

NEW AND OLD.

THE DEAD PAST MUST BURY ITS DEAD.

The Living Present Concerns Living Men and to Act is the Supreme Duty of All.

Trust no future how'er pleasant,
Let the dead past bury its dead,
Act—act in the living present,
Heart within, and God o'er head.—Longfellow.

The poet took no stock in the past and quite as little in the future. He was for the new; the old was dead. The "living present" occupied his attention. His "psalm of life" embodies the true philosophy of life. The idea is to act and we can act only in the "living present." The past is gone, the future is not born, there is no to-morrow, a moment gone is past forever; the wheels of time forever roll forward. Time has no back action machinery, no brakes. The speed is arranged and there is no change. If human affairs get out of order the time for repairs is the present; neglected, they grow worse. That is the law eternal and immutable. Men who do not act in the living present are as useless as clods, practically dead. He who is going to act to-morrow never acts; he dreams and rusts and decays.

"To-morrow is that lamp upon the mast, which a traveler never reacheth."
"To-morrow the wrecker's beacon, wily snare of the destroyer."

Of all the mistakes of life none are more disastrous than to postpone acts which should be performed to-day, until to-morrow. The present is pre-eminently practical. The human faculties, mental and physical, were never in all the ages past aroused to such activity as now. The truth was never in such imperative demand. Wrong was never more fiercely denounced, never were the boundary lines between justice and injustice, right and wrong, more vividly displayed, and yet there are men who have potato eyes and cannot see them. They do not act, human infirmities, scarcely responsible, they may be classed with the feeble minded and dismissed, and only an inscrutable God knows why they exist.

We hear it said that history repeats itself; we ask is it true, and answer yes and no. We do not suppose that we are to have repeated the monarchies and empires of the past or its mythologies and pagan rites, but since like causes produce like effects we affirm that superstitions of the present like superstitions of the past will be productive of degradation, physical and mental. If despotism in the past enslaved the ignorant and cowardly it will repeat itself in the present and is now before our eyes repeating itself.

It is not required to designate by name or character the despot. Whether his title be czar, sultan or shah, king or emperor, a senate, a legislature or a president, a combination of plutocrats, corporations or a money power, mere names are immaterial, the condition is the supreme question and the condition has come. It is steadily growing worse. History is repeating itself. The old is valueless except for its examples. They are not dead, nor buried. Truth is imperishable. Deeds are their own eternal monuments. We speak well of the dead only when the dead are worthy of commendation. In this we follow the line mapped out by the Bible. It spares no man, however exalted. Bryant said "Truth crushed to earth shall rise again." The metaphor is false. Truth was never crushed to earth. In no contest was it ever maimed or crippled; always erect and fully panoplied for the battle it awaits the call of its votaries. Truth hates a coward—the fawning bootlicker and rod kisser—the man who accepts chains and slavery rather than a martyr's crown. There was never a coward in the marshalled armies of Truth, nor a man who failed to act.

"New occasions teach new duties; Time makes ancient good uncouth;
They must upward still and onward, who would keep abreast of Truth."

Somewhere, sometime in the dim past, the rust covered old, the seeds were sown that were to produce a harvest of liberty. We believe the seeds took deeper root in American soil than elsewhere in all the earth. It has been the nation's boast, we have chanted it in song and made it the woof and warp of a thousand eulogies. We now say it is menaced by a money power in the hands of depraved and conscienceless men who are determined to reduce American citizens to slavery, to poverty, want and degradation, a condition in which history will repeat itself. The "living present" must bear testimony that a crisis has come and that gloom is deepening over the land. Manifestly the time has come to decide and to act, "heart within and God o'erhead."

In all of the ages there was never a nation that flourished and fell, in which the men who toiled had the right to shape their own destinies by the power of the ballot; that crowning glory was reserved for the toilers of America, and yet here wage slavery is rapidly increasing while thousands of wage-earners

stand with "mute lips apart" and refuse to act; doubt, hesitate, wrangle and divide while, as in the past, their enemies rivet their chains more firmly.

The old supplies no such instances of human degeneracy. The past had its slaves but they were not responsible for their degradation. When American liberty is buried, American freemen, degenerate beyond the power of expression, will have dug its grave.

"Once to every man and nation comes the moment to decide
In the strife of Truth and Falsehood, for the good or evil side."

And that time has come to the workmen of America. It is the "living present." If they act in view of the perils that confront them, if now they grasp the "iron helm of fate," if now they rise and expand to the full stature of freemen, if now they wield their ballots in the cause of liberty they will have erected a monument as imperishable as Truth and grander in its proportion than any of the seven wonders or seven thousand wonders which mark the track of the centuries.

Eugene V. Debs

INJUNCTION INCOMPATIBLE WITH LIBERTY.

As early in English history, as the Saxon heptarchy, more than a thousand years ago, trial by jury was established and later, under Magna Charta, juries were demanded as the great bulwark of the liberties of the people. Under the tyranny of injunction, trial by jury is denied and the judge assumes despotic control. This outrage upon the liberties of the people impresses them that courts are dangerous to liberty and distrust their honesty and purity is rapidly increasing. Referring to the Dred Scott decision in favor of chattel slavery, Mr. George McNeill remarks that it was a part of a chain of events of which John Brown's raid against slavery in 1859 was another, that led to the war of the Union and the final abolition of chattel slavery. That the many decisions and acts of the courts during the past ten or twelve years have estranged and embittered a large number of our citizens is an augury of evil days to come. Not only have the laws of conspiracy been enacted, but the courts have seemed to conspire for the owners as against the producers of wealth.

The power to issue writs of injunction originally intended to cover cases where there was no "plain adequate and complete remedy at law" has recently been used to prevent an adequate defense, thus violating the letter and spirit of the constitution, which provides that "the accused be confronted with the witnesses against him, and he be given a public trial by an impartial jury." So careful of the rights of the people were the framers of the constitution that trial by an impartial jury was guaranteed as an essential defense to personal liberty. Recent injunctions granted by the courts have been given not to prevent acts against the property of others, but rather as an intimidation, preventing men in the free exercise of their inalienable rights. The indiscriminate and unjust use of this the highest prerogative of courts of equity brings such courts into just contempt. It seems to be the opinion of some of the judges that whoever interferes with the gaining of profits by the manufacturers or employers is guilty of conspiracy against the public weal, but Chief Justice Shaw, in a decision rendered in 1842, said: "We think, therefore, that associations may be entered into, the object of which is to adopt measures that may have a tendency to impoverish another—that is, to diminish his gains and profits—and yet, so far from being criminal or unlawful, the object may be highly meritorious and public spirited." The movement toward a higher civilization must be in the direction of a more equitable distribution of wealth. "Not gains, but souls should be first in an age that bows its head to the sacred word." Every effort in the direction of less hours and higher wages should be hailed with rejoicing. Strikes and even war and revolution are better than submission to poverty in a land of plenty. There is more danger to liberty, more danger to law and order in the unjust judge than in the unjust mob. It is more honorable to wear the prison garb for contempt of court than to wear the smirched ermine of a Jeffreys.

It appears to be almost impossible to arouse the people of the United States to a sense of the peril which menaces them, by the tyranny of injunctions. Reared in the atmosphere of liberty and independence, their lethargy is ominous of a decadence which bodes still further degradation. It is the last feather that breaks the camel's back, and it may be that after further outrages perpetrated by courts in the interest of corporations, the American people, and particularly working people, will awake from their stupor and reconstruct courts in such a way as to reinstate them in public confidence.

The idea which now prevails in plutocratic circles is government by guns.

THE BLACKLIST.

IT IS RELENTLESS AS BLACK DEATH AND IS

The Weapon of Whelps of Hell, Satanic to the Core, and as Heartless as Hyenas.

The blacklist penalty, inflicted by a set of plutocratic savages, ought long since to have ceased its ravages. It is murder by torture—death by degrees, slow but certain. It is savagery reduced to a science. The blacklisting of workmen for daring to strike against the devices of corporations to rob and degrade them, and reduce them to moneyless and homeless vagabondage will be, must be stopped.

It is certain that some time in the future this crime of crimes will cease, and it is largely within the limits of the probable, if it does not cease, the patience of its victims will be exhausted. The Indianapolis News recites that recently, in Indianapolis, "a tall young man, travel worn and dusty, went into the Union station, climbed up the iron stairs like one who knew his ground, and knocked at the door of the superintendent of one of the biggest railroads in the country. When admitted he walked direct to the superintendent's desk, and made a speech which was something like this:

"I used to be a brakeman on one of your trains. You know me. I lost my place in the strike. I couldn't get work here, so I went to California and found a job. I hadn't been at work a week when I was discharged. I found out that my name had been discovered on the strikers' list. I went to Dakota and then to New England, and your blacklist followed me. Now, I'm a desperate man. I am going to make one more effort in the South, and I warn you now that if you pursue me any further I'll meet you in this room for a final interview. I have been punished enough. Let me alone. Hold off your vengeance, that is all I ask." The man had thrust a threatening finger into the superintendent's face as he talked. He strode out without waiting for an answer."

A man must be blind who cannot read such writing, executed in a bold hand, and displayed on the walls of rooms where blacklisting autocrats doom men to death, and a man must be a fool who cannot interpret its meaning.

Up to a certain point men will bear and forbear; beyond that limit patience deserts the crushed and degraded victim of tyranny. The man succumbs and a latent devil takes control, and the railroad superintendent of "one of the biggest railroads in the country" will evidently consult his health, happiness and longevity by desisting from further interference with the plans of that "tall young man" for securing work. The News continues the blacklisting record by referring to another victim of the cruel penalty by saying: "A tramp, foot sore and weary, came to town yesterday. He was not always a tramp. A few years ago he was a railroad man, got good wages and had steady work. During his railroad career Eugene V. Debs organized the American Railway Union and this man joined it. When the strike was ordered this man struck. When the strike was over this man was out of a job, and since that time he has had five weeks' work, and not more than a day or two at a time. He has been from Mexico to Maine, and from Florida to Oregon, but the fact that he was a striker followed him everywhere, and he was discharged as soon as it was known that he had taken part in the great strike and was on the blacklist. When he came here he was hungry and foot sore. On some roads he was able to get transportation through the kindness of the trainmen, but he has done more walking than riding. President Perkins, of the Central Labor Union, gave him two good meals and a place to sleep, after which he started on his search for work." These are incidents in one railroad center of the country. Similar tales are told throughout the land. Men, capable and willing to work, earnest seekers for employment, are driven from place to place, everywhere followed by the blacklisting hell hounds. Their stealthy steps are not heard. They do not bay, they take the track at the man in search of work and when he has found it, and hope revives and he writes to wife and children who he has left suffering the woes of poverty that help will come to them, the blacklisting whelps of hell get in their work and the despairing man begins again his wanderings up and down in the earth.

In the nature of things this crusade must cease, and the "tall young man" who "thrust a threatening finger into the superintendent's face," was talking not only for himself but for every victim of the blacklisting curse in the United States, and if the hounds would avoid taking a sleeper on an underground train to hades they will quit their devilish blacklisting policy of malice and vengeance.

PUBLIC OPINION.

What is public opinion? Manifestly, the opinion of the public, the opinion of the people.

We are told public opinion is a supreme force in human affairs, and we are also told that public opinion is "manufactured." We are also told that it is changeable, evanescent, not fixed nor stable, variable as the winds; hence, as a standard by which anything can be regarded as fixed, permanent and durable, it is of little value. It does not determine what is right or what is wrong, since what is right today may be wrong tomorrow in public opinion.

Public opinion being a manufactured article, those who have the mills where it is produced, put on the market what best suits their purpose. The press is regarded as the great power which manufactures public opinion. This conclusion is not always correct; though, as a general proposition, it may be accepted as a potential factor in constructing public opinion.

In this connection, we introduce the words of John Swinton, spoken before the New York Press Association in response to a toast: "The Independent Press." Mr. Swinton remarked that "there is no such thing in America as an independent press, unless it is in the country towns. You know it, and I know it. There is not one of you who dare express an honest opinion. If you express it, you know beforehand that it would never appear in print. I am paid \$150 per week for keeping my honest opinions out of the paper I am connected with. Others of you are paid similar salaries for doing similar things. If I should permit honest opinions to be printed in one issue of my paper, like Othello, before twenty-four hours my occupation would be gone. The man who would be so foolish as to write honest opinions would be out on the streets hunting for another job. The business of the New York journalist is to distort the truth, to lie outright, to pervert, to vilify, to fawn at the feet of Mammon, and to sell his country and race for his daily bread; or for what is about the same thing, his salary. You know this, and I know it; and what foolery to be toasting an 'independent press.' We are tools, and the vassals of rich men behind the scenes. We are jumping jacks. They pull the string and we dance. Our time, our talents, our lives, our possibilities are all the property of other men. We are intellectual prostitutes."

The majority is supposed to express public opinion; but when it is known by what vicious methods majorities are obtained—fraud and falsehood, duplicity, bargain and sale, chicanery in every form known to skilled knavery—public opinion, as expressed by majorities, is often treated with unmitigated scorn and contempt.

One of the high prerogatives of constitutional law is to restrain majorities, keep them from doing acts at war with the public good; hence, it follows, if the majority expressed public opinion, the constitution denies public opinion the rights it claims, because there is no certainty whatever that public opinion is in the right, or is entitled to the regard claimed for it by those who seek to exalt it.

Public opinion is always factionized, and though the belligerent elements are sometimes brought into line for the accomplishment of certain purposes, success is no sooner attained, than public opinion is again divided into cliques and chaos takes the place of order.

It would be difficult to state a proposition relating to matter of importance within the realm of discussion upon which public opinion is not fragmentary, wanting in unity, and engaged in a species of internecine war, and yet we are told that this public opinion determines all questions relating to right and wrong in human affairs.

It would be difficult to state a proposition more flagrantly in conflict with facts. Re-stating the assumption, that majorities represent public opinion, then, as a corollary, public opinion indorses the acts of those who represent the majority in law-making bodies. This, however, is so frequently untrue, that students of public opinion find it often a species of *ignis fatuus*, illusive and unsubstantial.

Nevertheless, there is such a thing as public opinion which is potential in shaping events. It may be false, or it may be true, dependent entirely upon the forces employed to create it.

Labor needs the assistance of a healthy public opinion to aid it in achieving victories over present environments. To secure this aid, Labor must cease its war upon itself. It must unify, harmonize, and its press and its advocates must determine upon some supreme motive, some central and pivotal proposition. Omitting this, it discards the fundamental idea. Its strike breeds factions and antagonism and is worse than thrown away, and the cause is rendered more and more hopeless.

If Labor, itself, cannot unify, if its organizations are belligerent and ceaselessly at war, then public opinion will never be found antagonistic. On the contrary, if Labor achieves solidarity in its ranks, it will be in a position to create a public opinion which will serve as a mighty force in compelling readjustments, without which it were useless to discuss coming events whose shadows press still worse conditions.

der of society, whereas the truth is that they are more dependent of law and order and good government than any other class of the community."

No greater calamity could befall labor than to have the endorsement of the plutocratic press—to be beelobbed and beelimed by one or more of the cobra brood, whose deadly fangs are always ready to strike a workingman who dares be free and independent, and who abhors a plutocrat as the patriots of '78 abhorred a tory. The *Times Herald* should reserve the offensive pus of its ulcerated brain for those who need its endorsement. Its distilled venom having failed to achieve a victory for Pullman and the General Managers' Association, though sugar-coated, will avail nothing in the ranks of labor.

Labor, in celebrating the Fourth of July, will seek to recreate American devotion to citizen sovereignty and equality, and will denounce the entire plutocratic program which proposes through the agency of the money power to keep American toilers forever on the ragged edge of poverty fighting the wolf of hunger from their door.

If the miscreant hosts of gold bugs anticipate endorsement on the Fourth of July from workingmen who celebrate the day, or that they will heap denunciations upon the heads of men whom the *Times Herald* calls demagogues they will be disappointed. It will not be a day for the glorification of Pullman and Carnegie, the General Managers' Association or the emined deformities and infirmities, who like toads use their tongues to catch their prey, nor a debauched press which fattens in proportion as it is servile and menial.

THE "PRACTICAL MAN."

Such is the caption of an article in the *Twentieth Century*, over the signature of Alexander Harvey. Mr. Harvey arraigns the "practical man," and when he gets through with the indictment, the victim appears in an exceedingly dilapidated condition.

The term "practical" signifies something the opposite of theoretical. The practical man is a logical, common sense man. His opposite is visionary. In such discussions there is a necessity for getting at bottom facts. Mr. Harvey states some of these facts with great accuracy, and then proceeds to bring them into ridicule and disrepute. In fact, according to Mr. Harvey's estimate, the practical man is specially odious. He introduces his subject by saying that "a practical man is nearly always judged by results." Manifestly, that is true. It is results that constitute the universal standard of judgment, upon the proposition that "nothing succeeds like success." "The practical man," says Mr. Harvey, "is presumed to have begun the world with nothing but his two willing hands, as they say in the obituaries. After years of honest industry and self denial he has won a fortune and a name. We can all fill in the details of his career. He sat up by the light of a tallow candle to read instructive books. He walked four miles to school every morning. He borrowed his literature when he could not buy it, and invariably returned the same intact. He never drank and caroused with the village boys and he never got in debt. He saved his money instead of buying new scarfs and going to the theatre." We observe little in the foregoing that is objectionable, though it is easy to detect a vein of irony; but it is true in numberless instances. True of Abraham Lincoln, the wood chopper, true of Andrew Johnson, the tailor, true of Henry Wilson, the Natic cobbler, and true of a host of men who have won success in every department of human endeavor. But to make such practical men appear anything but shining examples, Mr. Harvey adds that "the lives of the saints have been made the themes of endless exhortation and we all know how St. Rose of Lima drank water that was warm to destroy any pleasure she might feel in quenching her thirst, and how St. Ignace mortified his flesh with the scourge. We have all been enjoined to profit by these examples. What the saints are in the spiritual domain the practical, self-made man is in the economic one. He is the canonized being of our middle class social system." In discussing the practical, no one is enjoined to act the fool in anything; indeed, by introducing St. Rose and St. Augustine Mr. Harvey goes beyond the domain of the practical, and in support of his notions indulges in transparent vagaries, though it may be true that practical men of our "middle class social system" deserve and receive the general respect of the people. Mr. Harvey sees in all this a "really humorous feature" in the fact that assurances are given that all can be canonized by the admirers of practical men, assuming that all can be "Andrew Carnegies and Geo. M. Pullmans, if we feel so disposed."

Taking Carnegie and Pullman, as illustrations of the practical man, Mr. Harvey believes it is time we began to see through the folly of worshipping these idols of capitalism. If the practical man of to-day, with his pompous self satisfaction and his smirking assertiveness, is not a sordid savage he is at the best a dull dunce. Never was there a stranger delusion than the one that because a man has made a million dollars he must have brains. The possession of ordinary cunning is, as a rule, sufficient to enable

a man to divert wealth from other men's pockets into his own, and business is nothing but diverting wealth from other men's pockets into one's own. He who is most consistently successful at this industry is proven the practical, the self-made man.

The criticism of Mr. Harvey, as applied to certain individuals, is just. We find no fault with it, but the difficulty lies in this fact, that in discussing the "practical man," abnormal monsters of greed and iniquity are selected as representatives of the entire body of practical men.

It is scarcely required to point out the almost libelous wrong which such a course inflicts upon men who are "the salt of the earth," and without whom the world would lapse into a wilderness. The practical is the useful—and the useful is the good. It is not true that "self-made men" are usually atrocious abortions, and "vulgar inflections." True, the "self-made"—the "practical man," may largely estimate things by "dollars and cents." He may not be the patron of art, or "in high repute with poets, but the great mass of practical men, while devoted to the useful, are not the enemies of the ornamental; the useful being the good, it requires no far fetched fancy to make it "the beautiful and the true."

Mr. Harvey, in referring to such men as Carnegie and Pullman gets the practical and the piratical sadly mixed. The list could be indefinitely extended, but the entire brood of freebooters, and millionaire sandbaggers would in no wise effect the value of the practical, nor cast a blemish upon self made men, who, in their success, have maintained their integrity and manhood unscathed.

In the so called science, or philosophy of phrenology, the faculties of the mind, have received certain appellations to designate functions, and it so happens that a faculty, however useful it may be, may be so developed as to become dangerous or obnoxious—as, for instance, acquisitiveness—to acquire property, to provide for daily wants and lay up something for old age, is a highly commendable faculty, but carried too far, it begets an inordinate desire for wealth, develops selfishness, avarice, robbery and all their attendant evils, until the world beholds such monsters of depravity as Carnegie, Pullman and others of their ilk.

Mr. Harvey has, in his article, taken the practical man who, beginning right, permits at last, his greed to silence his conscience, and transform success into failure—making gold his god, and selling himself to the devil. But such departures from virtue to the domain of vice in no wise mars the value of the faculty of acquisitiveness or the policy of economy—without which there would be little progress in the world.

The self made man, that is to say, the man who relies upon himself to make headway in the world, who utilizes opportunities, ignoring theories and pursuing the practical, is everywhere recognized as a useful man. He may become a plutocrat, an oppressor of the poor, a traitor to truth and an advocate of injustice, he may die and go to hell like the "rich man" we read about. Nevertheless, he started out right—for work and economy, integrity and self reliance are factors which are the help and hope of men born to hew out their pathways to competence and fortune.

CONGRESSMAN SIBLEY IN DENVER.

Congressman Sibley, of Pennsylvania, is the Democratic Free Silver Coinage candidate for president. Mr. Sibley is a man of great wealth, who believes the free coinage of silver will help to solve industrial and commercial problems, which are now vexing the people. While in Denver recently, he made a speech, in which there were allusions to ancient worthies who were intellectually great, and remarked: "We say we are going to save the state because intellect is enthroned. The great Aristotle wrote the history of 1,800 republics before his day. When did greater poets than Homer, Virgil, Horace live? Where were greater philosophers than Aristotle, Sophocles, Plato? Where a greater mathematician than Archimedes, who squared the circle? History tells of no sculptor equal to Phidias, of no warrior the equal of Caesar or Alexander. Have we any greater than these great names? Yet these are but a few of the giant intellects of those past days. The Grecian populace turned out en masse to listen to the plays of Aeschylus and Sophocles."

It may be that the world, since the days when Greece and Rome were in their glory, has ceased producing great intellects, and that, if Aristotle were living, he would still be engaged in writing of republics that have come and gone, or are going. As compared with Aristotle, Plato, Socrates et al., it may be that more modern productions are mere pigmies. We are not inclined, nor have we the space at our command, to recite words and deeds, or write biographical sketches of the great men of America; nor is it required. Mr. Sibley says that "intellect alone can save a nation." He says "we complain of corruption in high places," and affirms that there "must be purity in public life." What are the rational deductions to be made from such declarations? Manifestly, that public life is corrupt in the United States, and that this corruption is the cause of our national ills.

Mr. Sibley means that the United States has a surplus of great intellectual rascals, of great educated knaves, of learned pirates, scientific scoundrels, erudite scamps, professors in schools of duplicity and chicane, and that such intellectual villains can not save the nation. Right you are, Mr. Sibley.

Mr. Sibley quotes Edmund Burke as saying: "Law is beneficence acting by rule," and adds, "when law ceases to be goodness acting by rule, it is your duty and mine to right those laws," and to do this Mr. Sibley believes something besides intellect is required. He said to his audience: "You and I must be pure, else there can be no pure public life." He referred to "other grave problems" without stating them, and told his audience that "we must summon all our Christianity, all our virtues, to cope with them." He said, "there is the industrial problem" and then added: "We talk glibly about labor saving inventions. Is there a man in this audience who has ever seen one? They have not been labor saving, but capital saving inventions. Multiply your machines and you will find it a case of the 'ninety and nine.' What are you going to do with them?" If Mr. Sibley becomes president, what will he do with them? What does he recommend? He referred to a gun "that will throw a projectile weighing 1,050 pounds thirteen miles," and of an era of electrical contrivances, and that "we stand on the confines of a new continent," and "are going to develop the vast powers that lie dormant in the universe," and then he told of having captured and confined an eagle at his home. The bird of Jove didn't like his cage, didn't like his environments; it was dying of ennui, and beat its cage with its wings. Mr. Sibley took pity on the bird, the bird of the "dollar of the daddies," opened the door of his prison and set him free. "He tried to rise," said Mr. Sibley, "but fell back to earth again. Once more he lifted his wings, and this time he mounted higher and higher and sailed away into the blue empyrean, rising higher and higher, until he was lost to human sight." Then to give the eagle incident force, Mr. Sibley continued: "In earth's houses there are millions of captive souls who are beating their wings against the bars of their environment. Others seek to rise, but fall back and despairingly await the hour of death. Tear down the bars which selfish hands have reared; burst the environment of greed and rapacity and soar above selfishness, oppression and wrong." There are doubtless some eagle eyed and eagle souled captives among the millions in the United States who would be free but for unjust laws and infamous injunctions, and who do occasionally tear down their prison bars, strike off their fetters and seek to rise, as God ordained that they should, and enjoy "life, liberty and the pursuit of happiness; but they are denounced as "bad eagles," vulgar birds of prey, and the army is called out to shoot them down, or deputy marshalls, manufactured of thieves and thugs, go forth to capture them, while a corporation autocrat sends them to cage.

Mr. Sibley, notwithstanding such gallant words, pities "the man who is not a strong optimist," one who "can not see the great progress that has been made." Progress in what? The optimist is content with things. He thinks things are "ordered for the best," and Mr. Sibley, if he is an optimist could prudently cease contradicting himself and retire from public life, be satisfied with things as they exist, the demonization of silver and the general cursedness of conditions. If he is not satisfied, he may cease pitying men who are not optimists and who do not believe things are ordered for the best.

LAND.

Egypt once had a famine, so the record states, lasting seven years. Pharaoh, under the advice of his general manager, got possession of all the corn in the country, the first corner in corn of which history gives any account.

The famine cursed people first gave all their money to Pharaoh for bread. Their money all gone, Pharaoh took in all the cattle, the greatest cattle corner of which history speaks.

Their money and cattle gone, the hungry and starving Egyptians had nothing left but their land, and this Joseph bought for Pharaoh, paying for it in corn (bread), and when the transaction was consummated Joseph said to the miserable Egyptians, "Behold, I have bought you this day and your land for Pharaoh," and from that day the Egyptians were slaves. That's the way the Egyptian land question was settled. When the Pharaohs get the land by stealing it or by any other plutocratic process, the other people are slaves. It might be well to consider who the Pharaohs of the present are, and what they are doing in the United States. They are getting possession of the land, and though they are not quite as outspoken as was Joseph, the results are practically the same.

Ex-Governor Waite, of Colorado has gone into the newspaper business. His paper is called the *National Crisis*, and what the ex governor does not know about a crisis is not worth finding out.



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PAPERS

Co-operation vs. Competition.

BY W. H. STUART.

The editor of one of our leading papers, in a recent criticism of co-operation, asked why those who advocate co-operation do not co-operate.

However, we have already made considerable progress in national, state and municipal co-operation, although we are yet far behind other countries in the application of that principle.

Chauncey M. Depew declared some time ago that fifty men in this country could within ten days absolutely stop all the wheels of industry.

If government owned its own shipyards and iron works, is it likely we would armor our ship's sides with plates full of blow holes?

Our whole industrial history is one of rapacity, greed and extortion. A few industrial pirates and freebooters have taken possession of every avenue of industry.

or are in continual dread of starvation. The worker has by an economic revolution in the tools of production, become completely divorced from them.

A Batch of Letters FROM "ARE KAY."

There is a vakansy in the mind of the publik for jist sich a batch uv letters as these else they never wood have bin rote.

But I anticipate. Twit I wuz led into a service I detested. twit I wuz torn from the buzzum uv my family—(wch I wuz gittin along well enuff with, even if the wife uv my buzzum wood occasionally git obstinat and refooze to give me sich washin money ez wuz necessary to my egzistence, preferring to squander it upon bread and clothes for the children.)

I hev bin in the aposil bizness more extensively than any man sence the time uv Paul. First, I established a church of plewtokratis in a little oasis I dinkivered in the State uv New Mexico, where there wuz 4 saloons but nary a church or school house within 4 miles, and whose population was unanimously plewtokratic, the saloon keepers hevvin mortgages on all the land around em'.

It is proper to state that the papers uv which these letters is composed wuz written at various times and under various circumstances. They reflect the mind of the author dooin a most eventful year in his history, and mark the condishun uv plewtokratic circles from week to week.

down in the trough uv despair and despondency. I mite say more, but wherefore? Ex the record uv a year uv hopes and fears, uv exaltation and depression, it may possess interest or it may not, 'cordin to the style uv the reader.

Whatever may be its fate, one thing I am certain uv, to-wit: I am a regular commissioned plewtokrat, and while the approval uv the publik might lighten the toils uv offshul life and sweeten the whiskey wch the salary purchases, the said publik kant redoose me to the walks uv the common laborer.

[TO BE CONTINUED.]

ROGERS AT WORK.

The Cleveland and Cincinnati meetings of Director L. W. Rogers were immensely successful. In each city and on each occasion the halls were filled to the doors with interested and enthusiastic men and women who applauded and cheered as the "Little Giant" hammered the social and industrial philosophy into forms of beauty and use.

The Cincinnati Enquirer captioned its report "A Masterly Address" and said in part:

Before a large and enthusiastic audience at Workmen's Hall yesterday, L. W. Rogers, a prominent official of the American Railway Union at Chicago, delivered a masterly review of the condition of labor with particular reference to the great strike of 1894.

Of the former he said more knowledge and labor was required, while less pay was received in comparison with that of the hodcarrier.

For a century past the tattered hat of labor has been humbly doffed, the wearied knee bent and the uniform of rags worn, that the plutocrat might roll in the lap of luxury.

The plutocrats secure fame and imagine they release themselves from all obligations to the laboring man by a contribution to the Fresh Air Fund or the purchase of a box at the charity ball.

Charity is a much-abused word. I dislike it, and there is none that really benefits the masses. We're justice to prevail, charity would be relegated to oblivion. It is plutocracy that now has control of our universities who dictate to the professors that and inculcate into the young mind the horrors of unionism, with a stern injunction to learn and practice against it.

The same meeting is thus reported by another Cincinnati paper:

An audience of some three hundred men and women met L. W. Rogers at Workmen's Hall yesterday afternoon and listened with interest to an address by him in the interest of the A. R. U. and united labor in general.

The position of Mr. Rogers, who is a member of the A. R. U., was clearly defined in an interview with that gentleman in Saturday's Tribune, so that the large audience greeted his introduction to them with manifest enthusiasm.

Mr. Rogers is of very pleasing personal appearance, speaks with a power and ease which commands and holds the attention, and by his perfect knowledge of the English language is able to explain in a clear and concise manner the points which he makes.

Mr. Rogers explained the effect of the coal combine, taking for example that of the Reading Coal Company. He showed how first the company wanted to raise the price of the coal. To do this they restricted the output. To accomplish that half the mines were closed. The result was that half the men were thrown out of work.

The Cleveland Press gives the following account of the meeting there:

A mass meeting of workmen at Halle's hall, Ontario street, Friday night, was addressed by L. W. Rogers, one of the directors of the American Railway Union. He spoke earnestly for two hours, and was frequently applauded.

"In all history," said Mr. Rogers, "it has been true that the powerful have preyed upon the weak. There have always been classes. The relation between them is the same now as under the feudal system, except that law, the courts and congress have been substituted for the sword, rapier and bludgeon. The American plutocracy is the small party that stands between the people and the resources of nature. It has a brain but no heart, intellect but no conscience. The moneyed aristocracy, although untitled has the same power to oppress as have kings. It keeps half the people in idleness and robs the other half of the major part of their production. We are living in an age of industrial slavery. Examples of it may be found among the Spring Valley mines, in the pincines and at Pullman.

masters. In the shadows of the palaces are the huts of the utterly wretched. Workmen do not enjoy the freedom of contract, except where both parties are on equal terms.

"The remedy lies in politics. We must stop scorning the methods by which capital has risen to power. Nationalize the railroads, and you will have an eight-hour workday and good wages. Of all reforms I regard the eight-hour workday the most important. The strike is a failure. It is not a complete remedy for evils. We are clinging to that old weapon while plutocrats have secured control of the legislatures. Labor must make the laws, establish the courts and control the army. Our blasted homes are the result of a wrong industrial system. Until the time comes when we have a political organization we must keep up the ushions. We want justice, not charity. It is not child's play to lead in the movement, for the leaders are sent to jail. The time is coming when the labor leader who has not been sent to jail will be looked upon with suspicion."

The remark that the time is coming when the labor leader who has not been in jail will be looked upon with suspicion, was loudly applauded. The incident, occurring at Cleveland, the home of Grand Chief Arthur, gives it special significance. In 1888 Mr. Arthur said to the C., B. & Q. general grievance committee of the B. of L. E. "I wouldn't go to jail twenty-four hours for your whole brotherhood."

Rogers would go to jail all his life for the A. R. U. That's the difference. One is a labor leader and the other a labor vampire.

Of all the men on the labor rostrum, not one is more earnest, faithful, fearless, honest and capable than L. W. Rogers. His tongue and pen are wielded with equal fervor eloquence and force when the rights of labor is the theme.

MYRON READISMS.

Theatergoers nowadays prefer comedy to tragedy.

There is tragedy enough right around the corner.

In the world we live in there is a daily opportunity for the exercise of sympathy. Man does not need to hunt around for an opportunity to be generous; it will find him and never miss a day.

The power of a dead man over what he leaves is very slight and rightly so. Very feeble is a dead right hand. The dead man has migrated, become the citizen of another country, let him attend to the affairs of the country he is in—we believe in home rule.

A young was made temporarily happy by the legacy of a half million. At once he decided to give half of it to his poor, old mother, but he postponed the gift, and as his heart naturally shrank, cut it down from time to time, and finally gave his mother a sewing machine.

There is a universal worship of money. Theodore Parker used to go through the American ritual at the christening of a negro. "Thy name is slave. I baptize thee, in the name of the gold eagle, the silver dollar, and the copper cent." That is not over done. The supreme court if not overrich themselves associate exclusively with the overrich. They do not ride in an omnibus. They register the opinion that is around them.

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Will be glad to know that there is one thoroughly good piano that can be bought at a reasonable price. The Wing Piano is strictly first-class and has borne an unimpaired reputation for 25 years.

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Our Book, "An Honest Piano," should be in the hands of every one who intends to buy a piano, no matter what piano, no matter when. It contains many valuable hints and instructions that have been found useful by thousands in the past, and it tells some truths about the piano and real prices that every buyer ought to know. We will send it free to all who write us and mention this paper.

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REASONS WHY MARKS' ARTIFICIAL LIMBS WITH RUBBER HANDS AND FEET are the BEST. BECAUSE—They are the most comfortable to wear. They are fitted upon scientific principles by competent and skilled fitters.

THE TRAMP.

Tramp! tramp! tramp! And beg for coffee and bread, And sleep at night with shiver and cramp.

One way is open—is open to all— We can flee this horrible strife, A little powder—a little ball,

FABER STROKES.

The A, B, C of finance, in Cleveland's spelling book, begins with go—

The Chicago University is prospering mightily, having 167 pedagogues, of assorted sizes.

The conjunction of courts and corporations produces the monster called injunction.

The Sultan of Turkey permits Jerusalem to have 135 saloons, and pockets the fees himself.

"Apples of gold in pictures of silver," fairly represent the oratory of the campaign now on.

Mr. Eckles don't want to enter journalism at \$8,000 a year. Messrs. Rothschild and Grover have a softer snap for him.

If working men have any silver dollars, coined in 1804, they can sell them for \$1,000 each. Let the investigation begin at once.

Every child born at the present day is born in debt.—Denver Road. Yes, in debt to Messrs. Cleveland and Rothschild.

It is reported that Chauncey M. Depew is now devoting much time to the study of cattle to ascertain on which end of a steer the horns grow.

The gold bugs are too solicitous, by half, for the financial welfare of the "poor man." They are repeating the song of the "spider to the fly," with altogether too much pathos.

The Agricultural department at Washington has unanimously decided that a peanut is not a nut, and the case is not likely to get before the Supreme Court, in which case it might be decided that a peanut is a peafowl.

Mrs. Pullman gave a grand dance in honor of her daughters. The duke of famine fame is getting ready for his ghost dance on red hot gridirons while his cloven footed highness fiddles the "devil's dream."

The Denver Road refers to the forlorn and despairing girl that "sells her body for bread" and to Nellie Bly, who marries an "old gray headed millionaire" for gold, a case of distinction, but, in fact, without a difference.

The man known as "tramp," "vagabond," "outcast," is a dangerous animal when hungry, and a financial, business, industrial policy that produces the dangerous element is venal and vicious beyond exaggeration—and those who engage in it are more dangerous than the victims of their villainy.

Some one who has studied deer legs says: "A deer can handle itself with three legs almost as well as it can with four, provided the disabled one is not its right fore leg." Put Chauncey M. Depew told Nellie Bly that if one of his legs were disabled he "couldn't make a speech." If Governor Altgeld has succeeded in breaking one of Chauncey's legs he will be entitled to a monument.

The American Citizen, referring to Labor Day demonstrations, remarks: "Let us not deceive ourselves. This monkey business must be stopped, if the working people will continue to vote for the old Republican and democratic parties on election day, then we had better save our money and cease parading and discrediting the cause of the modern labor movement by having a show parade on Labor Day. We are getting tired of these soap bubble demonstrations." A Labor Day celebration does not involve the idea that Labor has secured its emancipation, but it does include the idea that some advancement has been made in that direction. It is a day not only dedicated to recreation but to discussion, a day set apart to rejoice over whatever has been gained, and to deliberate upon means to be employed for further conquests. It is not a harvest-home day, but a day for plowing and planting.

President Seth Low, recently gave Columbia college \$1,000,000, and immediately another millionaire gave the same institution \$300,000, a total of \$1,300,000 in a day. In making such lavish donations to colleges gentlemen secure fame, and are heralded throughout the land as philanthropists. This is done while under the very noses of these bidders for notoriety, there are ten thousand Lazaruses, sick, full of sores, hungry and dying, and the dogs that act as a relief commission, and lick the sores of beggars, will get into heaven, while the college giving rich men will get stuck at the "narrow gate," like a camel with a hump on its back trying to get through the eye of a needle.

The problem of society is pronounced by Rev. Geo. D. Herron, D. D., professor of Applied Theology in Iowa college, as the great problem of the day. He refers to the average pay of workmen in the United States, and says it amounts to \$300 a year, while a single man has an income of \$30,000,000, to obtain which the workingman would have to toil 100,000 years, or a thousand centuries.

The difference is too vast to be satisfactory to the workingman. It is difficult to grasp such disparities, or to account for their existence, still they are a feature of the social problem.

Suppose there are 10,000,000 of men receiving \$300 a year when they should receive \$500 a year; the difference, \$200 a year goes to enrich the plutocratic class, and this for 10,000,000 workmen, represents a piracy of two billion dollars, reduce it one-half, and still the robbery amounts to one billion, reduce it three-fourths and still the steal from labor represents five hundred millions.

Mr. Herron predicts that "there will be a day when history will look back and marvel at the great patience and heroic self-restraint and heroism that is exercised by the vast majority of our laboring men. We talk of Thermopylae but it is easier to die in heroic times. That's nothing. But when last summer at the village of Pullman hundreds of men saw their wives and children hungry day after day and yet stood out for principle, I say the day will come when they will be regarded as heroes. In Chicago nobody ever thought of the church, and that should be said to our everlasting shame. The church should have been on the side of the oppressed and against the oppressor. The interest of one man in the world is the interest of all. We have come to the greatest crisis in human history."

SWEAT SHOPS.

Miss Florence Kelly has written a paper on the sweating system, of the curses brought about by the money power, a power which the gold idolaters are seeking to perpetuate. The Chicago Record referring to Miss Kelly's paper, says, "It is there seen that not only cheap clothing but also the finest grades of women's wraps and men's tailor-made suits are made in the sweat-shops, often in alarming proximity to contagious disease, and that many garments so made become infested with vermin so that when they are returned to the shops it is one duty of the examiner to destroy as many of the crawling things as he can find. It is scarcely too much to say that no one in Chicago is free from the danger of contagion from the sweat-shops. They are a menace not only to the men, women and children who are wearing their lives away in continuous work, but to the entire community. The abolition of the sweating system is now seen to be not a matter of philanthropy alone, but of self interest as well." All that Miss Kelly has discovered has been known for years. There is nothing new upon the subject, nor is there even a remote hope that any improvement can be brought about.

The great clothing establishments, controlling vast wealth, have their middle men, called "contractors," brutal beasts of prey, catiffs whose villainy defies description, to lord it over men women and girls, and force them to live in dens, amidst filth and fumes, which breed disease, contagion and death. All this is known and has been known for years. What does the rich care for it? What does the church care for such abominations? Nothing at all, in so far as the welfare of the wage slaves is concerned. The rich grow richer by such conditions and the church, blubbering over heathen, is forever sending its money to benighted lands, when the people, however steeped in ignorance, would be horrified at sweat shop abominations.

But if the rich can be made to believe that the sweat shops are open and unguarded pest houses, from which the air goes forth burdened with infection, tainted with death, and that every garment sent forth from these dens of pestilence bears to the home of the people the seeds of contagion and death, something may be accomplished in the way of abating the loathsome sweat shop. If Chicago, New York, Philadelphia and other great cities where sweat shops exist, could have an epidemic of small pox or black death, or other horrible disease which sweat shops breed and disseminate, and a few rich men were to realize by experience their connection with the sweat shop business, it is possible that even a debauched supreme court could find that the abatement of the sweat shop abomination is not in conflict with the constitution of Illinois.

A. R. U. ISMS.

It is now stated that the "thirty pieces of silver" which Judas received for betraying Christ amounted to only 90 cents, or 3 cents apiece. Since that time treason to justice commands a better price, though some judges like Ricks might be had for a railroad pass. It is probable, however, that the General Managers' Association paid more.

The Railroad Telegrapher, in its April issue, devotes some attention to "The Auditor," the ass who, having a stall in the Railway Age stable, defouls it weekly with intestinal dissertations on railroad affairs. The Telegrapher dignifies "The Auditor's" discharges by a "criticism" and says:

"The Auditor" refers to the good result of the Chicago strike last July. The good result was that it was an object lesson which the whole country was compelled to look at and think about.

You are right. In labor affairs the strike was the only "object lesson" that labor ever had in the United States, demonstrating to organized labor, if it is not loyal to labor, its influence—whether passive or active—exerted to overthrow organized labor and give such skunks as "The Auditor" a license to defoul it.

Referring to the recent western tour of President Debs, General Master Workman Sovereign, of the Knights of Labor, in a speech delivered a few days ago, said: "Eugene V. Debs has just concluded a successful lecture tour to the Pacific coast. His trip was conspicuous for the continuous round of ovations accorded him by the common people. It was the triumphal march of a great leader, and expressed the warm affection of the industrial masses for one who has the moral courage to openly challenge the right of the corporations to rob the producers of their just reward. Let George M. Pullman make a tour over the same route traversed by Debs and he will be hung in effigy at every place he may venture to address the people. Through the efforts of such patriots as Debs, the barriers between the corporations and the masses are fast becoming impassable. The day is past when any citizen can support the corporations and at the same time enjoy the confidence and friendship of the people. The elements are hopelessly divided and the hosts of labor are fast crystallizing into an irresistible opposition to corporate tyranny and oppression that will soon sweep every corporation from the face of this fair country. All honor to Debs; he is doing as much to arouse the American people to a sense of the danger that threatens their liberty as any other person in this monopoly-cursed nation."

The Denver Road thus castigates the so called labor organizations that do not discuss "politics" in their meetings: "No hope can be expected from the so-called organized labor unions. When they get together they talk about everything else but the money question, the one question which affects the human race more than all others. When that question is broached, the 'trusted men' of the money power, hired for the purpose, immediately spring to the front and vehemently denounce any mention of politics 'in this union.' Thus the poor fools are kept divided and conquered. Organized labor has never got a law enacted or one repealed that was worth a cent, and if they could hear the tones of contempt in which they are referred to by the class whom they vote for, they might perhaps take a tumble to themselves. As it is they are constantly played for a lot of silly suckers, and that is just what they are."

STEAM ENGINEERING BOOKS.

- "Progressive Examinations of Locomotive Engineers and Firemen," by JOHN A. HILL. A capital little book for new beginners. An excellent pocket companion. Price, 50 cents.
"Alexander's Ready Reference," by S. A. ALEXANDER, for engineers and firemen. This book contains more valuable information in fewer words, and is easier understood by railroad men than any other book now in print, because it is written in the same manner that railroad men talk to each other, and by one who has had forty-two years practical experience. It is a gold mine to locomotive firemen aiming at promotion. Price, \$1.50.
"Air Brake Practice," by J. E. PRELAN, of the Northern Pacific R. R. An exhaustive treatise on the Air Brake; explains in simplest language how to operate it under all conditions. An engineer writes us: "The book on Air Brake Practice has been a source of invaluable information to me; it is worth ten times the price you ask for it." Price, \$1.25.
"Compound Locomotives," by ANTHONY T. WOODS. The only book on the subject. Should be in the hands of every student of the locomotive. Price, \$1.00. (Reduced from \$2.00.)
"Locomotive Running Repairs," by L. C. HITCHCOCK. A practical treatise on running repairs, by a practical man. Numerous diagrams and illustrations. Just what is needed by men who handle locomotives. Price, 50c.
"Twenty Years with the Indicator," by THOS. PRAY, JR., M. E. Copiously illustrated and containing many rules as to the best way to run any Steam Engine to get the best results. How to adjust valves and valve motions correctly, etc. Price, \$2.50.
"Simple Lessons in Drawing," by ORVILLE H. REYNOLDS, (Chief Draftsman Northern Pacific Ry.) A splendid book. Shows how to learn the elementary principles of mechanical drawing and sketching. Every student of locomotive engineering and every explorer in the field of mechanics should have it. Price, \$1.00.
"Locomotive Running and Management," by ANGUS SINCLAIR. A volume of more than 400 pages, by a practical man. An invaluable treatise for both engineers and firemen. Tells all about running and firing an engine in plain, every day language. Adopted by many roads as a standard for examination. Price, \$2.00.
"New Catechism of the Locomotive," by M. N. FORNEY. More than 700 pages and more than 500 engravings. Greatest book published. Price, \$3.50.
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Any of the above books will be sent (postage prepaid) on receipt of price. Address orders to Debs Publishing Co., TERRE HAUTE, INDIANA.

C. S. DARROW'S LECTURE.

The Chicago Times-Herald says that "Mr. Clarence S. Darrow lectured on the Debs case at Willard's Hall to about 300 members of the Chicago Law Students' Association. Reciting briefly the facts on which the injunction case against Debs and associates now pending before the United States Supreme Court was based, the lawyer contended that both the anti-trust law and the inter-state law—both of which the prosecution argued his clients had violated—were intended by their framers for the restraining of combinations of capital, to harass trade or impose extortionate rates of transportation. He claimed that the construction placed upon these laws in their application to the rights of labor organizations to strike were violative of the federal constitution and the bill of rights. Incidentally Mr. Darrow discussed the indictment of Debs and associates for conspiracy to interfere with the transmission of the United States mails. The lecturer confined himself entirely to the legal aspects of the case." Mr. Darrow is thoroughly familiar with the case, and with the law, which has been tortured almost out of recognition to make Mr. Debs and his associates amenable to it, though it was enacted to catch rascals and not innocent men.

The annual interest on public and private indebtedness, in the United States is estimated at two billions. Who pays it? Labor, and don't you forget it.

The battle between the gold bugs and silver advocates, is one of mettle as well as metal. The white against the yellow.

ELLIOTT IN NEW YORK.

Director Elliott is creating not only a great stir in the East, but is making thousands of friends for the order and himself all through that section. The New York Mercury thus reports one of Bro. Elliott's New York meetings:

Considerable life was infused into yesterday's meeting of the Central Labor Union by the address of M. J. Elliott of the American Railway Union. Clarendon Hall rang with applause time and again as the spirited speaker told the story of Debs' struggle for liberty against the combination of capital, the courts, the government and misrepresentation by the press.

There was a good deal in that story for organized labor to ponder over, the speaker said. The blanket injunction under which the arrest of Debs and the other Union officials was made, if allowed to stand as law, would put the fetters of slavery on every wage earner in the country. If allowed to stand it would, Mr. Elliot said, serve as a perpetual injunction on organized labor.

WHERE THE DANGER LIES. In reference to the conspiracy charges, all they amounted to were the assembling of 350 delegates in convention and the passing of resolutions for the benefit of an organization. The meeting was held with open doors and the representatives of the press on the platform. The meetings of the Central Labor Union, and in fact of all executive labor bodies would be practically prohibited if the precedent was once established.

As a consequence of the prosecution of the officials of the American Railway Union, they are going about all over the country with \$4,000 bonds on their heads and are liable to arrest at any time, and to be taken from any employment they may get at any time that the Court sees fit to call their cases.

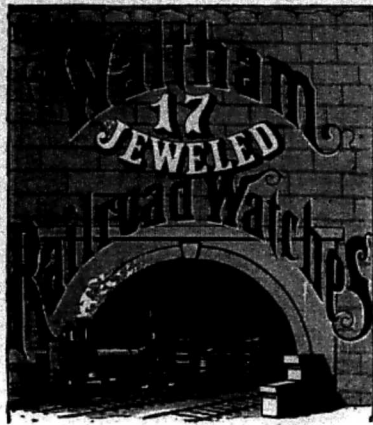
Thousands of men who were involved in the strike are wandering about the country homeless today. They are blacklisted and refused work in shops and factories, as well as on railroads, wherever they go, the object being to drive them out of the United States.

Mr. Elliott urged the delegates to work ceaselessly in combatting the aggressiveness of capital and its allies and to fight for those liberties which were dearer than life for the sake of their homes. Eugene V. Debs the speaker characterized as a bold, honest and fearless champion of labor, who did not shrink his duty under the threat of imprisonment.

After leaving New York, Bro. Elliot visited Boston, Philadelphia, Pittsburg, Wheeling and other Eastern points, meeting with most cordial receptions by all organized bodies of working men. The Eastern campaign of Bro. Elliot will be immensely helpful to the order.

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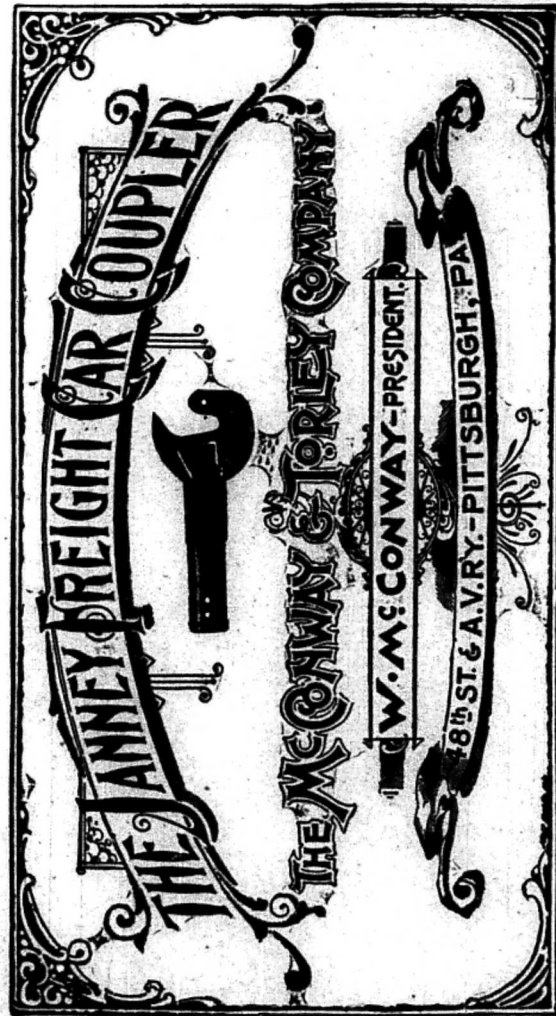
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SAN DIEGO PACIFIC & EASTERN R. R., Geo. W. Vroman, President, San Diego, Cal.

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