

"Bimeby, Joseph, w'en I 'old de little one e'en my arm, an 'e learn for call me modder, I'll be not so lon'som."

But, ah, me, w'en de day arrive, I know she'll never carry eom e'en 'er arm, an 'e'll never call 'er modder.

I 'ear 'er say to me e'en de weak voice: "Joseph, good Joseph, bring my baby by me. I want for see de dear little face."

Den I 'ink my 'eart break.

Praysonly de do'lar, de doctor from de villazhe, go beside 'er, an de tear ees e'en 'e's eye, for 'e tell 'er very zhentil dat de life be gone out from dat little baby.

After dat she remember nodding for many day.

W'en 'er sense com to 'er once more, she say: "Joseph, I cannot bear eet long. I go, I must go wid my baby."

Den I kiss 'er face an tell 'er, "Oh, you be better, you be better soon," an I leave 'er wid de woman dat com from de villazhe for tak' care of 'er.

Nex' day, w'en I com by de 'ouse an put my 'and on de door, somding mak' me feel cold an shake.

An w'en I walk e'en she cry not, "Joseph, good Joseph," for she lie w'ite an still on de bed, an I know she ees wid 'er baby.

But I go not by de bed, for 'er 'usban stan dere w'ite an still as ees de dead woman.

De man, Tom, sit e'en kitzhen, an 'e cry like de child, but 'e tell me de story.

De nurse woman sleep e'en de night, an de lamp burn low. W'en she wake, she look on de bed, an nodding lie dere, nodding dat live ees e'en de room wid 'er.

She wake every one, an dey scarse de 'ouse, dey wear-h de groun. At de las' dey fin de footprint to de lak', an e'en dat water she lie dead.

An I say wid mysev, "God know dat all 'er trouble, all 'er lon'som'ness, de-stroy 'er min, so she no longer un'erstan dat eet be sin for take 'er life so she go by 'er baby, an I know e'en my 'eart God never punish 'er for dat, buos he un'er-stand."

Den I make de prayer for 'er soul.

I go e'en de room w'ere 'er 'usban stan, an I remember dat 'e spoil 'er life, de life of dat woman I love, of dat woman dat lie dead, an I can not eef my word be 'ard, eef my word be cruel. I want for 'urt eem eef I can.

'E draw eemsev back like de knife go through eem an look e'en my eye like 'e stan dere for let me pierce de 'eart of eem. But praysonly 'e cry: "Spik on, spik w'at you will. Nodding you say 'urt me more as de t'ing I say at mysev. I know at las' w'at she suffer. I know at las' w'at I 'ave done. Eef I could bring 'er back, I give my life for make 'er 'appy. But, oh, my God, eet ees too late, too late!"

Den 'e groan an 'ide de face e'en de 'ands, an 'e say, "De punishment ees greater dan I can bear."—New York Tribune.

EIGHT HOUR PRIMER.

The Fact, Theory and Argument—Questions to the Unemployed, Employed,

The Capitalist, the Clergyman and the Observer—Question Clearly Defined.

THE THEORY.

How can I get what I want? There are so many methods presented in answer to this question, that many working people as well as many of the labor problems become confused.

I would have you answer the question yourself in your own language, cautioning you against prejudice to any theory, but urging you to carefully examine the causes that have led to the present advanced standard of wages in this country over the standard of other countries and of the advanced condition of labor in the present over that of the past century.

That we may the more carefully think out this problem let us commence our investigations, starting with some accepted fact and proceed along historic and scientific lines, necessarily on account of space, narrowing inquiry to within easy limits of time and space.

First—It is an acknowledged fact that the great masses of mankind are poor.

Second—That in civilized countries the great masses of mankind perform useful, productive, and distributive service.

Third—That the method of payment for the services of the majority of workers is called the wages system.

Fourth—That the amount of the wages paid is not in proportion to the quantity or quality of the services rendered.

Fifth—That great differences exist in the amount paid for services of equal amount and value even in the same occupation.

Sixth—That the amount paid for services is not according to skill, or training or time expended.

Seventh—That those who work at the most hazardous employments are not paid in proportion to disagreeableness or hazard, but are paid less than those in the most pleasant and healthful vocations.

Eighth.—That those who work upon the most useful, beneficial and necessary products, do not receive as much as those employed in the production of wasteful, destructive and demoralizing things.

Ninth.—That those who work under the long-hour system get much less than those who work under the short-hour system.

ed, and equally strong facts could be brought forward that would point with equal clearness to the remedy.

We must keep to the point and agree to a certain definition of words as used in this primer.

By wages we mean the amount received by the employees (not salaried persons) for their labor.

By the wages system we mean that method by which the money is distributed or paid to the wage worker, not the money distributed by the wage worker.

Before we can answer the great question "How can we get what we want, that is, more wages?" we must find the answer to the question, "Why does a man for the same skill and amount of service in any given occupation receive more in one place than another?" or to put the same question in a form that answers itself "Why does a wage worker receive more where the cost of a standard of living is high than he does in a place where the cost or standard is low?"

Answer. "Because in one place the cost or standard is high and in the other it is low."

This is the great law.

The standard of living affects wages.

It is true that in some places and at times wages are advanced beyond the standard of living but such an advance is necessarily brief in duration, and proves the rule by wages soon falling to the standard of life, but if the standard of life reaches to the level of wages the wages remain fixed.

Question. What affects the standard of life?

Answer. As a rule in all countries and in all times the demand for higher or more wages is consequent upon the increased pressure upwards of new wants created.

If a man has learned to read and is surrounded by reading men he will want to read, and will demand such wages as will enable him to satisfy this want.

If there was no such day as the Sabbath or rest day and all wage workers were employed the seven days of the week, not only would wages not be advanced but they would be reduced, because the present wants of Sunday would be lost.

The six days system of labor furnishes not only the seven days food, but it creates wants that permeate all the days of the year through the associations of that day, either religious or social, the church or the trade union, the standard of living is raised.

Wages come to the level of Sunday leisure and Sunday clothing.

Every infringement of the great labor rest day, lowers the standard of dress of the community for where many do not dress better on that day than on other days of the week many more will fall into the same habit, and habits of poor dress bring other low habits, the Sabbath is a reduction of the hours of labor, and like every other reduction of working time increases wages through the leveling up process of leisure.

A reduction of two hours from the ten hour system will increase wages through the same influences, for two hours from work will mean two hours of association at the home or in social enjoyments that ultimately lift the standard of thought and standard of living.

It may be said that with truth:

That hovel life, gives hovel wages; Tenement house life gives tenement house wages;

Shabby clothes, gives shabby wages; Good clothes, good eating, good homes means good wages;

You cannot have the best, till you want the best.

Men content with working ten hours a day at manual labor will be content with low wages, because the excess of time devoted to labor will unfit them for the associations and inspirations that create new wants.

In those occupations where the most hours per day are required, the wages of the men are so low that the wife, mother and child are forced to work to supply the necessities of life; such laborers are at the mercy of their employers, the most difficult to organize; read the history of the factory operatives and you will see that it was not till after the adoption of the ten hour system that they could successfully organize.

Having now discovered that wages follow the line of the increased, improved, and varied wants of a people, we reach the important question, "What practical measure can be applied to the existing wage system that will the most readily and permanently advance wages?"

To answer this we must question the past:

Question. Have the hours of labor been reduced during the past century?

Answer. Yes.

Question. How much have they been reduced?

Answer. From sixteen to ten, and in some occupations from sixteen to eight.

Question. Have wages been reduced with these successive reductions of work-

Answer. No.

Question. Have wages been increased?

Answer. Yes and as a rule wages have increased most where the hours have been lessened most.

Question. Was there ever time or place, where the hours of labor were generally or permanently reduced where wages were not increased?

Answer. No; each permanent reduction has been followed by a permanent increase of wages.

Question. Has the purchasing power of a day's work been increased during these years of the reduction of the working hours?

Answer. Yes. And if the hours of labor had been generally reduced to eight twenty years ago, the industrial stagnations or so-called panics would have been averted.

Question. Has the moral, intellectual, and physical condition of the people been improved where the hours of labor have been reduced?

Answer. Yes. It has proved true in this as in other matters, that "opportunities given have been opportunities improved," and but for the rapid increase of cheap laborers by immigration, wages would have more rapidly advanced.

This then is the practical method by which wages can be increased by acting directly on the habits of the people creating new wants and aspirations, reducing profits upon labor, lessening the price of commodities, and finally abolishing the wage system through higher wages.

The practical measure, because all trade unions and labor societies are agreed upon this measure, and because it can be adopted without seriously imperiling capital invested in legitimate enterprise, and because a general reduction of the hours of labor will furnish employment for the unemployed.

(TO BE CONTINUED.)

Labor Day.

BY EDWARD O'DONNELL.

Hush the wheels of industry throughout this broad, wide land, Nor let the factory whistle call to toil a single hand; Fling pick and hammer, boys, aside—a time there is for play— And even progress too must cease, at least on Labor Day.

In former times ere human souls, inured to strife and strain,

Conceived no other end in view save sneers and kicks and pain, A trembling, skilking, sneaking horde of slavelings blocked the way, Excessive toil their heritage—they knew no Labor Day.

But tyranny, not yet content, the more aggressive grew, Till e'en the crouching serf at length indignant ceased to sue:

And casting from his weary limbs the bonds of former sway, The cadence of his manly tread is heard on Labor Day.

At length he sees and feels his power, yet modest he controls

The tempest that with mad intent within his bosom rolls; A giant, like a giddy child, when granted leave to play, To music's soothing melody he steps on Labor Day.

But, masters, pause! This tinsel show some day will find an end, The pomp, and cotton's rainbow hues, a message doth intend,

That those who toil must eat as well—no longer now they pray— A meaning deep and resonant vibrates on Labor Day.

In peace and calm MUST justice reign, proclaimeth every heart, But justice SHALL, though plunged in gore, its blessings yet impart, And other men, and other times, while worshipping our clay Will bless the pioneers who plead their cause on Labor Day.

Boston, Mass., August 6, 1897.

The camel is a beast of great strength and endurance. Nothing hurts it until the proverbial "last straw" is added to its burden. The human digestive system is very much like a camel. It is really astonishing how much abuse it will stand. Sometimes, however, something worse than usual will be eaten, and will go through the stomach into the bowels, and there it will stick—that's constipation. nine-tenths of all human sickness is due to constipation. Some of the simplest symptoms are coated tongue and foul breath, dizziness, heartburn, flatulence, sallowness, distress after eating, headaches and lassitude. A little thing will cause constipation, and a little thing will relieve it. Dr. Pierce's Pleasant Pellets are a certain cure for constipation. They are tiny, sugar-coated granules, mild and natural in their action. There is nothing injurious about them. Sold by druggists.

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