

The Spanish troops "ran also."

Full meals henceforth won't be quite so far apart in Cuba.

Very often in politics the only place some will bury the hatchet is in the grave.

The probability is that it will be a gay while before another nation gets gay with us.

Hobson is perhaps the only man who ever rose to fame by suffering from a serious sinking spell.

As to cooling stations we might have them all round the world. This country's got coal to burn.

There may be also two sides to a honeymoon, one of which is never seen except by the man in it.

Cuba's independence was the first object, but though that's been gained and something to boot Uncle Sam won't kick.

With regard to flags, erecting those numerous poles in Porto Rico will be followed one of these days by the usual voters and elections.

History repeats itself. Certain things had to be put in soak before Spain came over to the views of this country four centuries ago.

About the only man who can extract gold from sea water through a quicksilver agency is the hotel-keeper when the thermometer's around 100.

How comes it that the paragraphs have neglected to remark that while Hobson sank a ship at Santiago he captured a big smack at Long Beach?

Emperor William is to dedicate a new church in Jerusalem. This will give him an opportunity to draw pleasant parallels between himself and Solomon.

The Chicago man went insane and died who thought that ability to fill the position, without a political "pull," was a sufficient qualification for civil service commissioner.

A Boston physician says that "if the average business man will only take a long tramp into the woods before breakfast every morning he will enjoy better health." Who? The tramp?

The Cubans can now beat their machetes into plowshares and farm Cuba for themselves henceforth. Uncle Sam will gladly give them assistance in setting up their national household if they show themselves worthy their great opportunity.

A New Jersey man accused of bigamy pleaded in extenuation that the second victim of his matrimonial proclivities lured him to the altar with a particularly succulent apple pie, after tasting which he was powerless to resist her. This is merely a variation of the old Adam dodge—"The woman tempted me and I did eat."

Yellow is a favorite color with the Chinese, but yellow journalism doesn't prosper there, nevertheless. The Pekin Gazette relates that an editor of the imperial city who, in referring to certain dead Chinese rulers, omitted to print their full names, has just had his punishment commuted from being slowly sliced to pieces to simple decapitation.

"The nation's aim should be to assimilate whatever knowledge the world has to offer, and with the strength thus obtained from without and within, to push resolutely forward toward intellectual enlightenment and material development." The words spoken as if they might have been spoken by Mr. Gladstone. They were recently addressed to his own people by the Marquis Ito, the great statesman of Japan. Under the inspiration of such leadership, Japan is moving into the front rank among the nations.

The generals of our armies include among their number several survivors from the last generation who led the forces of the confederacy against those of the union. The troops which have carried the flag of the United States in the battles against the Spanish soldiery include volunteers from the south and the north fighting side by side. The amalgamation of the sections, which seemed a distant dream in 1865, is a glorious fact in 1898. And this is something for all Europe to take to heart. A united people in this republic is invincible.

Great as has been the change during the past few months in foreign opinions of the power and the importance of the United States, there is room for still more progress in that direction. The sympathy with which Americans will eliminate the disastrous results of hour-long rule in Spain's relinquished colonies and restore prosperity and peaceable industrial conditions will give fresh impetus for Europe to increase its respect and admiration for this country, and so will the continued progress which American merchants and manufacturers are making in extending their trade to the remotest parts of the world.

The nature of the war with Spain has led to the hostile political opinions of the two countries here and there.

trade relations. The Railroad Gazette reports that the Baldwin Locomotive works recently shipped to Spain six locomotive freight engines. The engines were ordered in March, prior to the declaration of war, and were shipped on June 29, while the Santiago campaign was being pushed vigorously. They are for use on a mining railroad in the province of Biscay. This incident is more unusual, perhaps, than even our contract with a Spanish steamship company for the transportation of the Spanish prisoners to their home land. It is an illustration of the fact that even war cannot impede the triumphant march of America's trade around the globe.

It will grieve the heart of the small boy to learn that his old friend, the pirate, has degenerated sadly. He is no longer the debonaire and smiling cut-throat of the Spanish main, who, pistol in hand and knife in teeth, once clambered over the rail, invited the captain, crew and passengers, with the exception of the heroine, to walk the plank, whispered hoarsely and confidentially to the villain, and sailed away with the beautiful girl and the stowed-away hero to his estate on a tropical island. Instead, he is a miserable sort of soiled Digger Indian, who haunts the Gulf of Maracaibo, on the north coast of Venezuela, doesn't own a single long, low, rakish craft, and only robs defenseless vessels that go aground on the shoals. This much the American consul at Maracaibo sends to the government in a report which intimates that the modern pirate is so pitifully incapable and run down at the heel he can be frightened off with a few shotguns, if there happen to be any on the ship. In fact, times are hard for the pirate. In the prosaic days of steamships he has been going down hill, until nowadays he is a beggarly wretch, garbed in a blanket, armed with a bow and some burnt-ended arrows, and altogether not worth his salt.

Not every eminent and renowned character has become eminent and renowned for doing what no one else ever did or being what no one else ever was; though this is a distinction very commonly credited; but it never came nearer being literally true than in the case of Mr. Gladstone. One of Napoleon Bonaparte's admirers called him "a man without a model and without a shadow," but Mr. Gladstone bears the palm in the select roll of famous solitaires. Some patient reckoner has compiled a list of his "onlies," which may or may not be exhaustive. He was the only man who ever began so early a public career which continued so late; he was the only man who was ever orator, statesman, theologian, author, litterateur and linguist, and first-rate in all; he was the only man who ever carried a great constructive measure of legislation (the Irish Home Rule Bill of '83) through the House of Commons after he was eighty years old; he was the only man holding and expressing positive opinions for seventy years who never made a personal enemy; and he was the only man not holding a seat in Parliament in honor of whom at his death the House of Commons ever adjourned. It has been truly said, "These things are without a precedent, but there has been no precedent for Mr. Gladstone himself."

From his early years Mr. Gladstone took the greatest possible care of his health. He was temperate and abstemious; he observed all the accepted hygienic rules, with some of his own in addition, including the celebrated one of giving each mouthful of beef-steak thirty-two distinct and separate chews; he took active physical exercise and he was careful not to overwork. He died at 80, and though he suffered for months from a painful and lingering disease that might have been expected to pass by one of wholesome life and clean blood, his case is pointed to as a triumph of scientific methods. Prince Bismarck, on the contrary, was not abstemious and was regulated by no rules but those set by his own appetite, which was not dainty. Unless all his biographers falsify he ate enormously of the richest foods and drank freely of the strongest beverages. He indulged in beer, but beer was a mild tippie and did not suffice for most occasions. When he made a public speech he had a glass of "schnapps," otherwise known as gin, beside him, and ever since the newspapers have recorded his doings in detail schnapps and brandy and champagne have been the accompaniments of the heavy meats and other viands that were served to him several times a day. He had not been in public life for some years, but his retirement was not owing to mental or physical disability, but had he still been chancellor the probability is that, until the last few months, they would not have interfered with his official duties. He died at 83, after settling all rules of health at defiance from his youth up. No moral can be drawn from his course in this respect; it would surely not be safe for any young man to copy his habits, yet, on the other hand, when he is considered in company with Gladstone, the folly of laying down absolute hygienic laws to suit all cases must be admitted. Would Bismarck have been Bismarck had he chewed each morsel of beef thirty-two times and washed it down with tea?

Little Tommy—Sister Lillian likes to have you come here. Mr. Stimpeling—Aw, indeed! How do you know that? Little Tommy—Well, people always like what makes them glad, don't they? Mr. Stimpeling—Generally. But how do you know I make her glad? Little Tommy—I heard her tellin' one of the other girls today that she just had to laugh every time she looked at you—

Members of society in a new or sparsely settled country are very nearly on an equality. None are rich and none are very poor. But as population and wealth increase, society gradually divides into two parts. The richer class form one wing, and the poorer the other. And as civilization advances the rich become richer and the poor become poorer. As labor produces all the wealth, of course this division of society into the classes named results from the unequal distribution of the wealth produced. This unequal distribution results from the medium of exchange. Exchanges of the products of labor are indispensable. There could be no growth of civilization without. But as there is no great difference in the amount produced of any kind, between men who labor, there could never be any very great difference in the wealth of men, if every one received the exact equivalent for the products of his labor. But the middle men, the men who buy from producers, and sell to consumers, increase in wealth much faster than the ones who produce the wealth.

DIVES AND LAZARUS.

REASONS FOR EXISTENCE OF RICH AND POOR.

The Present Vicious System of Society Organization and Ways in Which It Might Be Improved—"Greatest Good to the Greatest Number."

A village springs up as a center where exchanges are to be made. The village soon becomes a big town, then a great city. Great mansions, towering churches and theaters, mammoth stores, banks, residences, etc., spring up on every side so tall as to shut out the light of day, and the city lighted by electricity by night, all constituting a grandeur of magnificent art indescribable. Yet during all this process of building up, the city is defaced by huts and hovels, and the streets are full of ragged, horny-handed toilers, hungry tramps, paupers and thieves, who are the "pest and terror of all cities." And in greater proportion than the city grows this class, the "terror of the cities."

The great church spires cast their shadows over huts and vandals more dangerous than those in heathen lands. Those magnificent streets paved with marble and lighted with electricity are patrolled by policemen in glittering uniform, to protect society from thugs and thieves. And as the present form of civilization grows older, this division of society between the rich and poor becomes greater and greater. The gulf between Dives and Lazarus becomes wider, deeper and darker from day to day and from year to year.

The great mass of mankind believe this state of society is unavoidable and the highest possible. All the great empires and governments of earth have traveled this road and come to ruin. Yet every succeeding one follows in the wake of the preceding one and comes at last to the same end. But the great so-called statesmen seem to think that governments are like animals or trees; they have their youth, middle age, old age, then die.

Our form of civilization has in it the seeds of death. It produces in every form of government the same conditions. It concentrates the wealth into the hands of a small, idle class, converting them into heartless misanthropes, and reduces the other wing of society into such depths of poverty that all manhood is crushed out of them. Then the government dies of its own corruption. We propose to ascertain the cause of this decay and death of governments, and find out the remedy for it. Science is the classification of all known truths in reference to any given subject. The science of astronomy is the classification of all known truths and facts in reference to the heavenly bodies and the laws that govern them. So of chemistry or any other subject. The science of political economy is a classification of the laws that should govern society—not the laws that do, but the laws that should govern society. Society is not an inanimate something governed by fate, but it is composed of intelligent beings free to make the laws for their own government. To make the government and laws so as to work the "greatest good to the greatest number" is the highest state attainable in civil government.

While the ordinance of civil government is an ordinance of God, the form of government is left to be determined by those who frame it. These words used in the Declaration of Independence, viz., "governments derive their just powers from the consent of the governed," are true only in a qualified sense. It means that the officers elected are the servants of the people, and cannot justly transcend the powers delegated to them. But it is also true that the people cannot delegate to their servants the power or authority justly to enact unjust laws. A man, nor society of men, cannot delegate what they do not possess. Every man has the power to do wrong, but he has no right to do wrong, hence he cannot justly delegate to another authority to do wrong. While it is absolutely necessary for some form of civil government, for society would destroy itself under a reign of anarchy, it is also absolutely necessary that the government and laws be established on the bed-rock of justice.

Any science of political economy that falls short of this, must be defective. The old doctrine that men have to "give up some of their natural rights" in order to form civil government, is not true. Man is a social being and in order to his highest development and greatest happiness, civil government is "ordained of God," but not the form

as before stated. This is for society to determine.

The lower the state of intelligence and morality, the more rigid must the laws and government be; the higher the plane of morality and intelligence, the less need of government. The Bible says, "The law (or government) is made for the lawless and disobedient, for murderers," etc. Good men don't need much law.

We will lay down a few self-evident facts, or propositions.

- 1. Each and every person born into this world has the same rights in it as any other ever born into it.
2. Each one has the same right to the fruit or result of his labor as any other.
3. Each one has the same right to the free use of the free gifts of God, his creator, as any other.
4. No man or combination of men have any right to deprive any other of his God-given rights.

Hence no government can justly deprive any citizen of his natural rights. A man may by the commission of crime against society forfeit his rights, otherwise he cannot be justly deprived of them. The great mistake of most writers on political economy has been, in trying to construct a system independent of the moral economy or government of God. They assume that there is no connection between politics and religion. Most politicians believe this. While they admit that man individually is responsible for his acts, they do not believe that corporations, societies and governments are. They assume that civil government, out and out, is a mere partnership affair. That society by agreement forms government, and of course by agreement can unmake the same. This was the doctrine of secession.

It produced bad fruit. If a state could secede, why not a county, township or individual. In essence it is anarchy. While the people composing any society have a right to decide what form of government they will have, they do not decide whether they will dispense with all government. This they cannot do. God has so constituted the race that government by law is a necessity. No government is anarchy. Anarchy would be destruction to the race.

Civil government being ordained for the government of society collectively, the moral for the individual, hence it follows that they must harmonize.

The moral being superior, the civil must not conflict with it. The moral is the law between man and his God. The civil between man and his fellow-man. They are wheels within wheels. No correct system of political economy can be constructed that ignores the moral. It is the greatest factor in the problem. "If iniquity be framed into law" there will be friction, jarring and ultimate ruin, as there would be in machinery where cog-wheels fail to fit into each other. Isu tells us that "the nation or kingdom that will not obey God shall be utterly wasted," and the wrecks that lie all along the stream of time prove it true. Why have the great cities of our world perished? Under a system of unjust exchanges, the concentration of wealth is made possible in building cities that are occupied, and legally owned by those who never gave to society an equivalent. And as "men's sins like their chickens come home to roost," cities are a concentration of vice, degradation, misery, poverty, crime—in fact, a sink of iniquity—a seething mass of corruption, a bottomless pit of woe, a miniature hell. When pestilence comes it finds the city, when political cyclones come they strike the cities first.—Rev. D. Oglesby in Chicago Express.

Two Kinds of Republicanism.

One of the most widely known educators, authors and historians in the State, and a man who has on several occasions held public office, has dug up and sent to the Citizen the following prophetic words contained in President Abraham Lincoln's first annual message to Congress (Dec. 3, 1861), which make mighty interesting reading in these days of perverted and fallacious political economy, party bossism and capitalistic tyranny:

It is not needed nor fitting here that a general argument should be made in favor of popular institutions, but there is one point, with its connections, not so hackneyed as most others, to which I ask a brief attention. It is the effort to place capital on equal footing with, if not above, labor in the structure of Government. It is assumed that labor is available only in connection with capital; that nobody labors unless somebody else, owning capital, somehow by the use of it induces him to labor. This assumed, it is next considered whether it is best that capital shall hire laborers, and thus induce them to work by their own consent, or buy them and drive them to it without their consent. Having proceeded so far, it is naturally concluded that all laborers are either hired laborers or what we call slaves, and, further, it is assumed that whoever is once a hired laborer is fixed in that condition for life.

Now, there is no such relation between capital and labor as assumed, nor is there any such thing as a freeman being fixed for life in the condition of a hired laborer. Both these assumptions are false, and all inferences from them are groundless.

Labor is prior to and independent of capital. Capital is only the fruit of labor and could never have existed if labor had not first existed. Labor is the superior of capital and deserves much the higher consideration. Capital has its rights, which are as worthy of protection as any other rights, nor is it denied that there is and probably always will be a relation between labor and capital producing mutual benefits. The error is in assuming that the whole labor of community exists within that relation. No men living are more worthy to be trusted than those who toil up from poverty; none less inclined to take or touch aught which they have not honestly earned. Let them beware of surrendering a political power which they already possess and which, if surrendered, will surely be used to close the door of advancement against such as they and to

fix new disabilities and burdens upon them till all of liberty shall be lost.

Thoughtful persons, after reading and rereading the above, cannot help but come to the conclusion that the great commoner was able to get a very distinct view of the modern class struggle, though it was in its incipency in his day. The tool of production was in crude form, the mechanic was independent and surrounded by natural opportunities, the unemployed army was unknown, and the then powerful middle class was in its zenith of power and prosperity, and the strangling trust was not dreamed of.

Yet Lincoln, after analyzing the relation of labor to capital—and, bear in mind, at a period when the capitalist labored and the masses of workers owned capital or received the lion's share of the product of their toil—was politician enough to attempt to harmonize what he saw were hostile elements, although his strong sympathy for the men of toil and his hatred of oppression forced him to utter his famous warning to labor about surrendering its political power.

The Republican party of Lincoln's day and the Republican party of McKinley's day are two distinct parties. While forty years ago the party stood for the freeing and ennobling of labor, to-day the party is attempting to degrade and enslave labor by spreading the pernicious doctrine that capitalism must be protected and subsidized so that it may in turn protect labor, thus boldly declaring that labor is dependent upon the capitalist class, the fallacy that Lincoln pointed out.

Imagine McKinley making the declaration, "Labor is prior to and independent of capital," or "Labor is the superior of capital and deserves much the higher consideration." And then picture to yourself, if you can, Boss Hanna giving utterance to these words: "Let them beware of surrendering a political power which they already possess, and which, if surrendered, will surely be used to close the door of advancement against such as they and to fix new disabilities and burdens upon them till all of liberty shall be lost."—Cleveland Citizen.

Sayings of Tom Watson.

The only way to regulate a natural monopoly is for the people to own it.

It is poetical to talk of this land of the free, but like a good deal of poetry it is not true.

Gold has less actual utility than almost any other metal, yet goldbugs talk forever about the intrinsic value of gold.

The man who has nothing to hope for has nothing to try for, and therefore he becomes shiftless, lazy and worthless.

Some men have more faith in the corrupt politicians of their party than they have in the great body of the people.

If the people could vote on each law separately, they would get over the habit of swallowing platforms in a lump.

The man who will not change his opinions for fear the people will laugh at him is liable to be laughed at for his stubbornness.

Those who are hunting for a "standard of value" are having as hopeless a search as those who sought for the fountain of youth.

The transportation companies are making a big thing out of the war, but they are not willing to pay the one-cent stamp on their bills of lading.

Money is only the representative of property. Will any one tell us why the representative of a thing should have greater rights than the thing itself?

Railroads which cannot afford to provide devices to protect the lives of their employes can always afford a lobby to protect the pockets of their stockholders.

Farmer Gets the Worst of It.

Every citizen of every city depends on the farmer for the means of life—could not live a week without the results of his labor, says the Appeal to Reason. The farmer is not dependent on the cities—he lived before they were, but none existed before the farmer, in this or any other land. A farmer is therefore the most essential member of society, deserving the greatest reward for his labor, and would get it if he were not such a dupe and fool. A farmer will work late and early in sun and rain to produce a crop. Then putting ten bushels of corn in his wagon he will drive ten miles to market and get \$5 for his load. This load represents several days' labor, the capital on his farm and tools and his experience of years. When a farmer goes to the city and wants a sack from the depot, an hour's ride will cost him \$5. In other words, he exchanges several days' labor for one hour's labor. It is not the hack driver who gets it. He is a very pauper. It goes into rent, taxes, insurance, licenses, transportation and a thousand other robbery channels. All this can be remedied by a social system that exchanges day's labor for day's labor. In other words, it is a political question, and the farmers and laborers will be skinned until they learn it.

Give Them an Exemption.

Give every home owner an exemption of \$2,000 from tax and the monopolies will bear their just share of the burdens of government, and in ten years there will be twice as many home owners as there are at present.—Chicago Express.

The Correct Remedy.

Don't weep for a fallen brother or sister—they are the fruits of social conditions. After the conditions.—Ben Tillet.

Interest is a Canker.

Interest is the canker which is eating the life out of business.

Brothers of Revolution.

Revolutions are always the result of unjust systems of taxation.

Frank in a Diplomatic Way.

Edith—There is one thing in particular that I like Mr. Tactin for. He is so frank, you know. He always tells me of my faults, without the least hesitation. That was the agreement I caused him to make.

Bertha—And you mean to say that you do not get angry with him?

Edith—Never.

Bertha—Tell me some of the faults he has found in you?

Edith—Oh, he hasn't found any yet. When I ask him to name them he always says that I am faultless.—Boston Transcript.

A "Rooster" Hatchet.

The National Military Home at Marion, Ind., has a genuine curiosity in the shape of a common Shan-hai rooster that it has taken it upon itself to hatch out a brood of chicks, and act as mother and protector to them. He "set" on a nest of eggs the requisite three weeks and hatched out the fluffy chicks in regular fashion, and now he seems to be very proud of it. He fondles and protects them after the fashion of a loving and jealous mother. The story of this queer rooster's peculiar act has brought many people to the farm to observe the barnyard phenomenon.

A California Ostrich Farm.

An interesting ostrich farm is successfully conducted at Santa Monica. The birds are in open pens surrounding a sort of field, two in each pen; they are fed chiefly on corn, grass, and chopped alfalfa in a sort of California clover, with plenty of gravel and bones thrown in. The plucking begins when they are seven months old, and is continued every seven months yielding fifteen plumes under each wing and several from the tail. At the proper time each bird is driven into a corner of his corral or enclosure, a flour sack is thrown over his head and he is led to a strong box suit large enough for one bird, and ere the feathers are cut off. If the work is not performed at just the right time the feathers do not become useless for the market. These birds were first brought to this country from South Africa for farming purposes in 1882. Experiments were tried with them at various points in the southern part of California until it was proved that the soil and the climate were entirely adapted to them, and there is no reason now why ostrich farming should not become one of the important and most successful industries in these parts—provided, of course, there be a demand for the feathers. Learn that in 1891 the exports of feathers from Cape Colony alone amounted to \$2,500,000. In Africa the male birds sit on the eggs at night, thus sharing the cares and responsibilities of life with his mate, and it is said they are often models of domestic affection in their care for and consideration of each other.—Troy Times.

Heroism.

"Heroism," said a great preacher, "is nothing but a spark kindled in the household, carried outside, and blown into flame. A thing that a mother does every day of her life nobody celebrates, but let her do it before an admiring crowd, and she is heroic." The virtue is in the spark. If it be necessary to do a noble deed before the world so that its publicity blows it into a flame, all honor to the spark that is living ready for the public deed. But, if it be necessary to do the noble deed in the secret corner of the home, all honor to the spark that is living ready for the private deed in which the world sees no heroism.

Advertisement for Ayer's Cherry Pectoral. Text includes: 'It Hangs On', 'If it was only health, we might let it cling. But it is a cough. One cold no sooner passes off before another comes. But it's the same old cough all the time. And it's the same old story, too. There is first the cold, then the cough, then pneumonia or consumption with the long sickness, and life trembling in the balance.', 'Ayer's Cherry Pectoral', 'loosens the grasp of your cough. The congestion of the throat and lungs is removed; all inflammation is subdued; the parts are put perfectly at rest and the cough drops away. It has no diseased tissues on which to hang.', 'Dr. Ayer's Cherry Pectoral Plaster draws out inflammation of the lungs.', 'Advice Free. Remember we have a National Dispensary. If you have any complaint that ever and desire the best medical advice you can possibly obtain, write the doctor freely. You will receive a prompt reply, without cost. S. J. AYER, Lowell, Mass.'