members whose names are enrolled on the register of the general union will remit their capita tax direct to the general union.

Bros. Goodwin and Sherman are distinguishing themselves in and about Chicago. Their services are constantly in demand.

Official notice will soon be sent out in regard to the approaching special convention. It will probably be held in Chicago in the month of June.

Vice-president James Hogan is in Colorado holding a series of meetings in the interest of the order. He reports a gratifying increase in the membership in that section.

The capita tax of members is due on or before May 1st, and secretaries of local unions must make returns so as to reach the general union on or before May 20th.

Local unions will take notice that members admitted after April 1st and making payment of the usual fee to the general union will be accepted for to the close of the fiscal year, ending April 30th, 1898.

L. P. Benedict, for several years private secretary in the general offices, has resigned and returned to his former home in Montana, where he has an excellent position and is doing well. Bro. Benedict will be remembered for his loyal and efficient services to the order. A truer man never belonged to any order.

Martin J. Elliott, of the Board of Directors, made a most excellent record as a member of the House of Representatives of Montana. He was pronounced the reform leader and championed every measure designed to improve conditions and benefit the people. His constituents are justly proud of his services and it is safe to say that he can have any office in their power to bestow.

In 1825 the first labor paper in the United States was published by the Evans brothers in New York.

BREVITIES.

In the game of life spades are trumps at last.

It is fortunate to be wise, and a calamity to be otherwise.

Talk is the proper thing, when a man has anything to say.

He's a hero who has self command—and a Nero without it.

Japs are swarming to Hawaii and will soon be in the majority over all.

Krupp's gun factory has within its enclosure fifty miles of railroad track.

Mohammed's tomb is decorated with diamonds and rubies valued at \$10,000,000.

A great many children of workmen are born heirs apparent of a dismal destiny.

Self esteem, when there is good ground for it, is always imposing, otherwise it is always ridiculous.

It is astonishing how some orators who explode shooting crackers believe they are hurling thunderbolts.

It may be true, as now stated, that Richard III was not a hunchback, but he was a dunp, nevertheless.

London devours 1,000 hogs daily. If they weigh 200 pounds each it would be less than one ounce per capita.

Mrs. Phoebe Hearst, of California, has given \$200,000 to establish a gymnasium for girls to "make them fit to vote."

Rev. Myron Reed don't believe that going to several sermons and several Sunday schools on Sunday pleases God.

Samuel Birch, of London, who flourished in that city a century ago, made the first turtle soup for English epicures.

A stone quarry trust has been formed in Ohio, with a capital of \$5,000,000. Another evidence of a return of confidence.

Speaking of blood hounds, they are becoming as useful in carrying forward our civilization as Sam Jones and Sam Small.

It is reported that Gould railroad stocks have recently dropped several "points." If so they will be promptly irrigated.

Men should never make the same mistake twice. Once shows a man to be human, twice that he is—well, anything you please.

"Socialism," says Washington Gladden, "must wait the development of the social man." Well, the social man, well developed, is here.

Persons who are afraid of politics ought to emigrate to some country, Russia for instance, where the czar, and not the people, rule.

The Romans were justly celebrated for pure food. The adulterations that have come with our Christian civilization were unknown in Rome.

During the past ten years Missouri has been the tornado center of the United States and has lost more property thereby than any other state.

Says a post office inspector: "never send money in letters. Always send money orders. Expert post office thieves can smell money inclosed in a letter."

A merchant vessel entering a foreign port is subject to the laws of that country, but a man-of-war is not. She takes her nationality with her wherever she goes.

The liquor licenses granted in the United States last year aggregated nearly 300,000, and an average of fifty fights to a license is said to be a moderate estimate.

Diamonds can now be manufactured and prices are likely to decline to an extent that the employes of the Chicago steel works can wear them in their shirt fronts.

In France, 410 trade unions, with 104,940 members, reported for the month of November, that 8,919 were out of employment, an increase of 674 in one month.

The government now has a splendid opportunity to own and operate the Pacific railways. To permit the opportunity to pass will be a mistake scarcely less than a crime.

The young autocrat of all the Russias is in a fair way to die soon, and Death will run him in just the same as if he were a serf. Death, like God, is no respecter of persons.

In the United Kingdom of Great Britain, during November, there were 184 labor disputes, involving 42,321 persons, most of which were settled in a way favoring the employes.

Senator Wolcott, who went to Europe to obtain permission for the United States to coin silver dollars, has utterly failed, and will return, like little Bow Peep, bringing his "tail behind him."

The German courts have decided that a man who had tapped a wire to run his own motor was not guilty of stealing electricity, on the ground that only a movable material object could be stolen.

In Calcutta a school for monkeys has been established and the animals are taught to spell and read, very much after the style that children are educated. The intention is to educate the beasts so that they will make "efficient domestic servants." If this is done wages will still further decline, so that the natives can enjoy the delights of a continuous, instead of an occasional famine.

To Railroad Men.

How To Find Out.

Fill a bottle or common glass with urine and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys. When urine stains linen it is positive evidence of kidney trouble. Too frequent desire to urinate, or pain in the back, is also convincing proof that the kidneys and bladder are out of order.

What To Do.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists. Price, fifty cents and one dollar. You may have a sample bottle and pamphlet, both sent free by mail. Mention the RAILWAY TIMES, and send your full postoffice address to Dr. Kilmer & Co., Binghamton, N. Y.

The Publishers of the Railway Times guarantee the genuineness of this Offer.

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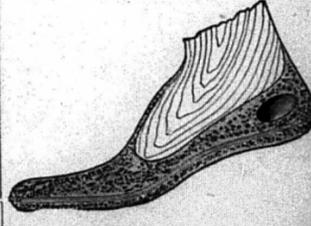
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NEW YORK CITY. CHICAGO, ILL. NEWBURCH, N. Y.

How's This? We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm. WEST & TRUAX, Wholesale Druggists, Toledo, O. WALKING, KISSAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists. Hall's Family Pills are the best.

RUPTURE CURED AT SMALL COST BY CHAS. CLUTHE'S RUBBER FOOT. We change position. From hips, spine and bones to the natural cushions of muscles. No straps—By the ball-bearing pad, we use Rupture's own force to retain it self. Full particulars in our book sent free in plain sealed envelope. Write for it now. CHAS. CLUTHE CO., 225 WOODWARD AVE. DETROIT, MICH.

A New Rubber Foot. An improvement has been made recently in artificial feet which seems to leave nothing more to do in order to produce as nearly a perfect counterfeit of the natural member as it is possible for human ingenuity to secure. The original rubber foot with stiff ankle joints was a vast improvement over the old style of wooden feet with articulating joints. The rubber reduces the shock and gives an elasticity of movement, while the absence of the ankle joint removes the old clanking and the uncertainty of movement incident to this mechanism. Subsequently Mr. A. A. Marks, the original inventor of rubber feet, introduced an improvement which while very simple was of great value. It consisted simply of a longitudinal canvas, inserted from heel to toe near the bottom of the foot, the result of which was that the toe was drawn back to place and kept from mashing or turning up. This foot with the canvas brace was the standard for 15 years, but is now superseded by what seems to be the last possible change that can be made for the better.



Mothers! Mothers! Mothers!

MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by millions of mothers for their CHILDREN while TEething with perfect success. It soothes the child, softens the gums, allays all pain, CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle.

The new invention consists of the insertion of a mattress of canvas in which is embedded side by side a layer of narrow, flat, steel, springs. The canvas holds them in the pocket, in which they slide freely, but the ends are capped with metal to prevent their perforating the rubber and leaving their proper bed. The rubber which rests above this mattress is spongy, containing, therefore, a large percentage of air, increasing the lightness and also the flexibility of the foot. Further, just above the posterior end of the mattress in the heel there is a large air chamber so arranged that it cannot burst, and thus preventing the heel from matting or falling in elasticity. The operation of this steel spring mattress is to throw the toe back as it is bent in walking, and thus to materially assist in locomotion. This mechanism has been submitted to the most severe mechanical test, and found to be so durable that after being tested equal to 10,000 miles of actual walking to show no signs of giving away.

By this improvement the foot is also lightened, and now weighs from eight to 15 ounces less than any other made, varying according to the weight of the person wearing the limb. A. A. Marks, 701 Broadway, N. Y., is the sole proprietor of this artificial foot.

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