

THE LABOR WORLD.

Vol. 5, No. 9.

DULUTH AND SUPERIOR, SATURDAY, JULY 1 1899.

FIVE CENTS

We Wonder

DO THE BIRDS SING, THE WINDS BLOW AND OUR LOVED ONES LIVE "OVER THERE?"

By Paul Williams.

"I HAVE been thinking, Doctor, of the evidences which you gave me of future existence. Upon enquiry and reading upon the subject I discover there are many people who think they have evidence of spirit existence. But I find that mankind in general for their belief in immortality must rest their belief on faith."

"Yes, Mr. Williams, what cannot be proven by science must be taken on faith. Very much of our knowledge is founded on faith."

"What is the best evidence, Doctor, that I can have that we live after death and that we can return and make ourselves known to our friends on earth? I have kept watch of spiritualistic revelations ever since the Fox sisters began their rappings in Rochester, N. Y., many years ago, and I fail to see wherein we know much more about the spirit world than we did before that time."

"That is very true, Mr. Williams. I do not think that the fact that spirits of the departed friends can return and communicate has yet been scientifically proven, but the evidences that they do have been so many as to build the Spiritualist denomination into a denominational sect of very considerable importance. In fact, in looking over the religious announcements in our Sunday metropolitan papers we find mention of more gatherings of the Spiritualist faith than any other."

"I know, Dr. Penrose, but that proves nothing to me. You know and I know that a large share of the population of the earth are inclined to chase some religious phantom that they know nothing about. See all the various denominations, each so widely different in belief with others, and all in such dead earnest as to their belief being right. Why is it?"

"The reason for this, Mr. Williams, is the universal desire existing among all peoples of the earth for a future existence. People want to live hereafter. They do not know positively that they will, but if any strong man with persuasive powers comes along with a plan that can be sustained by some authority—more especially mysterious authority—they are ready to fall in with it."

"The origin of all the various prominent religions is veiled in obscurity and mystery. The personality of Buddha and the origin of the Book of Buddha, the Buddhist bible, is unknown. Nobody knows anything definite concerning Moses or the Talmud, which is the Jewish bible. Nobody can furnish positive information about Zoroaster or the origin of Zoroastrianism, the bible of the Persians. Nobody knows who wrote the Christian bible, when it was written, or where. They are equally in the dark as to whether Mohammed was really a prophet of God, and whether the Koran, the Mohammed bible, is actually the inspired and only bible giving us God's word. People are also in doubt about the Book of Nephi, the Mormon bible, and many persons are disposed to question the authenticity of Mormon scriptures as having been given to the world on a set of brass plates found under an oak tree in the interior of New York state. But while we may doubt the authenticity and inspiration of some of their bibles the universal desire to find some plan of salvation in the hereafter has built up all these different religions, the latest of which is the Spiritualists."

"What has made the great difference in religious belief, Doctor?"

"That is largely explained by phrenology. The spirituality and veneration existing in the organization of mind is disposed to create a God of some kind. The kind of God which the individual makes will depend upon his other faculties and his education. To illustrate: The man possessing large combativeness and destructiveness would believe that God would pursue an enemy and would destroy him. The benevolent man would believe that God would forgive. The man, fond of the beautiful, pictures God and heaven in the midst of delightful charming scenes. The individual who would deem it right to

wage a war of conquest would think that God would consider it right to subdue other nations. In short, what a man would think it right to do himself he would think God would do. God therefore is the reflection of himself. Every man makes his own God."

"The difference in religion, therefore, Doctor, is the result of inherited disposition, our phrenological development and our education?"

"That is it exactly, Mr. Williams. Our spirituality and disposition to venerate predisposes us to have a yearning for life in another world. The marvelousness in our organization of mind permits us to accept of that which is supernatural, if we have nothing better, and hence the crude and ridiculous religious notions which some people have."

"How can the foolish religious opinions which some individuals have overcome?"

"That can only be done, Mr. Williams, by education along scientific lines. The spiritualistic in man's nature will make him seek and have belief in an unseen power. The marvelousness in his nature will cause him to accept almost anything unless the reasoning powers have been well developed."

"What are the theological colleges for, Doctor? Are they not supposed to give us correct ideas of God and the hereafter?"

"They are supposed to, Mr. Williams, but unfortunately they take some outside authority for their guide and thus fail to teach a religion based on reason and common sense. Thus the Chinese theology propounded by Confucius teaches that obedience and imitation of parents and persons in authority is the noblest and highest virtue. That has made the Chinese people a race of servile imitators almost incapable of progress. The theology of Zoroaster has made the Persian a worshipper of the sun, moon and stars."

"The Mormon theological school led directly to polygamy and the Christian theological schools have turned out great numbers of graduates whose absurd beliefs and teachings have lost them the respect and confidence of the sensible common people."

"What teachings in our theological schools, Dr. Penrose, do you have reference to?"

"The idea that, no matter what a man's life has been, no matter if he has been a thief, a drunkard, a constant abuser of his family and a murderer, if he repented, even as late as on the gallows, that would transport him at once into paradise, and all the delights of heaven would be his."

"Not only that but the theological student came out fresh with the belief that no matter how perfect a man's life might be if he didn't publicly profess Christ he would be consigned to eternal torment and punishment after death."

"Yes, Doctor, I know, I was brought up to that belief myself. How well I recollect our old minister, clad in black, with white crevas and tall silk hat, who used to come round regularly and question us boys as to the ten commandments. He had the faculty of infusing the solemnity of a funeral into our home in five minutes after arrival. It took us usually two or three days to get natural again. He was very strong on eternal damnation. I remember how he would lean over and down from the edge of his pulpit and tell us about hell fire and how we would burn and burn. By the way, we haven't heard so much about eternal punishment from the pulpit in late years. I wonder what dried up that kind of talk?"

"That kind of preaching ceased during the early part of our late civil war."

"What stopped it then, Doctor?"

"Among the earliest to enlist in the war and the bravest were a number of fast boys about town. They were wholesouled, generous, genial, wild fellows, ready to help any good cause that called for their aid but they had never been converted and joined the church."

often, when they were carrying the flag and leading the regiment right up to the top of the ramparts a rebel sharpshooter would pick them off."

"One after another of these brave boys was brought home to die. Naturally the people idolized them and when the weeping congregation assembled at the funeral they listened just once when the minister consigned the dead soldier to eternal damnation. No one could blame the preacher. That was his theology. If the man hadn't been converted he should go away into everlasting fire where there was weeping and gnashing of teeth."

"How did the people relish such preaching over their dead soldiers, Doctor?"

"Well, they didn't relish it in the least. As I said before, they heard that sermon just once; then they informed the ministers that they must change their preaching. No matter if Jack Brown and Gil Hubbard did go away to the war and die in their sins. They went at the call of duty, they died in defense of the Union, they were the bravest of the brave and people didn't propose to have them consigned to hell fire."

"What was the result, Doctor?"

"The result was that for thirty-eight years we have had a rest from that kind of preaching. Public sentiment forced a change of theology."

"Yes, Doctor, now that I think of it, I see why we have had a change from the old style of preaching. But if our boys did not go into punishment what did they go into. What have they been doing over there for thirty-eight years? Where are they? Will we know them as the blue and the grey? Are the captains and the colonels and the generals that were here holding the same positions there? Do the winds blow softly, do the flowers bloom, do birds sing, does the girl I loved who died years ago live yet? Where is she? Does she ever think of me? Did she ever come back as she promised she would? Has she stood beside me when I did not know it? Was it she that gave me light when I prayed? Is her hair as dark and her eyes as bright as when she was here on earth? And her mother and sister that passed on before her. Is she with them, and where are they all? So cultured and refined. They could not live elsewhere than in a beautiful home. Where is that home? Who created it?"

"Naturally, Dr. Penrose, these are the questions of phrenology. You have given a great deal of attention to the subject of the spiritualistic and the future life. What can we know about this hereafter?"

"We will consider the subject, Mr. Williams, a little later. Many things relating to earth-life should be understood before we can understand conditions in spirit existence."

THE editor of the Budget has had frequent occasion to say that the combinations commonly called trusts, a vast brood of which has been hatched during the past twelve months, are but one stage in our industrial evolution. It is as idle to swear at them as it would be to swear at a tadpole for turning into a toad even though the toad were thought to be poisonous, says J. Adam. And as the toad was believed in olden times to have a jewel in his head, so perchance some good may come of things that seem at first to be altogether evil. Modern competition has resulted in combination, and the combination of the few who are rich will teach combination as a self-preservation to the many who are poor. Never was socialism making such strides as it is today, and yet on the surface it does not at all appear. The trust-mongers will go on for a time with the work of controlling prices all unmindful of the fruit which such work will bear, and when the revision comes they will stand aghast and amazed and want the military called out to stop the people from going crazy. And yet as

"God moves in a mysterious way His wonders to perform. He plants his footsteps in the sea And rides upon the storm." who knows but that this is his way of lifting up the common people or calling the hot polloi into Mount Olympus? Co-operation of the many under a sort of voluntary socialism for manufacturing and wholesaling purposes, seems a sure outcome of the present travail. The trust may turn out to be a labor-saving machine, but the saving must be for the many and not for the few. Aye, there's the rub. Things may seem wrong for a day, but in the end the God of Israel cares for those he loves. And we are they

ONE YEAR

The Disturbing Times of a Campaign Will Soon Be Here.

By D. A. Petre.

ONE year hence and another Presidential year, which cannot be less eventful than those periods during the last thirty years, already dawn upon the American people. We can look back for ten years and witness the enormous advancement of American resources, the tremendous gains in wealth (year by year limited to a comparative few) and still as a consequence, we are forced to admit, that these wealthy few have absorbed the belongings of the poorer many, by various tricks of trade and law. In 1896 the Democratic platform proclaimed against trusts, and advocated a freer system of competition, which meant the abolition of a protective tariff, which has tended to uphold the trust, and protect the wage-earners, among all classes of trades, consequently throwing thousands of idlers on the market, to compete for positions with those in the newly formed trusts, which competition naturally tends to lower wages and increase the profits of the same trusts; it is impossible to get around this conclusion, with any arithmetic arguments, it is the law of natural consequence that limited competition never raises value to the worker, but as stated, does multiply the profits of the employer, or manufacturer (the few) and with this accomplished, we are said to have returned to our era of prosperity—true enough if the law of general average is to be ignored—and that the prosperity of a favored few, protected by governmental law, is to be construed to be prosperity. This was the condition in Great Britain under the old kingcraft when the king owned all his vessels; and the same results will follow under the tariff trust, fostered by a Dingley tariff law, which has bred trusts into billions of dollars and yet created a deficit of income to the general government. Under this protective tariff system who have contributed towards the expenses of the government? Not the trust or large capitalists; they have been the first to fight taxation, especially the income tax law. No, the men of small means have done their duty, and paid the taxes which the big concerns shirk; the worker earns say \$1.50 a day and makes \$5.00 for the boss, and at the same time pays most of the boss's taxes, that is the way it works; but so long as the American people like to be numbugged (according to Barnum) they have themselves to blame, so long as they will not think for themselves, but vote as they are told to do, they must bear the whole avalanche on their own shoulders, and that of their families, and so long as they persist in this way they must be content with the results of their own folly and put up with that much of prosperity which may be gathered in the crumbs which fall from the miserly tables of divas.

History repeats its pleasant and its weedy tales. Let the thinkers of this age study out for themselves the causes which, under an age of great apparent advancement have enslaved tens of thousands of honest workmen; let truth solve the question; may its reply be, that with unequal competition, guided by the headlight of Dingleyism and protection we have had our vision so dimmed that in following the fire fly of imagination we have fallen a prey in a dismal swamp.

YOU "reformers" who are howling for a change of conditions "a-step-at-a-time" should cast a glance toward military despotism as being practiced on the workers of Idaho at the command of one of those "panacea for all ills, free silver" governors. A nice spectacle to be paraded before the workers as exemplifying the fact that we should go easy and accomplish one reform at a time. Sent, with such reforms. The Baltimore Labor Advocate gives some timely advice when it says:

"Organized labor should not be led astray by the pernicious doctrine of opportunism. It should have no place in our deliberations. The ground on which this fungus thrives is too valuable to be given up to such a growth. The opportunist lives for the present

alone; the methods which make most of the cause of labor and the uplifting of humanity require careful, intelligent action, tempered with conservatism. We cannot retrograde; therefore we must go forward."—Cleveland Citizen.

A CHICAGO reader says that a preacher of that city said from the pulpit that socialism had been tried twice—once by infidels and once by christians and that it had proven a failure in both cases. He also stated that the bible does not teach equality. Our parsonic friend of the windy city is no more ignorant than the most of the preachers who draw pay for talking of something of which they know nothing whatever, says the Appeal to Reason. Neither infidels nor christians have ever, as a body practiced socialism. It was taught originally by a gentleman by the name of Jesus Christ who lived some two thousand years ago. He could hardly be called a christian in the present day acceptance of the term and should He show up in a modern church there is no doubt in my mind but that the sexton would put the boots to Him. The bible don't teach equality because our parsonic friend don't want to see it that way or else he is too ignorant to catch on. I have never seen anything in the bible that said I would get two harps because I am better than the general run of Chicago preachers. Nor does it say that one angel shall be unequal to another in the matter of wings. Or I am mistaken and it is the intention of the Creator who does not distinguish between us in the matter of air, water, health and sickness, to favor certain plutocratic preachers over others? There will be surprises for some people when they land on the other side of the river Jordan.

ALMOST every day a new use appears to which electricity may be put, and in most cases it has proven a great saving of expense to labor and material. The latest test was for the purpose of cutting heavy "I" steel beams in a Chicago building that was being remodeled. These beams, it appears, came together in such shape that the ordinary tools used in cutting and sawing steel could not be used, and it was at first thought new and expensive machinery would have to be constructed. A further discussion of the subject brought up the question of using electricity, and it was finally decided to give it a trial. The beams to be cut were fifteen inches deep, and in the ordinary way would have required fifteen days to perform the work. Instead of doing it in that way an electric current was conducted from the street-lighting wire into the building and the positive terminal wire attached to the steel frame work. To the negative wire was attached a carbon one and one-half inch in diameter, which was so arranged that it might be handled with a wooden handle in directing its course across the beams. The operator was protected by a covering of asbestos and his eyes were shielded by heavy black glasses. Everything in readiness, the operator, who was but a common laborer, began his work and in just twelve hours had it completed. Thus time, skilled workmen and expensive machinery were out-dozed.

THE Lord and the Republican party can now be said to be responsible for everything. A Methodist bishop, one time, in the heat of a political campaign, said that he had "prayed to God on the subject and was convinced that it was God's will that he should vote the Republican ticket straight." All newspaper readers remember the famous and blasphemous dispatch sent by Mark Hanna to President McKinley when the former was elected United States senator. "God reigns and the Republican party still lives." The other night when Jeffries knocked the daylight out of that other brute, Fitzsimmons, a reporter called on the clerical father of the victor for an expression of opinion and got it as follows: "The Lord was in the fight; He was with Jim, and of course Jim won!" It will be readily seen that so long as the Lord stands sponsor for all the sins and iniquities of the Republican party, Mark Hanna, and the victorious prize fighters, the ordinary mortals will have to suffer ignominy and defeat, that's all.—Pueblo Courier.

"OUR GENE"

Eugene V. Debs, the Champion of Humanity, Has Come and Gone.

Eugene V. Debs, accompanied by L. W. Rogers, one of the men who was incarcerated in Woodstock prison with Mr. Debs, arrived in Duluth Wednesday morning from West Superior, where he addressed a large audience the evening before. Mr. Debs spoke to a large assemblage at the Armory in the evening. When the noted orator appeared and commenced his address unannounced, it being his wish that everything should be done in the most simple manner, there was literally a storm of applause.

Mr. Debs has a striking personality. His smooth-shaven face is full of force of character. His firm jaw speaks of his will and energy which makes him a leader among men. His eyes are sharp and piercing, yet their expression is gentle and kindly in the extreme. He is a forceful speaker. His talk is an elevating one and if any man ever preached the true christianity and the brotherhood of man, those eternal doctrines were discussed by Eugene V. Debs.

Mr. Debs was listened to with rapt attention. Not a word was lost, and the bursts of applause that came at frequent intervals not only were expressive of the appreciation by the audience of the thought and eloquence of the orator, but also of his personal admiration of this great man—a giant in intellect among his fellows—a leader able to stand comparison with the foremost men of the race and generation and withal of such binding magnetism, such tender sympathy, such lofty and inspiring sentiment that his incarceration in the Woodstock dungeon forces itself upon the thinking mind as the most powerful indictment, the most convincing evidence of the corruption and brutal tyranny of the corporate despotism that now dominates American institutions.

The enthusiasm continued all during the meeting, and it not only testified the great esteem in which Eugene V. Debs is held by the thinking people of America, but that he still retains the old-time love, honor and respect of his Duluth friends.

A remarkable feature of the meeting was the earnestness of the audience. When Mr. Debs was speaking, except when his eloquence aroused a roar of applause, the audience was so quiet that the slightest noise, aside from the speaker's voice, was painfully audible. Debs was speaking truths, and they struck each of his auditors to his inmost consciousness. His word pictures of the abject condition of the toilers and the triumph of plutocracy were most graphic. It was small wonder that his listeners were in earnest and smaller wonder that they cheered the speaker. That Eugene V. Debs is the foremost man of today; that time will tell the now unknown greatness of this man there is no use denying.

One cannot listen to Eugene V. Debs and take his words down at the same time with any degree of satisfaction, so our readers will pardon our brief report of his speech which follows:

"Ladies and Gentlemen," he said, in beginning his lecture, "nothing is more certain today than that the doom of the present competitive, capitalistic system is sealed and that it is coming to a speedy dissolution. A new social order is upon us. Over a century ago our fathers declared in favor of political equality and now we are soon to enjoy both political and economic equality."

Mr. Debs then went into a detailed argument showing how the modern inventors had driven labor out of many fields of employment and arguing that it and the combination of capital, and the competitive system had made slaves of the laboring men. He alleged that it was only under the competitive system that men could amass great wealth and contented that they were not entitled to it. "I am opposed," he said, "to the system, a system which allows one man to accumulate more than he can use, while so many suffer from the bare necessities of life."

the reduction of miner's wages from an average of \$1 per day to an average of 75 cents and in an effort to show that railroad employes have also suffered through the invention of larger engines, which haul heavier trains. The speaker stated that Edison had recently said that in 20 years machinery would be doing the work of the world.

Mr. Debs declared that the present prosperous times were wholly artificial. He characterized the reports of prosperity as false and in support of his argument spoke of numerous strikes that have recently taken place.

"It is a mockery to claim prosperity," he said, "when coal miners are working for an average of 75 cents a day; when a want ad in Chicago will bring responses from hundreds of intelligent, capable men, some of them college graduates, willing to work for \$1.25 per day; when the army of tramps is increasing ten fold year by year. When one class is growing smaller and richer and the other larger and poorer."

Mr. Debs declared that he was not opposed to trusts, in the sense that others were. He was opposed to the competitive system and in so far as the trusts were doing this system out he favored them. He believed that the trusts will ultimately prove to be the salvation of the laboring man. That the trust is only one step from socialism.

He spoke against the war in the Philippines which he declared was waged in a desire for commercial supremacy only. This brought him into a discussion of the Spanish war and brought forth some scathing remarks in regard to it. In words he said that he was against the war against any war and declared that when socialism became the order of the day there would be universal peace.

He roasted all politicians and political parties. Said that the money question was a dead issue and believed that trusts and expansion will be the issues brought prominently before the people in 1900; but warned his hearers to pay no attention to them, declaring it to be only a political snare. He then drifted into a discussion of Rockefeller's Carnegie and others who have accumulated great wealth and devoted considerable time in arguing that none of them were entitled to their immense property, and before he finished he was discussing all business men.

"No two business men in Duluth, trust each other," said the speaker. "They may go to the same church and attend the same prayer meeting, but business is business and that's where honesty ends. Do unto others, etc., but do him first in their motto."

He declared himself as opposed to the wage system and said he could see no reason why one man should work for another, why one man should make a profit out of another's labor. He said that he firmly believed that this system would soon be a thing of the past, however, that the world was today trembling on the verge of one of the greatest changes ever known.

He declared that the middle class is doomed and cited many reasons for that belief and closed his address by a prophecy that socialism would triumph before the next ten years had passed away.

A 15 minute reception was held by Mr. Debs after the lecture when he met and spoke a word or two with a large number of people. He left at 11:15 last night for Madison, S. D., where he has two Chautauque engagements which will close the lecture tour for this season.

NEARLY everyone is acquainted with the advancement made in the work of making brakes for trains, but few know that a brake has been constructed for the swift ocean vessels which will cause the monsters to stop inside of one-twentieth of their length, even though they are traveling at a ten-knot speed. A prominent Hungarian is the inventor of the new device, and it has been given a successful test. The brake is a steel parachute, which is suspended to the rear of the vessel by what might be termed the apex, and thus is closed; the covering is of solid sheets of steel, fastened to heavy ribs. From the outer ends of these ribs, chains run to the vessel; the whole is supported by two extra heavy cables. When a vessel is nearing a point of danger—such as rocks, or likely to meet in collision—the hook at the rear is dropped and the parachute brake slips into the water and at once opens. The force of the swift current from the propeller is so great that even though the engines have not been reversed it is said the vessel will stop almost instantly. In a recent test a 1,000 ton vessel was put under speed of ten knots, and when everything was ready the brake was dropped and the vessel stopped inside of twenty feet. With vessels equipped with this appliance it is said there need be no more collisions on the sea.