

# That Prince of Idlers, the Tramp



Photos by American Press Association.  
1.—Counting ties. 2.—Dead to the world. 3.—A soft bed in the country.  
4.—Park bench loungers. 5.—In the clothes donated by the kind lady on a cold day.

## Hobo Life, Characteristics, Dialect, Means of Communication, Etc.—New York State to Try the Colony Plan.

INTRODUCING a muddled imitation of a man clad in irredeemable castoff clothing and whose only visible means of support consist of a pipe and tobacco, a box of matches and a jackknife; whose bosom friend is leisure and whose avowed enemy is the chopping block; who eats at the expense of a tolerant public; whose bed is the most convenient haymow or city park bench and whose only physical exercise is hide and seek with unsocial members of the canine family. In short, the American tramp or hobo.

No matter how many jobs there are going around we have him with us always—this picturesque fixity in the human scheme of things, who cares not a jot or tittle about the high cost of living, the styles or the extent of his hirsute appendages. He is as carefree as he is purposeless, but strong for the three cardinal virtues, Faith, Hope and Charity—faith in the bounty of more fortunate fellow man; hope that the seat of his "pants" will survive contact with bulldozers, and charity in withholding judgment upon the initial culinary efforts of Mrs. Newlywed.

### Tramp Brotherhood.

Few people know that there is a Grand Order of Tramps. A sick tramp is as well taken care of, in his peculiar degree, as is the member of one's family. Every tramp who knows of his illness gives him something, previous acquaintance not being necessary, and spreads the news far and wide. Nor will the afflicted one take undue advantage of this generosity, for the result would be disastrous both to himself and to the good fellowship of the order in which he takes so much pride. This assistance generally takes the form of payment in advance for board and lodging, with the surplus given directly into the sufferer's hands.

One member of a gang of tramps is chosen to be treasurer for the whole. All the money received is delivered into his hands and is by him expended for the general good—or bad. It depends on one's views on the temperance question, for the money is usually laid out in beer and other intoxicants. The dialect of the tramp world is re-

markable. The form of the slang word is often ingenious, though now and then the connection between the slang and the accepted word is obvious. To illustrate the two classes, a pin—scarfpin, breastpin, etc.—is a "prop," while a ring is a "hoop." A cripple becomes a "crip." It needed a certain portion of gray matter to give the pin its slang name—think it out for yourself—but the connection between cripple and "crip," ring and "hoop," is readily seen. Let us give a little talk in the "chain"—the tramp word for this slang—and then translate the needed portions. Thus we have a fair idea of the wide range of words covered by it. Were you a member of a gang of tramps, you would be a "hobo," a "stiff" or a "burly bum;" the gang would be known as a "push" or "outfit" and your name or "moniker" would most likely be formed by joining the name of your home city or state with some physical peculiarity, although given names, race, color, previous condition, trades—anything in short may be and frequently are used.

### An Endless Chain Nuisance.

It is the country districts and small towns that suffer most from the "hobo." At the same time they are less able to deal with the question because of the expense involved in the prosecution and imprisonment of offenders. If a tramp drops off a freight train at some village it is much easier and cheaper for the village constable to say, "Get out of town in twelve hours," than it is to put the tramp in jail and feed him. This "move on" order relieves the town of that one tramp, but some other town gets him and some other tramp is unloaded in a similar manner upon the town that sent the first one away.

To nearly everybody the picture of a hobo riding on a freight train is a familiar sight. It takes only a minute's thought to grasp the fact that the railroads are the most valuable asset in the tramp's existence. A tramp cannot remain a tramp long unless he can move about and be a stranger to whomsoever he meets. Otherwise he would have to go to work because no community, and certainly not a small one, will endure the habitual idleness of any of its inhabitants.

### Summer "Vacations" in the Country.

The country is the tramp's plenteous ground so long as the weather is warm, but with the first frosts his feet turn cityward. His life while he is away from the city varies with his individual tastes and opportunities, but it is

always comparatively easy and may be perfectly ideal for a lazy man. It is only honest men out of work and traveling about looking for it that ever experience any real hardship from the tramp laws of the different states. The regular tramp either evades the laws altogether by avoiding communities where they are enforced, or he makes out of them an additional means of enjoyment, and, perhaps, even of profit. Country jails are generally cool in summer, the cooking is good, though plain, and there is no work to do. A week or ten days can be passed in one very pleasantly—from the standpoint of a tramp—and such a sojourn is of real value in resting and recruiting the system that may have become run down from too conscientious attention to the business of inspecting country roads. Many constables in different parts of the country have been charged with running regular tramp farms every summer and demonstrating that raising vagabonds for the county jail market pays much better than corn and potatoes. This sort of thing cannot be overdone, however, without attracting unpleasant attention.

While tramps know by instinct when they have worn out their welcome they have their favorite loafing places. Let the folks of a village warm up in hospitality to the Wandering Willie and the word will spread through trampdom like wildfire. The sons of rest have a code of their own by which they post later arrivals on various important points, such as whether the inhabitants are charitable or hostile, whether the folks at a certain house are good for "cats" and lodging in the barn, whether they keep a dog, where it is good policy to play sick, where Scriptural quotations will help, where jail accommodations are unpopular, etc.

This information is conveyed by means of chalk marks on fences and trees, and no real tramp needs consult his tramp dictionary to understand what they mean.

### A Tramps' Colony For New York.

Out of the indifference to the vast army of tramps which literally swarm in various parts of the United States has grown a problem in the solution of which the state of New York has taken the initiative by purchasing at a cost of \$60,000 over 800 acres of land less than twenty miles from Poughkeepsie, on which is to be established the first tramp colony in America. Next year this institution, which will be known as the state industrial farm colony, will be in operation.

The New York state industrial farm colony will be predominantly a farm. The inmates will be carefully classified along progressive lines and will be promoted according to behavior, ability and willingness to work or become useful. They will, in fact, be permitted to run the gamut from rigid prison discipline to conditional liberty. The board of managers will have the power of parole, and those inmates who show evidence of moral improvement from their sojourn in the colony may at the discretion of the board be paroled in the custody of officials of the part of the state from which they came.

# BASEBALL GOSSIP

BY "SCOREKEEPER"

President Kavanaugh of the Southern league, with his judicial mind, seems to have solved a problem that has been more or less confusing. It concerns interference with the catcher by the batsman when a runner attempts to steal. President Kavanaugh issued this ruling to his umpires: "With one on base and no outs runner endeavoring to steal home and batter interferes in any way with the play being made at the plate, the batter and base runner shall be out." It takes two separated sections in the rules to cover that play as the rules are drawn, but Mr. Kavanaugh has assembled them in one.

"I pulled the greatest bonhead play of my career in baseball when I let Jimmy Archer of the Chicago Cubs get away from me. Now it seems as though I committed another error in letting Walter Schaller elude me to join the White Sox—one of the tough clubs for the Tigers to beat this season," said Manager Hughey Jennings of the Detroit team recently. When Manager Evers signed Archer as catcher he had in mind also Archer's availability at first base.

When Frank Chance was unable to play two years ago he took Archer from behind the plate and put him on the first bag. His work was as classy as could be expected, and the hitting he did while he was there kept the team in the race.

A national commission for college baseball is suggested by Harry A. Fisher, graduate manager of athletics at Columbia. It is his plan to have a body similar to the central board of the football rules committee which shall assign competent umpires to officiate at all college games of importance. He favors men who are doing or have done service in the major or larger minor leagues and are thoroughly conversant with the rules and familiar with their duties. He intends, if the scheme succeeds, to have the board get up schedules in the future, thus helping everybody to be pleased.

Joe Tinker, the manager of the Cin-

cinnati Reds, who thinks he has a real Indian ball player in his new pitcher Chief Johnson, says:

"We got Johnson from St. Joseph after the Chicago White Sox had turned him back. Callahan shipped Johnson to St. Joseph because he was the



Photo by American Press Association.  
George Johnson, the Indian Member of the Cincinnati Reds.

same style of pitcher as Walsh, Lange and Scott, and with this rare thing on hand there was no room for Johnson. Sounds funny, doesn't it, when they turn a man back because he's too much like Ed Walsh? But that was what happened in Johnson's case."

# In the Sunday School Class

SENIOR BEREAN LESSON.

Golden Text—Blessed are the pure in heart, for they shall see God (Matt. v. 8).

Verses 1-3.—An impressive sight.

It is more than likely that Moses was kept informed of the happenings in Egypt. The death of Rameses II, after a long reign had doubtless set Moses thinking about a change in the condition of his people. \* \* \* The time was now ripe for a blow to be struck for freedom, and the man who was to lead in this work was also ready. "Back of the wilderness"—that is, behind or to the west of it. This would be to the west of Midian and on the eastern shores of the gulf of Akabah. "Come to the mountain of God." The Bedouin leaves the lower country in the summer and seeks the hilly slopes where the pasture is fresh and green. This explains how Moses found himself in the mountainous region with the flocks of his father-in-law, "Unto Horeb." This was the name of a large district within whose bounds was Mount Sinai. It was called the "mountain of God" partly because all mountains were regarded as sacred and also because of the special manifestation of God which was here given to Moses. "The angel of the Lord." This phrase is often used of manifestations of the presence of God through persons and in places. "A flame of fire." Fire is specially appropriate as a symbol of the character of God. Its destructiveness symbolizes the divine punishment of evil, its heat, emotion and energy. It also suggests the quality of purity. "The bush burned with fire." The bramble or blackberry bush was all aglow with a brilliant light, but it was not devoured by the fire. "See this great sight." Moses noticed the wonderful spectacle and determined to investigate. He was to learn that the fire which destroyed not was a symbol of the blessed presence of God. Just as he burned in the bush, but did not burn up the bush, so also he resides in the soul that is open to him and kindles it into a fervor that has energy and endurance.

Verses 4-6.—A startling announcement.

It was not till Moses "turned aside to see" and showed a readiness to find out that he heard a voice which called him by his name, repeating it twice, so as to arrest and hold his attention. "Here am I." His readiness is expressed in these words. Certain things are to be noticed in one's relations

with God. "Draw not nigh hither." God must not be approached with familiarity, but with respect. "Put off thy shoes." It is still customary for the sandals to be removed when a worshiper enters a mosque or any other sacred place in the orient. God must be held in reverence. "Holy ground"—not for its own sake, but because there the presence of God was manifested. "I am the God of thy father." The God of his people is here speaking to him in the quiet and solemnity of this hour, amid the wild surroundings of the wilderness. "Hid his face." A spirit of fear and reverence took possession of him. He did not dare to gaze on this mysterious scene, but he was ready to hear what was said to him.

Verses 7-10.—A surprising summons. His eager communications were at last to be answered. God had not forgotten his people, but had seen their afflictions and had heard the sighings of their anguish. "By reason of their taskmasters." These superintendents of labor were cruel and heartless. They were, however, carrying out the instructions of their tyrant master, the ambitious Pharaoh. His desire for gorgeous palaces and splendid temples called for the exacting service of gangs of alien laborers without regard to their conditions of life. "Unto a good land and a large." The country into which they were to be guided was to be as different from the land of bondage as light is from darkness and sweet from bitter. "Flowing with milk and honey." This is a poetic figure of fertility and prosperity. The location of the land of promise is given. \* \* \* "I will send thee unto Pharaoh." Who could be better fitted to discharge this mission than Moses himself, whose knowledge of things Egyptian was perfect, whose sympathy with his oppressed people was hearty and whose knowledge of God was adequate?

Verses 11-14.—A strong credential. The impulsive youth had learned many sober lessons since the day when he slew the Egyptian. \* \* \* "Certainly I will be with thee." The divine presence will accompany him throughout the period of his leadership, so that he will not be relying on the arm of flesh. "Serve God upon this mountain." The purpose of his people's deliverance would be that they shall be better able to offer worship to God and serve him in liberty as they never could have done in slavery. \* \* \*