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Getting Farther Apart.

While it is true that class distinctions have always existed, there was in the past a bond of brotherhood holding together the classes and masses that does not exist to-day.

The kings and lords exploited the common people then as they do now, but they gave back a large part of it in charity, and it was considered a disgrace to the rich to let the poor suffer. In the old baronial hall knight and lady made merry, and the servants did their bidding, and the pride, pretension and exclusiveness of royalty and aristocracy was kept up as it is to-day; but in the servants' hall the poorest wayfarer could be fed to repletion, make merry with his equals and receive a hearty "God-speed," on his departure, and the meanest hind was not then beneath the notice of his sovereign, and could carry his grievances up to the foot of the throne with the certainty of getting redress.

Now with the sovereign and nobility, no one except millionaires, titled persons or accredited representatives of other countries can pass the cordon of soldiers that guard their palaces.

In feudal days the poor hind was largely the property of the lord of the soil, but he always had sufficient for his simple needs. There was a bond of sympathy between them and a recognition of the peasant's services that made it a pleasure for him to even lay down his life for his lord.

Now, all is changed. We have a higher civilization, without the means of keeping it up—education which only makes us see more

clearly our miserable condition, and intensifies our miseries. Courts, which punish the poor for stealing to stave off starvation, and let the millionaire boodlers and Wall Street gamblers skin the laborer and the widow and orphan. A civilization, that will for a consideration, allow the people to be poisoned with alcoholic drinks and adulterated food at a high price.

We are free men, and elect the representatives of the nation. Oh, yes! but those very representatives only represent their own interests and the interests of the capitalists the moment they are elected. Who ever heard of a judge with a pass in his pocket making a ruling against a railroad, or a legislator opposing any legislation in its interests? and meanwhile they double their own salaries, and although the price of living to the poor man is 25 to 30 per cent. higher than it was ten years ago, they will do nothing to protect him—they will not even pass an employers' liability act, and unless a firm sees fit to do the fair thing by any workman injured in its employ, he is thrown aside like any piece of broken machinery, out on the social scrap-heap to rot and starve—even the junk-dealers have not any use for human junk.

Everything has changed, even within the past twenty years—decidedly for the worst. Even the churches, those arks of safety to the poor and the oppressed, neither preach with the same insistence or practice with the same heart the doctrines of charity and human brotherhood; the rich are deferred to—men can now be defaulters and oppressors of the weak and unprotected, mean, hard and cruel, and still not come under their anathema, as long as they are up in society. Their solicitude for the sick, the afflicted, the widow and orphan, has perceptibly cooled, and the tendency is toward exclusiveness, ostentation and display, rather than the spiritual and temporal welfare of the poor. An appearance is kept up in all the churches, but it is only skin deep. Take for instance the poor wayfarer; a stranger in a strange land—he comes to his religious home the church, expecting to find there sympathy and help. In nine cases out of ten in a big city, he has to pay for his seat, and if he can gain admittance to the parochial residence or the "palace" he gets but cold comfort and is lucky if

he isn't handed over to the police. Is it any wonder then that the masses are losing their interest in religion?

The unskilled workingman to-day is not as well off as the Southern slave used to be. If he is lucky enough to get work the competition is so keen that his wages are no better than they were ten years ago, although he pays 25 to 30 per cent. more for the necessities of life. Then again there is not the same sympathy and brotherhood between the employer and his men as there used to be. The Christmas goose and turkey, the gift of the employer, rarely now graces the laborer's board, and he never plays Santa Claus to his employee's children—that human interest he formerly had in them has been swallowed up in the lust for gain, to be expended in summer camps and automobiles, in ostentation and display. He would grieve a great deal more to puncture his bicycle than to hear of the death of one of his workmen's babies.

Even in the country, the home of hospitality, the virus of pride, of fashion, frivolity and artificiality, is fast taking root. The people are getting loath to feed or entertain the poor traveller out of their abundance, and when they do they charge hotel prices. The summer camps of the rich and fashionable dot the shores and hills, and if the poor traveller thinks that they are hospices like those of the monks of old, he will be cruelly undeceived. He will find nothing in them but languid ease and self indulgence no responsive answer to the cry, "open your hospitable door." So, do evil communications corrupt good manners," and the erst while simple and unsophisticated country farmer is beginning to ape city ideas, and put on airs and affect a style and pose which makes him ridiculous. Only in the very remote back settlements, where the contamination of fashionable society has not yet entered, can one find the milk of human kindness in all its purity.

It is very evident from the drift of affairs, that conditions will grow steadily harder and harder for the masses of the people. The big trusts will close down the small manufacturers, and the big departmental store the small dealers. Competition abolished these immense combinations of capital can ask any price for their output, and cut down the workmen's wages to a bare subsistence. Worse still, this concentration of capital [will

throw thousands out of employment as it is steadily doing.

With the connivance of the big railroads in giving rebate checks to trusts the time is fast approaching when the masses will be chained hand and foot at the feet of the plutocrats, and their condition will be no better than the African helot,

The only star that has yet arisen on this dark and stormy ocean of Greed and Graft is SOCIALISM, yea, more than a star, it is a searchlight that will illuminate the dark places of the earth. It will go into mine and factory sewer and tunnel, and carry with it the revivifying rays of truth and justice. It will put man above machinery mislead of machinery above man. It will conquer the energies and activities of life in every branch, and use them for the welfare, the comfort and the uplifting of ALL THE PEOPLE instead of a few. It will give to the people economic freedom, without which political freedom is only an empty name. With all the means of production, distribution and exchange (the manufacturers, mines, railroads, telephones, telegraphs, banks, in short the earth and the fullness thereof,) worked by the whole people, for use instead of profit, and the administrators of every branch of the whole service being answerable to the people, and subject to recall if they do not do their behest, we would no longer witness the monstrous incongruities and inequalities which presents the spectacle of billionaires racking their brains to get rid of the enormous sums they have squeezed from the sweat and blood of the laborer—endowing colleges that the common man's boy can never attend, and establishing libraries he has no time to read.

This is the only Ark of safety:—Come, get aboard, Mr. Workingman, or you will soon be swamped by the conditions. Unions are only of temporary benefit—form one grand union without any prejudice against the capitalist, as he cannot get above the conditions which exist—but you can, and draw him up after you, till he learns the lesson that "God has made of one blood all nations of the earth," that the highest aim should be the happiness of all the people, and that "he who would be greatest must be the servant of his brother." Hasten the day.

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JOHN MOORE, Proprietor.