



## A GALA LABOR DAY.

### TWO MONSTER MEETINGS OF WORKMEN.

#### Knights of Labor and Their Friends at Carl's Opera House—John Swinton Tells Us a Thing or Two—Labor's Steady Advance.

Last Sunday was truly a gala day for New Haven's working people, and was marked by two large labor meetings in Carl's Opera House, attracted by the announcement that John Swinton, of New York, the veteran labor reformer, was to speak.

The Labor Lyceum at Loomis Temple of Music was about to open its session, and listen to a discourse by Labor Commissioner Arthur T. Hadley, when a deputation from the K. of L. meeting at Carl's invited the Lyceum to adjourn to that house, as John Swinton, who was expected to be present in the afternoon, had not arrived. The invitation was accepted by the Lyceum Committee, and the audience notified of the fact. Arrived at the Opera House, a great audience greeted the new comers.

After one or two selections by the Commonweal Glee Club, the Chairman, explaining the absence of Mr. Swinton, introduced Mr. Hadley, who was well received and listened to with close attention. His subject was, "The State and the Labor Question," and was ably discussed from a standpoint, more liberal, it was thought by some, than former speeches were, by the same speaker. He considered employers' liability for cleanly and well-guarded shops, the payment of wages, contracts for work and hours of labor, all fit subjects for State action. He would not go as far as the Socialists, though he said that "for common good the end can be reached only by common action." "What is needed is concentration on what the State can do rather than on what people think it ought to do. In old times people used to propitiate the gods to relieve them of distress, but that sort of superstition has now been abandoned. Yet we have not abandoned the feeling that some evils can in some measure be wiped out by judicious legislation." That it was not a function of the State to make people happy.

Space forbids a comprehensive synopsis of the Commissioner's remarks, and the criticisms that followed. Several questions by people in the audience were propounded and answered, after which the chairman announced that short speeches would be in order. A citizen of socialistic opinions, referring to Mr. Hadley's remarks regarding the proper functions of the State, said that Socialists did not expect the State to make everyone happy, they aimed to bring into existence a State that would create conditions making it possible for citizens to attain happiness, which, in too many cases, was not possible under the present State. And as to propitiating the gods, why that was done to-day, only the character of the deity was changed. As to employers' liability, if the State were the employer it would be responsible in the highest degree. The speaker thought Mr. Hadley was progressing finely on the path to socialism.

When the Labor Commissioner admitted that socialism was "good in theory" he but echoed the sentiment of Socialists; and when the great mass of American workmen become thoroughly convinced that the idea of a co-operative commonwealth was good in theory, they would find a means to make it good in practice.

Another speaker referred to the Commissioner's report, criticizing it, and concluded his remarks by a tribute to socialism. After Mr. Hadley had briefly replied, in a witty manner

to some of the criticisms, the chairman adjourned the meeting, and announced the appearance of John Swinton in the evening without fail.

JOHN SWINTON.

The great house was again filled in the evening to hear the orator from New York, who, as he appeared upon the stage was greeted with tremendous and hearty applause. After a few appropriate remarks by the chairman he was introduced to the audience, which again evinced its pleasure by applauding. For two hours did Mr. Swinton pour forth a volume of earnest eloquence, wit, and startling narrative that charmed, convulsed with laughter, and edited the great gathering of New Haven's pillars of society, the K. of L., and their friends, as well as a goodly number of university men and mer chants.

Mr. Swinton expressed his pleasure at "the interest taken by the inhabitants of this humdrum town in the overshadowing topic of the times, and joining hands to take part in the supreme struggle which looks for nothing else than fair play to all mankind. To-night I met a man of elephantine paunch and peacock head who told me that labor had no grievances in this university town. What? Does not the laboring man of New Haven know that the results of his labor go to make the fortunes of others than himself, that he is dependent for all he has on the capitalist, who raises his head in luxury and sweeps his dollars in his colliers all around him? Does he not know that factory lords, land lords and coupon lords have seized the profits of the world, instead of giving the workman the full results of his industry. Such are the grievances the working millions all over the world are grappling with. I tell you, my friends, it is a most striking and tremendous transforming fact that labor is everywhere organizing. When I was in Ireland several years ago I found labor organized with far-reaching purposes that showed their influence the other day in the house of commons when Gladstone rose to advocate home rule. I found in Ireland the influence of the land league was infinitely greater than that of the English government. Crossing to England I found labor organized there to such an extent that I was astounded, organized among all crafts, all vocations, all trades and all pursuits. I found them led by brave, great men, with my friend Hyndman, a Cambridge graduate, friend of Beagonsfield and leader of the "mob" in Hyde Park the other day. I found the same things in France and in Germany.

"So also in this country you find labor organizing everywhere. When I was a boy in New York the printers were not organized. To-day there are 40,000 of them in the unions. In New York 157 trades of day laborers are organized."

The speaker then gave a short sketch of the Knights of Labor, speaking of them as "a government within a government, wheels within wheels, a great series of congresses built from the town up to the county, the State, the Nation, and legislating for those trades belonging to it." Mr. Swinton described the union of glass-workers, which exerts its influence all over the world and which holds the employer in absolute power. Its men work eight hours a day five days out of seven, and receive the biggest pay of all the trades. Not only that, but the union regulates the output of glass for the whole planet. Under such a despotism one might think the capitalist would quake. "On the contrary," continued the speaker, "they like it. Isn't that funny? This union governs the markets, enables the capitalist to conduct his business with precision and advantage. So it is with the steel workers of Pittsburgh. These hairy-armed, brawny workmen meet the capitalist every week as two emperors who met at Tilsit and divided the world between them. Andrew Carnegie told me that this system means for him peace, order, satisfaction.

(Continued on third page.)

## A REPLY TO A FOOL.

### "ZENO" READS BRADSTREET AND SMILES.

#### Terrific Economy Taught by Edward Atkinson—Salvation in a Pine Box—The "Economist" Eats Meat—Cooked For One Cent.

While most thinking labor reformers have scorned the assinine productions of Capital's chief scribe, as unworthy of notice, and which John Swinton tossed aside so appropriately, in his Paper, with the slightest "twist of the wrist" imaginable, "Zeno," in a playful mood expresses himself upon the "folly of the fool," in the Denver Labor Enquirer, as follows:

The debilitated condition of popular political economy and the present system, is occasionally revealed by the imbecile mind of their supporters. It makes one ill to hear a large daily designate as "a prominent thinker and writer," the writer of an article in Bradstreet's of March 27. His name is Edward Atkinson, of Boston. The leading proposition in the article is:

"The way for the working classes to improve their condition is to produce more or waste less. When a man has found out this secret for himself the labor question will be practically solved."

By working to establish eight hours, laborers are now trying to produce less. Perhaps this is because "over-production" has been dinned into their ears so long. They have learned that the more they produce in a day the less they receive of it as wages. Supply and Demand, that immutable law, is ignored by Mr. Atkinson, at least until he finishes his essay: for the more men produce, the weaker is the demand for their services, and they sink into poverty.

As for waste, would it not be better if everybody wasted more, so as to create a demand?

Mr. Atkinson's aim is to show how well single men can live on \$200 per year or even \$175. Of course, when single men are provided for, "the labor question is practically solved."

The bill of fare for the \$200 basis seems to exclude many things that require thousands of wage earners to produce. Suppose all single men adopt this scheme; those earning \$600 per year can save \$400. Now suppose a discharged cigar-maker, ivory man or tailor (for there is no demand for their services) comes along and offers to do the young single man's work for \$100. Then an ice cream maker, or an actor, without a situation appears who will do the work for \$200. This is supply and demand. Read the following table of the amounts paid in the United States for various productions—presumably authentic:

Liquor, \$870,000,000.
Tobacco, \$600,000,000.
Bread, \$705,000,000.
Meat, \$393,000,000.
Iron and steel, \$290,000,000.
Woolen goods, \$237,000,000.
Sawed lumber, \$233,000,000.
Cotton goods, \$210,000,000.
Boots and shoes, \$186,000,000.
Sugar and molasses, \$155,000,000.
Public education, \$85,000,000.
Missions, home and foreign, \$5,500,000.
Total, \$2,669,500,000.

Of this total production the single young men would assist in consuming but five items; bread, meat, woolen goods, boots and shoes and sugar, these they will use in a very reduced ratio. They now amount to but \$1,296,000,000. Think how the first two items, liquor and tobacco would suffer; \$1,450,000,000 of trade nearly wiped out! Everything else would suffer, and millions of laborers be thrown upon the market, and the great law of supply and demand would suffer a severe strain. The wage system would probably fall under the load, which would vindicate Mr. Atkinson were that his object.

Two single men are to share a room for \$100 per year. This will make a slight activity in sawed lumber and hand-lords. Iron and steel will be dead entirely, and puddlers and molders will compete for the \$200 of the single young men. Missions will be useless for we

shall soon have barbarism all around when "the labor question is practically settled."

The cost of clothing for a single man is placed at \$4 per year. Millions of men now pay much less than that sum, hence need no instruction from Mr. A. Yet the labor question is not settled.

The greatest part of the Revolution of labor is in the food, and will be accomplished as follows:

"The trimmings of the best joints of meat are now thrown into a scrap-heap, and sold in every market at from 1-4 cent to 1 cent a pound, to be rendered into fat. I have myself purchased this good meat, which is now wasted, at 1 cent a pound, in parcels of ten pounds. Rejecting the bone and leaving the stewed meat in the broth, ten pounds remained of very nutritious and appetizing food, at a cost not exceeding 12 1/2 cents, including the fuel. It was cooked in an air tight vessel surrounded by hot water. In the same vessel—a pine box—in which this bouillon was prepared there were cooked at the same time seven pounds of solid beef in another vessel, and two pounds of oat meal in four pints of water, making in all about twenty-five pounds of food material thoroughly cooked with 1 cent's worth of kerosene oil, burned in a hand lamp. In a similar vessel of the same kind three pounds of solid meat can be thoroughly cooked in its own juice in one hour and a quarter, with 1-4 cent's worth of oil burned in a common lamp, which may also serve the purpose of lighting the room while the cooking is going on.

This changes the face of the Revolution. The single young man, instead of attending Socialistic meetings, discussing strikes and dynamite, will remain in his \$100 per year room with his partner reading by the lamp which is cooking food for several days ahead. He will dip up a small supply from time to time, but is not troubled with getting meals. He may be puzzled at first in the attempt to read by a lamp which is placed in a pine box or it may burn up the box. He will regard these things as particularly tough problems in the great labor question, to be left to wise political economists. He will have much leisure, for it is well known that those whose eating is the least expensive do the least work.

He will regard his pine box as the one thing suffering labor has been so long crying for. If crank Socialists continue to howl he may take his pine box to their meeting and thus silence all argument, for it practically solves the labor question if people will only be wise.

Mr. Atkinson's remedy has been re-printed already more times than any scheme ever yet proposed. If it be the real remedy I hope it will be widely circulated. This is the age of wonders. A pine box and oil lamp as forerunners of the millennium need not surprise us.

### DISHONEST EMPLOYERS.

There is a concern in Centerville engaged in the manufacture of suspenders that has been systematically robbing its employes for some time past. The last instance that comes to our knowledge is the discharge of an employe who had secured a judgment in the courts against them, at the same time deducting the amount of the judgment from his wages due him at the time of his discharge. Firms of this kind are just subjects for boycotting and other extreme measures.

### LYNN K. OF L. FAIR.

The Great Fair of the Lynn K. of L. will take place as per advertisement on the fourth page of this paper. The arrangements are all complete, and there is every prospect of making the affair a grand success, in which event the Knights will have a hall of their own to meet in, and not be compelled to pay rent for the privilege.

### PROVERBS OF THE ARABS.

Men are four:  
 He who knows not, and knows not he knows not. He is a fool; shun him.  
 He who knows not and knows he knows not. He is simple; teach him.  
 He who knows, and knows not he knows. He is asleep; wake him.  
 He who knows, and knows he knows. He is wise; follow him.

## ALL FREE CITIZENS

### JAY GOULD AND HIS CONTEMPORARIES.

#### A Corrupt Press and Tainted Clergy Making "Public Opinion"—The Modern Barrabas—Hated of the Well-to-Do, Not the End.

"I am yet a free American citizen." Yes, Jay Gould, you have that noble distinction, and so had Benedict Arnold.

For thirty years, or more, of a business career this Gould has had other remarkable distinctions. By a double-dealing which would bring the blush of shame to the brow of Satan himself, he has wrecked happy homes, made desolate the hearthstones of thousands, robbed youth of its hopes and venerable age of its solaces; but, he is "a free American citizen." So is the foot-pad, the burglar or the cut-throat, until outraged justice swings them into eternity.

During the time that a patient Heaven has allowed him to exist the sum of his villainies can be likened to the sands of the seashore; yet he is "a free American citizen." So is the pickpocket, the sneak-thief or the thimble-rigger.

During his infamous career, which neither Heaven nor man, for some inscrutable reason, has seen fit to cut short by pestilence or the halberd, the cry of anguish has been the echo of his foot-fall. Like a blight, or murrain, he has cursed the land which gave him birth; ruin to all who stood in his way has been his motto; he has won the hatred of the "well-to-do" and, if the curses of the poor go for aught, hell will be his portion. And yet he may escape, for is he not "a free American citizen?" So is the Pinkerton thug who murders for hire; so is he who robs youth of the lustre of innocence—the purveyor to the lust of the wealthy and the criminal lackey of the technically righteous.

Those who trusted him repented in sorrow; those who believed in him have gone the way of the suicide or with reason unhinged, driven and slobber, and chatter idiotically within the confines of some retreat for imbeciles. But why murmur? Is he not "a free American citizen?" So is the brothel-keeper.

And this is the man—pardon us, you who are not yet lost to all sense of decency, honor and righteousness—we mean, thing. Yes, this is the thing which is being lauded by a corrupt press and tainted clergy as a prospective martyr in the cause of freedom.

Long years ago there lived one with the halo of divinity encircling Him, and He taught the law of human sympathy and the brotherhood of men. And so they hated Him,—the high priests and the scribes; they brought Him, with many false accusations, before the tribunal of justice, but no guile was found in Him; and when the judge was fain to set Him free the riff-raff of the moral slums, both high and low, cried out in the stentorian voice of "public opinion," "Away with Him, give us Barrabas!" But Barrabas was a murderer.

And, in these latter days, the spirit of unity, of brotherhood being crystallized into an organization which strives to unify, to harmonize the activities of all nations, kindred and tongues, whose purposes are the noblest of the noble, false and damnable accusations are brought against it. A venal and debauched press, aided and abetted by hack politicians and morally and mentally emaculated clergymen, is endeavoring to claue up a "public opinion," "Away with Him, give us Barrabas!"

But the end is not yet. No. The true public opinion will soon-

er or later pronounce judgment; then will the sneak-thieves and the brothel-keepers, the bunco-steerers and a mercenary press, and, last and vilest of all, the great "cut-purse of the realm," Gould, receive their just reward.

### THE TRADES COUNCIL.

Owing to the mass meeting at Carl's, last Sunday evening, the regular meeting of the Trades Council was adjourned for a week. Delegates will therefore take notice and attend the adjourned meeting this evening at 7 o'clock.

### K. OF L. MEETINGS.

Two meetings will be held under the auspices of the Knights of Labor to-day. At the K. of L. Hall, at 2 o'clock in the afternoon, members of the Order only will be addressed by Charles H. Litchman, one of the pioneers in Knighthood, and an orator of remarkable power. In the evening the same speaker will address a mass meeting at Carl's Opera House, to which the public are cordially invited.

### NEW HAVEN LABOR LYCEUM.

This afternoon, at Loomis Temple of Music, Superintendent of Public Schools S. T. Dutton will speak upon the "Relation of Public Education to Labor." Questions and criticisms to follow the address.

### HOLYOKE.

#### The Strike and Boycott of Skinner, the Skin.

The strike ordered by the Textile Workers' Progressive Union of Holyoke against Wm. Skinner & Son, silk manufacturers, is still in progress, and a boycott endorsed by the powerful Central Labor Union of New York, the Textile Workers' Protective Union of America, and the Holyoke Trades Assembly is carried on against these scab bosses. Their foreman, Goetz, was recently tried for kicking a poor orphan girl, fourteen years of age, in the abdomen, so that she was confined to her bed for several days. Goetz was placed under \$200 bail, and upon the day fixed for trial the poor girl was not able to leave her bed, necessitating a postponement. This suited Goetz, who came prepared, at the trial which subsequently took place, with a number of scab "witnesses," by whose suborned testimony, and the evident rottenness of the jury, many of the citizens of Holyoke say, he was permitted to go scot free. Workmen have learned a lesson from these proceedings, which could not but fill honest people with a contempt for the law. The judge, it seems, admitted the right of foremen to "use force if necessary." Holyoke workmen will remember this advice, perhaps, on a future occasion, when it will not sound so well in the ears of tyrants as it did the other day in court.

The Textile Workers' Union requests all fair-minded people to refrain from buying satin sleeve linings, mohair braids, pure silk braids, silk serge, colored and black machine twist, button-hole twist and sewing silk manufactured by Skinner & Son, who, by their unjust treatment, forced their help to strike, and refused to receive any proposals from them on the ground that they can get all the scab labor that they want. And, further, they demand that all who work for them renounce the Union. They have blacklisted their help, thus preventing them from getting work in any other mill in the city. A. B. C.

### ST. ALOYSIUS SOCIETY.

The St. Aloysius T. A. and B. Society will celebrate its thirtieth anniversary at the Athenaeum to-morrow (Monday) evening. The "St. Aloysius" counts among its members many friends of organized labor, and is doing a noble work.