

# WORKMEN'S ADVOCATE.



New Haven, Connecticut, Saturday, January 28, 1888

Price 3 Cents

Fourth Year, No. 4

## DR. ADOLPH DOUAL.

THE GIFTED AND TIRELESS AGITATOR DEAD.

A Proletarian Who Lived for the Good of Others—His Autobiography—Teacher, Revolutionary and Scientist. A Useful Life.

Last Saturday morning the self-sacrificing teacher and agitator, Dr. Adolph Doual, consciously and calmly departed this life, at the age of sixty-eight years and eleven months. He had been suffering from a throat trouble, but no fears were entertained by his family, and he refrained from telling them of his condition when he became convinced of the serious character of his ailment.

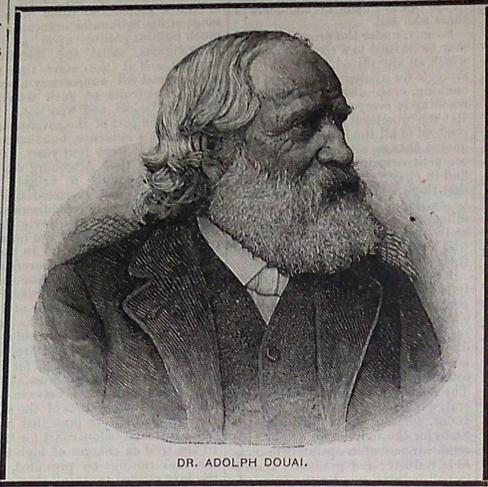
The funeral took place last Tuesday, from the Brooklyn Labor Lyceum, where thousands gathered to pay the last respects to the deceased. The Sections of the Socialist Labor Party of New York, Brooklyn, Williamsburg, Greenpoint, as well as a number of socialistic societies and Trades Unions, among them the Bricklayers' In Union No. 11 and the Socialist Turn Verein, and the delegates to the German Trades; besides these there were representatives from Socialist sections in Philadelphia and New Jersey, and from a number of Trade Unions in New York and neighboring cities. The Progressive Musical Union rendered exquisite music suitable to the occasion, and the scholars of the Labor Lyceum school sang a mourning hymn. Alexander Jonas, editor of the *Volkzeitung*, made the first address, in which he reviewed the life of the deceased and feelingly acknowledged his excellent traits. After a song—"Dort unten ist Friede"—by the Lasalle Mannerchor, Dr. Felix Adler rendered a glowing tribute to the memory of Dr. Doual, in which he especially noted his high character and faithfulness to his convictions. Teacher William Scholl, of the Doual Institute, spoke in behalf of the teachers and scholars of the school, and closed by laying a palm branch upon the casket. Herman Walther spoke in the name of the National Executive Committee of the Socialist Labor Party. He said:

"Adolph Doual has been described as a teacher and philosopher, and what have we, Socialists, to say? We know how to appreciate his many excellencies, but that which lifts him higher in our sight is his unbending character of honor. To Social Democrats he shall be as a bright example. As to his ideals, I do not believe that the many were against him, but rather that the masses of the people, of the thinking proletariat were on his side. He was a fighter for freedom. A son of the people he passed through the hard school of life, and thus comprehended the suffering of the people. He was ever in advance of his time, ever progressive. He was a pioneer of the enlightened proletariat, and as such is honored by the working people of all countries, and will ever live in their memory. In him had the great prophecy of Lasalle been fulfilled: 'Science and Labor have embraced.'"

With these words the speaker deposited a wreath of white flowers and evergreen upon the bier. Comrade G. Metzler, of Philadelphia, also laid a wreath upon the coffin in the name of the Socialists of Philadelphia, and Jacob Willig offered a wreath of laurel entwined with a crimson sash, in the name of the United German Trades, with the inscription:

"To the brave battler for Liberty, Equality and Fraternity."

Many other tributes were offered in flowers, poetry and song, after which the funeral procession was formed and the mortal remains of one whose deeds shall live after him were carried to their resting place in Evergreen cemetery.



DR. ADOLPH DOUAL.

### DR. DOUAL'S AUTO-BIOGRAPHY.

Following is a translation of Dr. Doual's auto-biography, slightly condensed:

Charles Daniel Adolph Doual was born at Altenburg, in the Duchy of Saxon-Altenburg, on the 22d of February, 1819. He was the son of a school teacher, and a descendant of a French refugee family who had fled to Dresden and forgotten their French. His father was the first teacher of the "Semi-school" in Friedrichstadt-Dresden, until the pedagogic reformer, Dinter, was called thither, and who in his auto-biography appreciatively referred to the older Doual. Here his son received his education and training as a teacher of the people, so that teachership was inherited to the fourth generation in this family.

Adolph Doual received a good academic and university education, according to the conception of those days, for the Altenburg Gymnasium and the University at Leipzig which he attended were celebrated. But although he had graduated from both with honor, poverty was so closely interwoven with his fate, that he begged of his father to permit him to learn the trade of a compositor, which idea was opposed and vanquished by his stern parent. From his eighth year he had to partially support himself, and from his thirteenth year he was entirely dependent upon his own exertions for a livelihood, so slight was his father's salary and perquisites. He wrought out a livelihood as a newspaper carrier, as assistant to his father in the teaching of a number of peasant children, as copyist, as chorister, as assistant in the preparation of a schoolbook by his father, as crocheter of woolen shawls which father and son manufactured in leisure hours, as composer of special poems, as pedlar of the schoolbook referred to, as messenger, as children's care-taker and as cook, when his mother was ill, as actor in child casts, theatrical supernumerary and finally also as actor's librettist, and re-writer of actors' librettos, and finally also as composer of new year's and birthday poems for several wealthy relatives who paid for the work, and in many other ways. All this prevented a thorough attention to study, nor could he devote sufficient interest in the teaching. Every waking moment he was away from his studies was necessarily devoted to the struggle for existence, and he was permitted to enter examination for graduation from the academy a year earlier than was the rule, for it was considered that he would fatally overwork himself if he had to pass another year in the struggle for an education and at the same time for a living. At the age of nineteen he was a physically undeveloped, half-nourished boy, and measured four feet eight inches in

height, as shown by his passport. Admitted to the freedom of the University, where he received a few stipends, he exercised in the gymnasium, fenced, swam, and roamed the fields, as circumstances permitted, he grew and improved so rapidly that his father hardly recognized him after a few months' absence from home.

At the University, poverty asserted its power, and the stipends were not sufficient to support the poor student. He was compelled to add to his income by writing, and he wrote some novels, and two theological papers. Notwithstanding this he had to live in a room without fire in the winter and live on poor fare. This did not hinder him from joining, for a half-year, with the students in their rollicking life, and incurring beer debts, etc., for the sake of amusement and new experiences. For the same reason he traveled on foot all over Germany, as was customary with the journeymen workmen, having very little money in his pocket.

After he graduated from the University, he sought admission as student in philosophy and pedagogy at the University of Jena, in vain. It would require two years of support him by private means to enter upon the usual course of a German student. There was but one course for him, and that was the acceptance of a good paying situation as private tutor in Russia. This could furnish him the means to continue his studies and at the same time marry, for he was betrothed to the Baroness von Boust, and received the consent of her relatives only on condition that he could, within two years, succeed in securing a respectable and paying position.

This was accomplished, but to relate all the adventures and contests necessary to gain all this, would take too long. Doual successfully passed imperial examinations at the University of Dorpat, which entitled him to admission in Russian government employ and to the title of Doctor and the rank of Professor, whereupon he claimed his bride. He soon became conscious that the acceptance of an office under the Russian government would involve the sacrifice of his ideals and convictions, and so he accepted a position as private tutor at a high salary, which left him with enough time and means to continue his studies. Here his convictions and principles ripened; here he struggled against the uneducated public opinion, through to Social Democracy, in which his own experience, having comprehended the system of exploitation and seen the consequent human misery, considerably influenced him. Among other experiences, he lived through a three-year's famine, a peasant revolution, the first persecution of Nihilists, and the forcible or bribed conversions of

protestant peasants to the Greek Church—all these occurred under his own eyes.

His personal circumstances were now highly pleasing. He never expected a more congenial life, or more appreciation. But, the certainty that Russia would not prove a field for one of his opinions, and an uncertain remuneration of a coming revolutionary movement in Western Europe, drove him back to Germany. After a five years' residence in the Czar's domain.

Doual had become thoroughly convinced that the art and science of education had a great future—the task of ennobling humanity—and that this was possible and imperious. Possible, because humanity had lifted itself above the lower order of animal life; but imperious, because the ever-repeated destruction of civilization could only be prevented by a social-democratic revolution in all social arrangements, combined with a reform in the means of education which should partly precede this revolution, and partly follow it as a support.

In his paternal city, Altenburg, Doual endeavored to enhance the value of his new primary and preparatory school by never refusing admittance to ever so spoiled a scholar, as he hoped by inspiring such to gain a reputation. And this succeeded. Although he bought and fitted up a building, and engaged the best assistants with borrowed money, he had paid all debts within a year and a half, and his institution prospered, so that scholars came from considerable distances, while the children of proletarians were ever shunned.

Then came the revolution of 1848, and as he had helped prepare for it by the organization of young citizens' clubs, journeymen's and laborers' societies, he took an active part in the political movement. Little Altenburg declared for the Republic and Social Democracy as early as Frederick Hecker (the name Social Democracy was spoken even then though but partially comprehended). After it had been vainly attempted to swerve him by bribes and promises of high office, he was threatened with arrest as early as July, as were two of his comrades. But the citizens erected barricades, and repelled a brigade of Saxon troops which the government had secretly quartered there, with such energy that they were withdrawn. A Reform Council (Landtag) was called, in which Doual and his comrades were in the

[Concluded on next page]

### SPAIN.

The Spanish Socialist Party will hold a conference at Barcelona next August. All the principal cities have Socialist organizations. It is reported that a new revolutionary paper is soon to be issued in Madrid, under the title of *La Bandera Roja* (the red flag). A great many people throughout Spain are without work, and processions and demonstrations of the unemployed are frequent in the principal cities.

### TEN YEARS OLD.

To-night the New York *Volkzeitung* celebrates the tenth anniversary of its existence at Steinway Hall. The career of this Socialist newspaper has been most successful, and should be an incentive to American workmen to "go and do likewise." Continuous, persistent hard work on the part of our German comrades has created a daily Socialist paper, and the same energy on the part of American workmen will create one or more for them. Perhaps they had better become Socialists first, however; then they will appreciate the necessity for an honest press.

In a properly ordered state of society every man willing to work should be ensured full leisure for rest of mind and body.—William Morris.

### ENGLISH MILITIA.

Socialists Becoming Soldiers for Good Reasons.

Lord Wolsley has introduced a plan for short military service, three years, and a number of Socialists are joining the English militia. They are doing good work, sowing the seeds of Socialism among the soldiery. Recently, when the "Royal Scots" were ordered to fire upon the brave crofters of Lewis, they absolutely refused to obey. The intelligent soldiers don't propose to act as rent and protect the stealings of robbers. As a contributor to *London Justice* says: "If they ever fire a volley it will go into the air or into the Sheriff's party. These men were crofters once."

### THE LAND-TAX MILLENIUM.

The Formation of Castes and Classes.

A correspondent of the *Cleveland Industrial Journal* has been looking up the single tax business, and makes the following pertinent remarks:

"How would the single land-tax usher in the millennium? George says tax land and tax that only, and in his bigotry he and his followers say by his method only can the country be saved. Socialists are superficial. He alone has got the potent cure-all. People have been called frauds for dealing out patent medicines which they claimed would cure all the diseases incident to humanity. And again we must not tax the industrious for his industry. Very nice! Sounds well in the oratorical flights of a McJinn or a Pentecost. Looks well in print; but look, thick, examine, investigate. \* \* \* A rich man's house worth say \$40,000 in the heart of the city. Next door a poor man has by strict economy secured a little house on a lot of the same size. Would not common sense say that inasmuch as the rich man received more protection from the government than the poor man, he should pay more taxes than he? His rent would bring him in a vast revenue which would pay the taxes. The man with the little house probably could not rent, if at all, certainly not for enough to pay the heavy taxes of the land. What would be the result? The poor man would have to sell that land which he had labored long years to get to some rich man who would build a fine mansion on it, and then go to live on some poor land far from the comforts of city civilization.

"Then would we see the new civilization! All the finest buildings together. The many of a next lower grade about them. In a circle of larger extent those still less imposing, and so on down to the huts of the indigent masses. Separated into classes. Caste supreme. Workingmen, how do you like the George millennium? Gaze on the picture. Have capitalists so few privileges that we must give them more?"

"The George movement is a side current made by some of the more far-sighted capitalists to divert the rush of the multitudes over the barriers of capitalism and Nationalism, into the field of economic liberty and co-operation. The unpaid labor of the masses cries aloud for redress. The fight, says George, is between capital and labor on the one hand, and rent on the other. He seeks to divide our forces. May his attempt be in vain. The fight is between capitalism which gives a man a chance to be a brute task-master over his equals, which gives to labor only a small portion of the value which it creates when it should have the whole which it creates, which robs the many to enrich the few—a fight between capitalism and labor, and it will be the most tremendous fight yet seen in Christendom. And since right is right and justice must prevail, labor will be triumphant despite the tricks of charlatan would-be labor leaders."

The *Industrial Journal* is the official organ of the National Trade District of Machinery Constructors, and naturally caters to an intelligent class of readers. Let them study well the propositions of the various reformers and would-be reformers. Brain will tell on the right side in the end.

### WITH SOCIALISM.

There would be no fear of suffering for want of employment. There would always be work to do where there were any wanting the products of such labor. Half the labor of the town and of the world would not be wasted in competition. Goods would be made to use, not to sell. The prices at which the goods would be sold would be only enough to pay for their production. There would be no millions to pay to speculators

in stocks, traders in railroads nor to owners of capital. The comparatively few individuals who now own nearly all the capital cannot, as their interest or caprice may dictate, shut off the wheels of industry, throwing thousands out of employment with all the moral and physical suffering such a state of affairs implies. Neither will this same law be allowed to exact as profits on capital, from the products of labor an immense slice, which they cannot consume and which those who would like to consume nearly all the surplus, thus creating the periodical "overproductions" and "panics." No one, not even the humblest citizen would be over-worked or lack of time or facilities prohibited from cultivating every talent possessed to the fullest extent. Neither would there be anything to prohibit the individual superiority of talent or exertion from receiving whatever recognition it deserves, but "social and moral worth not wealth" would be the standard of greatness.—*Nauvick Agitator*.

### BOSTON.

Cigar-makers Preparing for a Contest.

The Socialist Agitation. The Cigar Manufacturers' Association has notified Cigar-makers' Union, 97, that the wages for making cigars will be reduced from \$3 to \$2 per thousand, and that the hand-making machine will be introduced and the men be ordered to work in teams. All this, they say, is to take effect on the first of February. The International Cigar-makers' Executive Board have been notified of the facts, and Union 97 will make a strong fight against anything of the kind, and will be fully sustained by all labor organizations.

The Socialist Sections held a public meeting at 133-135 East 23rd St., at which Mr. C. S. Griffin presided, and Mr. Daniel Lynch made the principal speech. In opening Mr. Lynch disclaimed any particular powers as an orator, but said that his energies were used to spread the knowledge of the beauties of Socialism among those of his class, the workers, to the best of his ability. He criticized the present loose system of society adversely, and insisted that the only way to get a better system was, not as some alleged labor reformers seemed to think, by attacking results, but to attack the causes of the evils which beset society to-day. He paid a glowing tribute to Socialism, saying that to the workers it meant a haven of rest; that it proposes that to the worker shall be rendered the full value of his creation. "Socialism," he continued, holds that no man or set of men have a right to demand tribute in the shape of profit from another's labor." He pictured the operation of the capitalist system, and contrasted it with the present wasteful competitive system, showing how the capitalist of the time is compelled to make those of the South, and how the wage-slaves had to suffer a reduction in wages as a result. Speaking of inventions, Mr. Lynch said: "An immense number of new inventions, an improvement requiring a large amount of muscle, energy and involving great fatigue. Suppose then one of them contrived a machine to do the work economically and with less strain upon the human system, and when he had completed the machine, instead of using it as a means of benefiting himself alone, he turned it over to the whole company of his fellow workers, or to the State, if you please, to be used for the benefit of all. That kind of competition we believe in—competition with the best of muscle, not the competition of man against his fellow workmen; competition, not in the interest of one individual, but in the interest of all." The only incentive raised by the opponents of co-operation that there would be no incentive for a man to use his brains to invent anything if he could not control it, the speaker said that at the present time few inventors get the benefit of their inventions, and were often cheated out of the credit, even of having invented them. "Socialism," said he, "a genius will be a genius under all circumstances, and what is in his head is bound to come out some time. In closing his remarks Mr. Lynch said that he would like his hearers to stand shoulder to shoulder in the great work, and press forward toward the victory which was sure to come. He might be assisted by Messrs. White, Norris, Friede, Griffin, and others followed, in which they supported the speaker of the evening.

To-morrow (Sunday) evening the third public meeting of the Eight-Hour writes of the Central Labor Union this year, will be held in New Era Hall, 176 Tremont street, beginning at 7:30. George E. McNeil will speak upon "The Philosophy of the Eight-Hour Movement."

WORKMEN'S ADVOCATE

AN OFFICIAL JOURNAL OF THE SOCIALIST LABOR PARTY

Published every week by F. O. DENVER, FOR THE NATIONAL EXECUTIVE COMMITTEE.

Subscription Office, 181 Chapel Street, New Haven, Conn.

Address all communications to Workmen's Advocate, P. O. Drawer 103, New Haven, Conn.

Send subscription money to P. O. Drawer 103, New Haven, Conn., or call at the office, No. 181 Chapel Street.

Subscription Rates: One Year (postage free) \$1.00 Six Months .50

Payable in Advance.

Notice to Subscribers: The date after your name upon the address label at the top of your paper is the date of expiration of your subscription.

Entered at the Post Office at New Haven, Conn., as Second-Class Matter.

New Haven, January 28, 1887.

OUR LOSS.

In the death of Dr. Adolph Douai the Socialist Labor Party have lost one of their most valued comrades and counselors. He was a steadfast and tireless battler against superficiality and disorder, and his life was well spent in the cause of humanity.

But Dr. Douai's death is a blow not only to the Socialists, but to the labor movement, for his great heart and bright intellect were devoted to the emancipation of all proletarians, and his long career both in his native land and in the land of his adoption proved him a fit exemplar for the younger men who are conscious of the duties imposed upon them by the progress of the age.

While we sincerely mourn his loss, let us ever pursue the pathway he has pointed out, keeping within view and earnestly striving for the glorious goal of Social Democracy, under whose benign reign the destruction of civilization will not only be impossible, but untold means of progress and human happiness be unfolded.

All honor to the memory of our departed pioneer.

WONDERFUL TRUTH.

The annual meeting of the New York State Bar Association which was held at Albany on the 17th inst., listened to a most remarkable address by one Dougherty, a Philadelphia lawyer who does business in New York. He assailed the newspapers because, as he said, they interfered with the administration of "pure justice" by creating prejudices.

Whatever the merits of the case referred to, evidence of bribery was freely given, and a state of rottenness exposed that was a disgrace to New York. But in what case that ever was before any court was there so much vituperation and actually false accusation published by the daily press than in that of the brave men recently done to death by the State of Illinois? To the corrupt press may be attributed largely the consummation of that five-fold murder of labor agitators whose self-sacrificing work among their fellow

wage slaves still is and will ever be remembered and their memories honored.

And what of the hireling scribes who did the damnable bidding of their masters? The workman who gives his labor to an employer and by so doing assists him in defeating the efforts of union men to secure better wages is called a scab and a rat. The editor and the reporter who, to please his employer, will write against that is calculated to create a false prejudice against any one, is worse than a scab, and the employers of such people should not receive any encouragement or support from the laboring class. The false accusations of the capitalist press directed against Organized Labor and its champions is not an expression of opinion—it is deliberate slander under cover of a free press. But the lawyer, Dougherty, would evidently go so far as to gag the press, for he said in the course of his address:

"Sooner or later, if this evil be not checked by the press itself, but grows with increasing might, the issue must be met and the people must decide. If this raise a storm and precipitate a conflict between the administration of justice and what may be called the liberty of the press, can the bar be silent, or will it rise to the emergency?"

The evil effects of a free corrupt press have been sufficiently exemplified, but the remedy is not the placing in the hands of the judiciary, otherwise the Bar Association, the power they evidently covet. Such a "remedy" would be worse than the evil it is pretended to cure.

The corrupt press must be opposed by the press of the people, and their growing intelligence will in time compel respect or suspension. With the growth of Socialism the press will not have the power to create prejudice which it now possesses, for that which is strictly news will have to be reported truthfully; and that which is opinion will be considered, advertised and known as such if the people desire to have it so.

In spite of the evils which the ambitious member of the Bar Association deplores and would so imperiously "remedy," give us a free press!

HUMBLE SERVANTS "EVER PRAY."

The following little item has made its appearance in labor papers without comment:

"A committee representing the Brotherhood of Locomotive Engineers of the Pennsylvania company's lines has called upon Manager Baldwin and presented a petition for an advance in wages. This, together with the conductors', brakemen's, and yardmen's petitions, now in the hands of the officials for an increase in wages, shows that the movement is a general one."

The fact that these unions petition their employers, shows that they have learned how to properly reverence "those whom it has pleased God to place over them." If it had pleased the same "Infinite Power" to place the public over the railroad companies, perhaps they would petition the public for a raise in the freight and passenger tariff. Unfortunately this is not so—just the reverse. Imagine the landlords and house lords petitioning their customers (victims) for an increased rent!

It must be pleasant reading for the capitalists—such items as the above. And no doubt the petitioned powers will graciously consider the prayer of their humble petitioners. If they do, it will have the effect of wearing closer the bonds of bossism and abject servitude, and the successful petitioners may be relied upon as a bulwark against the ignorant and rebellious employes whose unskilled labor is a necessity as well as that of the skilled petitioners. On the other hand, the employers may condescend to say to their petitioners that the business will not at present permit of an increase in wages; that, owing to competition they must re-

trench instead of increase the expenses of running the roads. Some few of the members of the petitioning organizations may doubt the truth of the bosses' assertion, but the well-known conservatism of the officers of the respective "Brotherhoods" will easily overcome the contemptible minority, and the bosses will have things their own way, at the expense, perhaps, of a wine supper or such little fees as are necessary to placate honest labor leaders on such occasions. How much more genteel it is to petition than to issue a scale of prices, and notify their employers that the labor of their employees will cost them so and so much after a certain date. Such proceedings lead to strikes and lock-outs which are inconvenient to the employes and the public, and put the employers in bad humor.

Let the trades unions and assemblies learn a lesson from the gentle servants of the railroad magnates, and there will be no need of a labor movement. Workmen should always consider that their employers know more about business than they do. Some day they, too, may become employers, and then they will acknowledge that, after all, their masters were right. And if they by reason of their inferiority they should never come to be bosses, they can at least live out their humble lives in faithful service, confident of the everlasting reward freely given to the meek and humble—after they are dead. Amen.

NOTES.

The New York Section of the Socialist Labor Party has almost doubled in number the last three months.

Can any one tell us of what use legislatures are when the courts can construe constitution and law at pleasure and defeat legislative enactment by declaring unconstitutional any act not according with the wishes of capitalists?

At a gathering of police captains in New York during the past week, Bob Ingersoll, in responding to the toast of "The Press," said that he hoped it would continue to be worthy of this great republic. Murderer—no—"Manslaughterer"—Ed. Stokes, was present also. On the whole it was a tough crowd of hirelings with brazen assurance.

A Bostonian D. D. has written a book entitled to show "Why Priests Should Marry." We don't think priests should marry, and the church is quite right in discouraging it. The church might discourage some other things, too. No, priests should not marry, for it is bad enough for the poor deluded people to have to support the priests without the additional burden of supporting their wives. The church is a sufficient bride.

That the special champions of ignorance and superstition, the "democratic" party leaders and "republican" heebers should oppose the "Blair Educational Bill" is not at all surprising; but when the Prohibitionists' organ of Connecticut comes out against so admirable a measure, there would seem to be a "nigger in the wood pile." And what is the argument? Why, the same that is used against Socialism—it "would check the growth of the spirit of self-reliance." Then why don't the Prohibitionists act consistently and allow the "spirit of self-reliance and self-help" to assert itself against the spirit of alcohol? If any body of citizens should be in favor of the "Blair Bill," it is the Prohibitionists. Socialist criticism of the "Blair Bill" would take an entirely different standpoint.

WHAT OTHERS SAY.

FREE COMPETITION.

The claim made by Henry George in support of his land-tax scheme, that it would abolish the evils of the present wage-system, and by rendering competition free and through free competition and the interplay of the law of supply and demand all the present industrial evils would disappear, is without doubt an erroneous claim. We can conceive of no system of taxation that would not in the end fall upon the shoulders of those who toil.

Society, under the present system, may be likened to a race course, on which all are placed, and in this struggle for existence it is true that the fittest survive. Such proceedings lead to strikes and lock-outs which are inconvenient to the employes and the public, and put the employers in bad humor.

Under a competitive system, society is necessarily divided up into upper, middle and lower classes, and class laws and class privileges is the result. Free competition as a remedy is a fallacy. The wages system is a slave system. Organized labor cannot be led away from this fact. The remedy for competition is co-operation. How it is to be brought about, whether by substituting the State for the individual, or by the establishment of co-operative branches of industry and gradually absorbing all industries is for the future to develop.

As a valuable branch of skilled workers, we have before us a mighty work in building up a powerful brotherhood of our craft. We, as well as all other trades and callings, are interested only in bringing to perfection our present natural position in this evolutionary state. Until we have reached full development in all that is possible through local, national and world-combined organizations, all political or violent means will only result in retarding the progress of the movement by forcing issues for which we as yet are unprepared. —The Painter.

LABOR'S WARFARE.

Our enemies are awaiting an opportunity to pounce upon us as soon as we make the slightest mistake. But they forget that experience makes people cautious. We know that war has been declared against us. We are approaching a fight to the hilt of the knife. But, in war and all other violent contests it is a crime to make fatal mistakes, to attack the enemy when you are not strong enough to throw him. We are not going to commit that crime against ourselves. We will go on gathering our battalions, regiments and army corps. We shall acquaint the laboring masses with our plans of warfare. We shall teach them how to fight you. We shall show them the road to enable them to conquer the power of the State without incurring the danger of being murdered by you. And when we have accomplished that object we shall arraign you before the majesty of the tribunals of the people to punish you for your treachery against this republic. We shall then make laws securing forever economic and political freedom to the masses of the laboring people, and making impossible all forms of slavery whatsoever—laws enabling the people to annihilate the crime of murder and robbery for all times to come. Our laws will be so framed as to enable us to take from you beasts of prey the property you have taken from us under the sanction of your robber legislation, and to stamp it out never to return again. You have inaugurated this era of murder and brutality; and you must not be astonished if you are made to swallow your own medicine. You have made an attempt to shatter the institutions of this Republic, and you will have to take the consequences. We are upon the road of success. We are sure to win. Your reign of robbery and slaughter will disappear. We organize the masses of the laboring people—and that is your doom. Go on, murdering men from our ranks—if you can! —The Hammer.

DR. ADOLPH DOUAI.

[Continued from first page.]

majority, and the reformation thereof followed within a few months. But he was one of the few who were not deceived by the present non-success of the Revolution, for Altemburg was one of the most progressive of the German states, and was the neighboring kingdom of Saxony, where his propagation of Socialism, but many a broad tract of Germany was still in darkness. It was his notion to spread, among the million of people who came within range of his agitatorial influence, as much light as possible upon political, religious, social and scientific subjects, and at the same time to warn against all unnecessary bloodshed. The fruits of such activity could not be lost, and were not.

It was the part of the government to nullify his influence, but that was in vain for at least four years. On the pretense that Altemburg was a "strategical point," a brigade of Saxon troops was quartered there. These were quickly republicanized. They were sent at the same time to nullify local battalions. In their place came a brigade of Hanoverians, among them two regiments of Poles. Before this Douai had actually been arrested, and only by quick presence of mind and firmness did he prevent bloodshed, for the citizens had already set him at liberty, throwing himself between the people and the bayonets of the soldiers, after which he presented himself a free man before court for trial. In the trial on charges of high treason and rioting, he was acquitted, but the jury seemed to think they must placate the government, and so he was sent to prison for one year and three months. Through this and during this time his school was broken up, and influences were brought to bear upon him, evidently planned by the government, to emigrate. But he found new means to gain a living, and only after these had been destroyed by the government, did he determine to leave Germany. The sale of his property was forced, and his means were thus retrenched; but the gratitude of his fellow-citizens was made manifest in the liberal furnishing of the needful means for his journey and establishing himself in a new country—Texas. There, at the new German colony of New Braunfels, he established a school. The population was mostly composed of Catholics, and as soon as the pupils had mastered the elementary branches, which hardly occupied three months, they were withdrawn from his school by influence of the priest. Then he was attacked by that dread disease, cholera, after which he contracted a fever; and so his school again was broken up. He endeavored to earn a living for himself and family by giving private lessons in music, arranging concerts, tuning pianos and making the leadership in male singing society, in vain. As a last resort he turned his attention to newspaper work in San Antonio. His program was social-democratic, and it took well. When, however, the San Antonio Zeitung came out in both German and English espousing the cause of the Abolitionists, denouncing slavery, he was subject to multifarious persecutions, which ended in the destruction of his paper, and a total loss of his little property. Nor could he emigrate but for the help of friends, for all Abolitionists were driven out. But the negroes did not forget him. In 1860 he received a newspaper which said in the salutatory:

"This paper, which is owned, edited, and whose types are set by Negroes, is printed upon the same press with which Dr. Adolph Douai first battled for the emancipation of the black men. He has the gratitude of the colored race who will ever remember his endeavors in behalf of freedom."

Douai took part in the Fremont campaign, and at the same time strove for the establishment of Western Texas as a free State. But the war coming on, the plan failed after the Kansas Emigrant Aid Society had voted to spend a million dollars in the effort. He then went to Boston, where he began life by giving private lessons. Besides, he became interested in the Institute for the Blind, supported by the six New England States, in South Boston, where he labored for several years imparting knowledge to the unfortunate. A German workmen's club which he organ-

ized helped in the establishment of a three-class school with which a Kindergarten was connected—the first in America. On the occasion of a memorial meeting in honor of Humboldt, Douai delivered a speech in which he said that one of the services to humanity of Humboldt was that he was not a believer in God. For this he was so severely attacked by Prof. Louis Agassiz and his brother-in-law, Prof. Felton, in support were withdrawn, and he had to leave his loved Boston, and he had

In 1860 he became editor of the New York Democrat, but soon accepted the position of Principal of the Hoboken Academy, which prospered exceedingly under his management. Here he worked six years, when he observed that his political, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his management. Here he worked six years, religious and social opinions (which, however, were not paralleled in the academy) had made him powerful enemies. He removed to New York in 1866, and established a school of his own, which soon prospered. The Tweed-Sweeney swindle in the widening of Upper Broadway period exceeded under his

WORKMEN'S ADVOCATE

NEW HAVEN, JANUARY 28, 1888.

NO WORK.

No work—the man is hale and strong, Prepared to work for bread; But when he dies out, and faith is weak, When daily prayers are said, The children watch their mother's face Darken with shades of woe; The workmen wail severe all day, The air is full of snow.

No work—the strong man's heart is faint, His lips are set and stern; He asks no luxury of the rich, But workmen grasp their treasured store, And see the banquet spread; The workman asks in vain for work— His tools have gone for bread.

No work—his life is hard to live, In hunger, want and cold; And home grows bare and desolate, As cherished things are sold; The heart grows hard and lips are white, When meals are rarely spread; And "wherefore" is the parents' sick, When children cry for bread.

No work—Oh listen to the cry These simple words contain: A world of bitter pain; When anxious eyes inquire you see The home-refugee's agonizing face; And "no work" makes the father fear Those asking eyes to meet.

—London Justice.

THE DEBATERS' CORNER.

MARX IS READ AND UNDERSTOOD.

If Karl Marx were alive, and to happen on the Westminster Review for December, he would there behold a criticism of his name which would excite him to such an extent that he would still produce disciples of the "leather-tongued" Jeremy Bentham. The first page of that article contains the statement "that the workman's mark is not a mark of ownership, but a mark of value."

There, I think, unmistakable signs of mental dyspepsia in the following: "It never once occurs to Marx that a person adds value to a thing by taking it from where it is not wanted; that this work of circulation is productive labor, that the actual commodity possesses greater value when it passes from the tradesman's hands than when it passed into his hands." The fact that "it occurs to the Reviewer proves its inability to comprehend the reply to S. F. Newman's claim that "Commerce as a word is strictly considered as an act of production."

After confounding capital and capitalist, in the most approved manner, the Review continues: "A machine, and the man who tends it, both are engaged in creating value by means of their work, and both rightly demand a share of the value created; the share of one is called interest, that of the other, wages. It is very difficult to understand how Socialists can avoid feeling this in the case where I approved production is the result of the skill and enterprise of a capitalist."

"It is astonishing that so pretentious a periodical as the Westminster Review should display an ignorance of the product of human happiness, Marx refuses to regard it as a commodity. It is astonishing that so pretentious a periodical as the Westminster Review should display an ignorance of the product of human happiness, Marx refuses to regard it as a commodity."

"FENWICK" AND LIBERTY. In his communication which appears in your issue of January 14, "Fenwick" from beginning to end begs the whole question between Individualism and Collectivism. First he produces a string of what he terms natural rights, and then triumphantly asks State Socialists how they liberate as much as we profess, and are ready to die for these natural rights? To this question he does not wait for an answer, but proceeds with a self-complacent and self-conceited to give one himself, says he, "you do not, if you are in favor of government control of industry, compulsory taxation, the curbing of free competition, compulsory co-operation, monopoly by government of Nature's bounties," etc.

not, if you are in favor of government control of industry, compulsory taxation, the curbing of free competition, compulsory co-operation, monopoly by government of Nature's bounties," etc. Now, Fenwick, if I am to be asked to give an opinion on this, I should like to know how you came to associate such ugly words as "compulsion" and "monopoly" with State Socialism. And I should like, further, to know how the people can voluntarily compel themselves to co-operate, and how the aggregate population mutually co-operating can be made to stand to monopolize Nature's bounties?

I will leave "Fenwick" to answer these questions himself, merely begging him to observe that a State Socialistic regime would be a voluntary association of the whole people evolved from existing fragmentary economic and social forms by the natural law of causation. The Guilds, etc., are men who have taken advantage of privileges extended by governments. Privilege is the maker of monopoly, etc. Indeed, but if you want to abolish privilege, you must abolish the root of the evil, since government, as you understand the word, is only its secondary cause, having itself been produced by the struggle for existence of individual ambitions struggling for power and its spoils. Hence, if you merely abolish government while you leave its cause intact, how long will it be before you will have evolved another more destructive of liberty than the first? No, "Fenwick," I am afraid that so long as there are thieves we must needs have laws, not quite so strict as those confining our liberties to "free competition" and its "ghouls."

"Fenwick" then goes on to inform us that the co-operation of persons on a mutual plan is not slavery, but is liberty in every way. Precisely so; but why then do you still persist in arguing that an extension of the same plan to the whole of the world involves a sacrifice of liberty? Further, we are told that "co-operation to work mines, etc., when mutual, is a different thing from State Socialism. Not at all, it is merely one of degree, not of kind. If co-operation is good for two or two hundred or two millions, why should it not be extended to the benefit is found to be commensurate?"

"Fenwick" emphasizes the word "mutual," apparently implying that mutualism is antagonistic to Socialism. Why, mutualism is the very sort of society which eliminates it and Society becomes a mass of antagonistic individuals tending to exterminate each other by "free competition." Surely our friend finds it hard to keep the distinction between such a team as "mutual co-operation" and "free competition"—a queer pair of animals, these. Let him keep an eye on the matter, and he will find that "mutual government" is a word which seems to have a fatal effect upon "Fenwick's" peace of mind, and the thing so signified is anxious to see abolished. Now, if we meet at New York, and I hope to be able soon to report good news. At our last meeting we had an election of officers, below is a list of them: President, Isaac Williams; Vice-President, Geo. Raabe; Treasurer, Aug. Rupp; Financial Secretary, Arthur Quinn; Corresponding Secretary, J. H. Curtis; Sergeant-at-arms, W. E. Blakey. We conduct our meetings secret and have a pass word. I am afraid that we will not be able to send a delegate to the convention on account of not having sufficient funds to spare.

JOURNEYMEN BAKERS' NATIONAL UNION.

OFFICE NATIONAL SECRETARY, 100 William Street, New York.

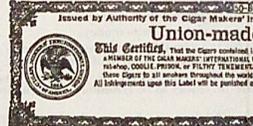
The boss bakers of San Francisco intended to take the organized bakers of that city by surprise in insisting all of a sudden, that the Sunday work, recently abolished, should be re-introduced. Boss Westerfeld, who employs eight men, started in announcing to his men that he could not continue the contract made with the Union in reference to Sunday work. A meeting of No. 24 was called, and these eight men were ordered on strike. Meanwhile it was discovered that Westerfeld acted under an arrangement with the Boss Bakers' Union, and that the men were to follow, so Union 24 called upon Unions 51 and 52, and it was agreed to enter a general strike. The most wonderful spectacle followed, with the exception of those employed by Page & Fall, every baker and confectioner in the city of San Francisco quit work, and in less than almost no time the whole baking trade was at a standstill, so that many wet feet had to close up. The millionaire firm, Schroth & Westerfeld, who kept fighting the Union for the last ten months is bankrupt, in fact the National Secretary was ordered to advance the Unions \$300 by wire and to ask for their actual demand in the way of support while the strike lasts. Boss Westerfeld is the same scoundrel who tried to suppress the strike in 1882. The White Cook and Waiter's Union ordered their members not to handle bread or pastry made by scabs. An application for a charter, No. 73, is on hand from Akron, O. A law will be introduced in the Legislature of New York to prohibit baking and carting of bread on Sunday, also an amendment to the school laws enabling boards of education to establish Saturday afternoon classes for bakers who do night work.

Brother Curtis writes from Richmond, Va.: "I am working on the boys in Petersburg and Norfolk, and have been for some time, and also on the colored bakers in this city. I hope to be able soon to report good news. At our last meeting we had an election of officers, below is a list of them: President, Isaac Williams; Vice-President, Geo. Raabe; Treasurer, Aug. Rupp; Financial Secretary, Arthur Quinn; Corresponding Secretary, J. H. Curtis; Sergeant-at-arms, W. E. Blakey. We conduct our meetings secret and have a pass word. I am afraid that we will not be able to send a delegate to the convention on account of not having sufficient funds to spare."

At the Fourteenth Annual Session of the Cigar-makers' International Union, held at Chicago, in the month of September, 1887, the following label was adopted as a trade-mark, to be pasted on every box of Cigars made by Union men.

THE UNION LABEL.

At the Fourteenth Annual Session of the Cigar-makers' International Union, held at Chicago, in the month of September, 1887, the following label was adopted as a trade-mark, to be pasted on every box of Cigars made by Union men.



If you are opposed to the servile labor of Coolies, smoke Union-made cigars. If you are opposed to contracts for convict labor, in deadly competition with free labor, smoke Union-made cigars. If you favor higher wages, smoke Union-made cigars.

THE COLOR OF THE LABEL IS LIGHT BLUE.

The above Label was indorsed by the Federation of Organized Trade and Labor Unions of the United States and Canada; by the Workmen's Assembly of the State of New York; by the State Trade Assemblies of Ohio, Illinois, Missouri and Jersey, and by a large number of Local Assemblies and Districts of the Knights of Labor.

SEE THAT THE LABEL IS ON EVERY BOX.

An Unbroken Record of Success. Duryeys' Glen Grog Mfg. Co. received the ONLY GOLD MEDAL over all competitors at Paris Exposition, 1878.

DURYEYS' SATIN GLOSS STARCH Gives a beautiful, White, Glossy and lasting finish. No other starch so easily used or so economical.

DURYEYS' IMPROVED CORN STARCH From the Best Selected Indian Corn, and Warranted Purely Pure.

DURYEYS' STARCH In every instance of competition has received the highest award.

FOR SALE BY GROCERS GENERALLY. "JUSTICE": OFFICIAL ORGAN OF THE SOCIAL DEMOCRACY, LONDON, ENGLAND.

Published Weekly, 2s. per year. Postage Free. Send all subscriptions direct to Publication Office.

THE FACTORY GIRL.

Cold, stiff, silent and beautiful, she lay on the marble slab at the morgue. The book of life had scarce been read to its first chapter. Youth, loveliness, all that constitutes that glorious mortal life, departed to lay there on that marble slab whereon had rested many a desecrated temple.

HER STORY. A factory girl—beautiful as an angel—who supported a dependent, helpless mother and two little brothers in a manufacturing town in Massachusetts. Her fair face fired the brutal lust of the foreman of the factory. Temptation, threats, threats of loss of employment; the vision of the black spectre of hunger hovering at the door of her mother's tenement; of her little brothers suffering, for those which constitute the plainest life necessities—these were the pressures that pushed her over the precipice at the bottom of which are the blackened, ruined lives of thousands of the poor working girls of our land. But her troubles are ended. The fair young face bears little of the sign of the year spent since the factory foreman blazed her heart and turned her adding to finally seek the wilderness of the west in which to lose herself. The factory foreman is now a respected pillar of the church, and has become part owner in the marble slab at the morgue. A pine box—potter's field—"only a dead prostitute," the rabble remark—Empire.

SOCIALIST LABOR PARTY DIRECTORY OF AMERICAN SECTIONS.

- BOSTON, Mass.—Meeting every Wednesday evening 8 o'clock, at Tremont Hall, 178 Tremont street. Visiting comrades invited to attend. Public meetings are usually public meetings until about 10 o'clock, after which executive session. Organizer, H. W. Brown, 314 North Street. BRIDGEPORT, Conn.—Meeting at Excelsior Hall, 100 Main Street. Organizer, S. Seiler, 522 Main Street. DAYTON, Ohio.—Organizer, W. E. Wood, 37 Allen Street. DENVER, Col.—Organizer, Joseph J. Hill, 1000 Broadway. KANSAS CITY, Mo.—Meeting every Friday evening at Tolson's Hall, cor. 15th street and Grand avenue. Secretary, Dr. Lorretta Hammond, 1920 Walnut Street. LA SALLE, Ill.—Organizer, James Towel, Secretary, Miners' Protective Association. MINNEAPOLIS, Minn.—Organizer, A. L. Gardner, 209 1/2 1st Street. NEW YORK.—Meeting every first and third Monday at Free Socialist Library and Meeting Room, 143 E. 12th Street. NEW HAVEN, Conn.—Meeting last Tuesday evening 8 o'clock. Organizer, J. F. Beach, P. O. Drawer 193. PHILADELPHIA, Pa.—Organizer, J. DeBruyn, 1013 Market Street. PHILADELPHIA, Pa.—Flemish Section meets First Sunday of every month at 10 o'clock at Weisler's Hall, 1800 North 5th Street. PROVIDENCE, R. I.—Meeting every first and third Sunday at 10 o'clock at the Ely and Ely street. Organizer, James Jefferson, 37 Williams Street. THE DIRECTORY OF SIXTY GERMAN AMERICAN SECTIONS will be found in DEN SOCIALIST.

Advertisements.

NEW YORK LABOR NEWS COMPANY, 175 FIRST AVENUE, NEW YORK CITY, N. Y.

AN AGENT WANTED

EVERY LABOR ORGANIZATION IN EVERY CITY AND TOWN To handle our books on liberal commission and terms. Write for our English and German Catalogues, containing

PARTIAL LIST OF 1,000 WORKS!

- SPECIAL WORKS. Add one-sixth of price for postage on paper editions. FROM THE STANDPOINT OF ORGANIZED LABOR. Books higher in price than 50 cents are cloth bound. Add one-sixth of price for postage on paper editions and one-tenth for cloth. SOCIALISM, COMMUNISM, NIHIISM. A Vital Question, or What is to be Done? A Novel. By Nikolai G. Tchernichev. What the Russian government regards as revolutionary literature. The author was imprisoned and afterwards banished. He is now living under strict police supervision. The book is secreted in Russia. In this volume the labor question is treated with a master's hand. Woman in the Past, Present and Future. By August Bebel. Social Democratic Deputy in the German Reichstag. Cloth, \$1.00. Social Studies (just out) by Lieber Neuton. Cloth, \$1.00. Fortnight essays on various subjects pertaining to labor. Every body should read it. United States Internal Revenue and Tariff Law. By Horace E. Dresser. Cloth, \$1.00. The Internal Revenue and Tariff Laws, with amendments, complete. Full alphabetical table of the tariff and Internal Revenue. An invaluable work. Cusings' Manual. Cloth, \$1.75. Rules of parliamentary usage. Every workingman should have one of these books. Compiled after years of research. Deserves careful study. Hill's Rhetoric. Cloth, \$1.00. Instruction in the art of oratory and public speaking. Invaluable to labor orators. The Labor Movement in America. By Richard T. Ely, Ph. D. Cloth, \$1.00. Compiled after years of research. Deserves careful study. The Dawning. A Social Novel. cloth, \$1.50. A sincere and courageous book; contains a graphic picture of the sufferings of the poor and the social inequalities of the day. Capital—By Karl Marx. Two volumes, cloth, \$2.00. An exhaustive dissertation on political economy, from the most advanced standpoint, by the eminent German socialist. Co-operative Commonwealth—By Laurence G. Rees. Cloth, \$1.00. An exposition of modern Socialism; its aims and objects. WORKS OF KARL MARX. Capital—two volumes. Cloth (postage paid). Cloth, \$2.00. Economic and Philosophic Manuscripts. Wage-Labor and Capital. Paper, \$1.00. HENRY GEORGE. Progress and Poverty. Cl., \$1.00. Paper, \$0.50. Social Problems. Cloth, \$1.00. Paper, \$0.50. The Land Question. Paper, \$0.15. Property in Land. Paper, \$0.15. Protection of Free Trade. Cloth, \$1.50. The George-Hewitt Campaign. Paper, \$0.30. THOMAS PAINE. Life of Paine. Cloth, \$0.50. Paper, \$0.25. Common Sense. Paper, \$0.15. The Crisis. Cloth, \$0.75. Paper, \$0.40. Rights of Man. Cloth, \$0.75. Paper, \$0.40. The Age of Reason. Cloth, \$0.50. Paper, \$0.25. MISCELLANEOUS. Labor and Capital. (Greenback standpoint). Kellogg. Paper, \$0.25. Litigation of Wealth. Kellogg. Paper, \$0.25. Social Studies. Heber Neuton. \$1.00. The Labor Question. Wendell Phillips. \$0.25. National Communism. By a Capitalist. \$1.50. POLITICO-ECONOMIC. FROM THE STANDPOINT OF THE CAPITALIST. Books higher in price than 50 cents are cloth bound. Add one-sixth of price for postage on paper editions and one-tenth for cloth. American Political Ideas. Jno. Fiske. \$1.00. A True Republic. Albert Stickney. \$1.00. A Federal Union—Not a Nation. Hamilton. \$1.00. Class Interests and their Relations. J. W. Draper. \$1.00. Currency and Banking. Bonamy Price. \$1.00. Civil Service in Great Britain. Dorman B. Eaton. \$0.35. Future City. J. W. Summer. \$1.00. Labor and Capital. Edward Atkinson. \$2.00. Property and Labor. Frances Lieber. \$0.75. Political Economy. J. E. Cairnes. \$1.50. Paper Money. Richardson. \$0.15. Socialism and Utilitarianism. John Stuart Mill. \$1.00. HISTORICAL AND DESCRIPTIVE. Books higher in price than 50 cents are cloth bound. Add one-sixth of price for postage on paper editions and one-tenth for cloth. American Communities. Hinds. \$1.00. Battle of Waterloo. Glegg. \$1.00. Battle of the Moy—Ireland's Independence. \$0.25. Battle of Tewkesbury. \$0.25. Buddhist Nihilism. Max Muller. \$0.10. Court and Camp of Bonaparte. \$0.75. Diary of a Besieged Resident in Paris. \$0.75. Finland and the Maine Islands. Wm. H. Bishop. \$0.75. German Literature. Caryle. \$0.75. History of Protection in the United States. \$0.75. History of the Nineteenth Century. Robt. Mackenzie. \$0.75. History of France. \$1.00. History of Germany. \$1.50. History of Ireland. Chas. George Walpole. \$0.75. History of Italy. \$0.75. History of Greece. \$1.00.

Advertisements.

NEW YORK LABOR NEWS COMPANY, 175 FIRST AVENUE, NEW YORK CITY, N. Y.

POLITICO-ECONOMIC WORKS

- FROM THE STANDPOINT OF ORGANIZED LABOR. Books higher in price than 50 cents are cloth bound. Add one-sixth of price for postage on paper editions and one-tenth for cloth. SOCIALISM AND SOCIALISTIC WORKS. Australian Labor Market. Starting disclosures. \$0.05. Better Times. Dr. Donald. \$0.05. Co-operative Commonwealth. Laur. \$0.35. Capitalism on Trial. A Knight of Labor. Two parts. Each. \$0.05. Declaration of Independence. Revised and adapted to existing conditions. \$0.02. French and German Socialism in Modern Times. By Richard T. Ely. \$0.75. Eight-Hour Workday. Thos. Mann. \$0.05. English and French Morality. Guyot. \$0.05. French and German Socialism in Modern Times. By Richard T. Ely. \$0.75. Fourier's Social Science. Chas. Fourier. \$1.00. Fourier's Social Organization. Chas. Fourier. \$1.00. Facts About the Unemployed. An appeal and warning. \$0.05. Hymns of Progress. A collection of songs for labor. \$0.15. Socialism and Slavery. H. M. Hyndman. \$0.15. Socialism and Smithism. H. M. Hyndman. \$0.15. Principles of Socialism. \$0.15. Reporter and Socialist. Alexander Jones. An interesting interview. \$0.15. Report of International Trades Union Congress, held at Paris, Aug. 23-28, 1886. \$0.15. Socialists Catechism. (24 pages). J. L. Joyce. \$0.15. Socialist Rhymes (56 pages). J. L. Joyce. \$0.15. Socialism and Anarchism. Antagonists. \$0.15. Socialism Made Plain. Manifesto Social Democratic Federation. \$0.05. Socialism for the Workers. George C. Jones. \$0.05. Socialist Tracts. \$0.05. Workingman's Programme. Ferdinand Lassalle. \$0.30. Studies in Modern Socialism. T. Edwin Brown. \$1.35. Study of Political Economy. J. Laur. \$0.15. The National Banks. H. W. Richardson. \$0.25. What Social Classes Owe to Each Other. Prof. W. G. Sumner. \$0.60. OF AND FOR WOMEN. Books higher in price than 50 cents are cloth bound. Add one-sixth of price for postage on paper editions and one-tenth for cloth. Tales of Women's Trials. Mrs. S. C. Hall. \$0.25. The Female Missionist. (A Novel). \$0.25. The Woman Question. Edward and Eleanor Marx, Avelling. \$0.10. Woman in the Past, Present and Future. August Bebel. Cloth, \$1.00. Paper, \$0.50. Woman, Her Rights and Wrongs. Underwood. \$0.15. Woman Suffrage Defended. D. P. Livermore. \$0.25. Woman's Place in the World. \$0.25. Woman's Rights. Rev. John Todd. Cloth, \$0.50. Paper, \$0.25. Women's Topics. Jennie June. \$0.15. Women of the Nineteenth Century. (Fib's) Isabella B. Hooker. Cloth, \$0.75. Paper, \$0.40. INSTRUCTIVE. Books higher in price than 50 cents are cloth bound. Add one-sixth of price for postage on paper editions and one-tenth for cloth. Advance of Science. Prof. Tyndall. \$0.35. Darwinism. \$0.35. Darwinism, as stated by Darwin himself. \$1.00. History of Rome. \$1.00. Irish Sketches. Thackeray. \$0.30. Mythology of Ancient Greece and Rome. \$0.30. Our Chinese Relations. \$0.30. Outline of the French Revolution. Bell. \$0.30. Origin of the English Nation. E. A. \$0.30. Papey and the Civil Power. \$0.30. Thompson. \$0.30. People of Turkey. \$0.30. Schiller. \$0.30. Rise and Fall of the Paris Commune. \$0.30. Rise and Progress of the English Corn Situation. Cruesy. \$0.30. Russia Under the Tsars. Stignall. \$0.30. Six Months of the American Revolution. \$0.30. The Russian and the Gates of Herat. \$0.30. The American Revolution. \$0.30. The Charms, or the Court of Russia. \$0.30. Historical Novel. \$0.30. The Knight and the Russians, German De Laury. \$1.00.

NEW YORK LABOR NEWS COMPANY,

175 FIRST AVENUE, NEW YORK CITY, N. Y.

