

Twenty-five cents. American labor takes 25 cents of iron in the ground and adds to it \$59.75. One million tons of rails, and the raw material not worth \$24,000. We build a ship in the United States worth \$500,000, and the value of the ore in the earth, of the trees in the great forest, of all that enters into the composition of that ship bringing \$500,000 in gold is only \$20,000; \$480,000 by American labor, American muscle coined into gold; American brains made a legal-tender the world around.

——:o:——

A Panic Picture.

No man can imagine, all the languages of the world can not express what the people of the United States suffered from 1873 to 1879. Men who considered themselves millionaires found that they were beggars; men living in palaces, supposing they had enough to give sunshine to the winter of their age, supposing they had enough to have all they loved in affluence and comfort, suddenly found that they were mendicants with bonds stocks, mortgages, all turned to ashes in their aged, trembling hands. The chimneys grew cold, the fires in furnaces went out, the poor families were turned adrift, and the highways of the United States were crowded with tramps. Into the home of the poor crept the serpent of temptation, and whispered in the ear of poverty the terrible word "repudiation."

I want to tell you that you cannot conceive of what the American people suffered as they staggered over the desert of bankruptcy from 1873 to 1879. We are too near now to know how grand we were.

Ingersoll on Cookery.

Cooking is one of the fine arts. Give your wives and daughters things to cook, and things to cook with, and they will soon become most excellent cooks. Good cooking is the basis of civilization. The man whose arteries and veins are filled with rich blood made of good and well cooked food, has pluck, courage, endurance and noble impulses. Remember that your wife should have things to cook with.

In the good old days there would be eleven children in the family and only one skillet. Everything was broken or cracked or loaned or lost.

There ought to be a law making it a crime punishable by imprisonment, to fry beefsteak. Broil it; it is just as easy, and when broiled it is delicious. Fried beefsteak is not fit for a wild beast. You can broil even on a stove. Shut the front damper—open the back one, then take off a griddle. There will then be a draft downwards through this opening. Put on your steak, using a wire broiler, and not a particle of smoke will touch it, for the reason that the smoke goes down. If you try to broil it with the front damper open, the smoke will rise. For broiling, coal, even soft coal, makes a better fire than wood.

There is no reason why farmers should not have fresh meat all the year round. There is certainly no sense in stuffing yourself full of salt meat every morning, and making a well or cistern of your stomach for the rest of the day. Every farmer should have an ice house. Upon or near every farm is some stream from which plenty of ice can be obtained, and the long summer days made delightful. Dr. Draper, one of the world's great-

est scientists, says that ice water is healthy, and that it has done away with many of the low forms of fever in the great cities. Ice has become one of the necessities of civilized life, and without it there is very little comfort.

—:O:—

What a Dollar Can Do.

Ainsworth R. Spofford—says Col. Ingersoll—gives the following facts about interest:

“One dollar loaned for one hundred years at six per cent., with the interest collected annually and added to the principal, will amount to three hundred and forty dollars. At eight per cent. it amounts to two thousand two hundred and three dollars. At three per cent. it amounts only to nineteen dollars and twenty-five cents. At ten per cent. it is thirteen thousand eight hundred and nine dollars, or about seven hundred times as much. At twelve per cent. it amounts to eighty-four thousand and seventy-five dollars, or more than four thousand times as much. At eighteen per cent. it amounts to fifteen million one hundred and forty-five thousand and seven dollars. At twenty-four per cent. (which we sometimes hear talked of) it reaches the enormous sum of two billion five hundred and fifty-one million seven hundred and ninety-five thousand four hundred and four dollars.”

One dollar at compound interest, at twenty-four per cent., for one hundred years, would produce a sum equal to our national debt.

Interest eats night and day, and the more it eats the hungrier it grows. The farmer in debt, lying awake at night, can, if he listens, hear it gnaw. If he owes nothing, he can hear his corn grow. Get out of debt as soon

as you possibly can. You have supported idle avarice and lazy economy long enough.



Beautify Your Homes.

When I was a farmer it was not fashionable to set out trees, nor to plant vines.

When you visited the farm you were not welcomed by flowers, and greeted by trees loaded with fruit. Yellow dogs came bounding over the tumbled fence like wild beasts. There is no sense—there is no profit in such a life. It is not living. The farmers ought to beautify their homes. There should be trees and grass, and flowers and running vines. Everything should be kept in order; gates should be kept on their hinges, and about all there should be the pleasant air of thrift. In every house there should be a bath-room. The bath is a civilizer, a refiner, a beautifier. When you come from the fields, tired, covered with dust, nothing is so refreshing. Above all things keep clean. It is not necessary to be a pig in order to raise one. In the cool of the evening, after a day in the field, put on clean clothes, take a seat under the trees, 'mid the perfume of flowers surrounded by your family, and you will know what it is to enjoy life like a gentleman.

—:O:—



Beautiful Thoughts on Various Subjects.

- Nothing is ever made by rascality.
- It is necessary to the happiness of man that he be faithful to himself.
- It will take thousands of years before the world will believingly say "Right makes might."
- It takes a great deal of trouble to raise a good Republican.
- A mortgage casts a shadow on the sunniest field. There is no business under the sun that can pay ten per cent.
- Every good man who has ever lived in the country, no matter whether he has been persecuted or not, has made the world better.
- I know enough to know that agriculture is the basis of all wealth, prosperity and luxury. I know that in the country where the tillers of the fields are free, everybody is free and ought to be prosperous.
- Free speech is the brain of the Republic; an honest ballot is the breath of its life, and honest money is the blood that courses through its veins.
- It is a splendid fact in nature that you cannot put

chains upon the limbs of others without putting corresponding manacles upon your own brain.

—I propose to stand by the Nation. I want the furnaces kept hot. I want the sky to be filled with the smoke of American industry, and upon that cloud of smoke will rest forever the bow of perpetual promise.

—The ballot box is the throne of America; the ballot box is the ark of the covenant. Unless we see to it that every man who has a right to vote votes, and unless we see to it that every honest vote is counted, the days of the Republic are numbered.

—Why is it that New England, a rock-clad land, blossoms like a rose? Why is it that New York is the Empire State of the great Union? I will tell you. Because you have been permitted to trade in ideas.

—In every government there is something that ought to be preserved; in every government there are many things that ought to be destroyed. Every good man, every patriot, every lover of the human race, wishes to preserve the good and destroy the bad.

—I despise the doctrine of the State sovereignty. I believe in the rights of the States, but not in the sovereignty of the States. States are political conveniences. Rising above States as the Alps above valleys are the rights of man. Rising above the rights of the government even in this Nation are the sublime rights of the people. Governments are good only so long as they protect human rights. But the rights of a man never should be sacrificed upon the altar of the State or upon the altar of the Nation.

—I am the sole proprietor of myself. No party, no

organization, has any deed of trust on what little brains I have, and as long as I can get my part of the common air I am going to tell my honest thoughts. One man in the right will finally get to be a majority.

—Years ago I made up my mind that there was no particular argument in slander. I made up my mind that for parties as well as for individuals, honesty in the long run is the best policy. I made up my mind that the people were entitled to know a man's honest thoughts.

—I like a black man who loves this country better than I do a white man who hates it. I think more of a black man who fought for our flag than for any white man who endeavored to tear it out of heaven! I like black friends better than white enemies. And I think more of a man black outside and white inside than I do of one white outside and black inside.

—The old way of farming was a great mistake. Everything was done in the wrong way. It was all work and waste, weariness and want. They used to fence a hundred sixty acres of land with a couple of dogs. Everything was left to the blessed trinity of chance, accident and mistake.

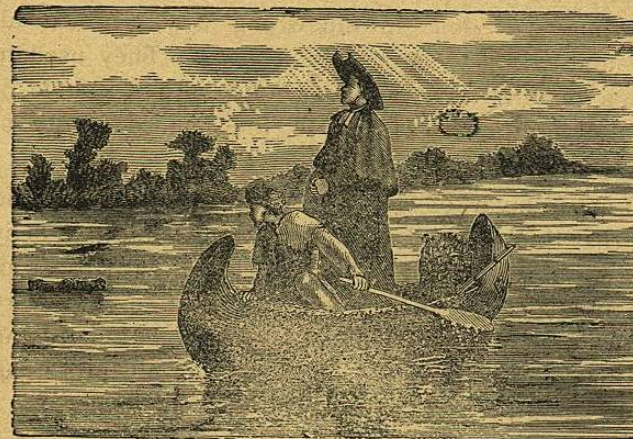
—I am in favor of the idea of the great and splendid truth that this is a nation one and indivisible. I deny that we are a confederacy bound together with ropes of cloud and chains of mist. This is a nation, and every man in it owes his first allegiance to the grand old flag for which more blood was shed than for any other flag that waves in the sight of heaven.

—I am not only in favor of free speech, but I am also

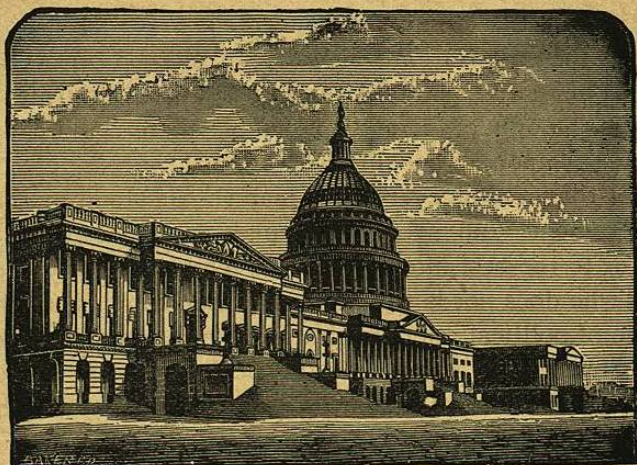
in favor of an absolutely honest ballot. There is one king in this country; there is one emperor; there is one supreme czar; and that is the the legally expressed will of the majority of the people. The man who casts an illegal vote, poisons the fountain of power, poisons the spring of justice, and is a traitor to the only king in this land.

—I have always said; and I say again, that the more liberty there is given away, the more you have. There is room in this world for us all; there is room enough for all of our thoughts; out upon the intellectual sea there is room for every sail, and in the intellectual air there is space for every wing. A man that exercises a right that he will not give to others is a barbarian. A state that does not allow free speech is uncivilized, and is a disgrace to the American Union.

—:O:—



[The first Chicago visitor, Father Marquette, on his journey, in 1674.]



[UNITED STATES CAPITOL.]

Eloquent Defense of Good Government.

We all want a good Government. If we do not we should have none. We all want to live in a land where the law is supreme. We desire to live beneath a flag that will protect every citizen beneath its folds. We desire to be citizens of a Government so great and so grand that it will command the respect of the civilized world.

Most of us are convinced that our Government is the best upon this earth

It is the only Government where manhood, and manhood alone, is made not simply a condition of citizenship, but where manhood, and manhood alone, permits its possessor to have his equal share in the control of the Government.

It is the only Government where poverty is upon an exact equality with wealth, so far as controlling the

destinies of the Republic is concerned.

It is the only Nation where a man clothed in a rag stands upon an equality with the one wearing purple.

It is the only country in the world where, politically, the hut is upon an equality with the palace.

For that reason, every poor man should stand by that Government, and every poor man who does not is a traitor to the best interests of his children; every poor man who does not is willing his children should bear the badge of political inferiority; and the only way to make this Government a complete and perfect success is for the poorest man to think as much of his manhood as the millionaire does of his wealth.

A man does not vote in this country simply because he is rich; he does not vote in this country simply because he has an education; he does not vote simply because he has talent or genius; we say that he votes because he is a man, and that he has his manhood to support: and we admit in this country that nothing can be more valuable to any human being than his manhood; and for that reason we put poverty on an equality with wealth.

We say in this country manhood is worth more than gold. We say in this country that without liberty the Nation is not worth preserving. I appeal to every laboring man, and I ask him, Is there another country on this globe where you can have your equal rights with others? Now, then, in every country, no matter how good it is, and no matter how bad it is—in every country there is something worth preserving, and there is something that ought to be destroyed. Now recollect that every voter is in his own right a king; every voter

in this country wears a crown; every votes in this country has in his hands the scepter of authority; and every voter, poor or rich, wears the purple of authority alike. Recollect it; and the man that will sell his vote is the man that abdicates the American throne.

The man that sells his vote strips himself of the imperial purple, throws away the scepter, and admits that he is less than a man. More than that, the man that will sell his vote for prejudice or for hatred, the man that will be lied out of his vote, that will be slandered out of his vote, that will be fooled out of his vote, is not worthy to be an American citizen.

Now let us understand ourselves. Let us endeavor to do what is right; let us say this country is good—we will make it better; let us say if our children do not live in a Republic it shall not be our fault.

—:O:—



Our National Colors.

The flag for which the heroes fought, for which they died, is the symbol of all we are, of all we hope to be.

It is the emblem of equal rights.

It means that this continent has been dedicated to freedom.

It means universal education—light for every mind, knowledge for every child.

It means that the schoolhouse is the fortress of liberty.

It means that "governments derive their just powers from the consent of the governed"—that each man is accountable to and for the government—the responsibility goes hand in hand with liberty.

It means that it is the duty of every citizen to bear

his part of the public burden—to take part in the affairs of his town, his county, his state and his country.

It means that the ballot-box is the ark of the covenant—that the source of authority must not be poisoned.

It means the perpetual right of peaceful revolution.

It means that every citizen of the Republic—native or naturalized—must be protected, at home, in every state—abroad, in every land, on every sea.

It means that all distinctions, based on birth or blood, have perished from our laws—that our government shall stand between labor and capital, between the weak and the strong, between the individual and the corporation, between want and wealth—and give and guarantee simple justice to each and all.

It means that there shall be a legal remedy for every wrong.

It means national hospitality—that we must welcome to our shores the exiles of the world, and that we may not drive them back. Some may be deformed by labor, dwarfed by hunger, broken in spirit, victims of tyranny and caste—in whose sad faces may be read the touching record of a weary life—and yet their children, born of liberty and love, will be symmetrical and fair, intelligent and free.

That flag is an emblem of a supreme will—of a nation's power. Beneath its folds the weakest must be protected and the strongest must obey.

It shields and canopies alike the loftiest mansion and the rudest hut.

That flag was given to the air in the Revolution's darkest days. It represents the sufferings of the past,

the glories yet to be; and, like the bow of heaven, it is the child of storm and sun.

This day is sacred to the great heroic host who kept this flag above our heads, sacred to the living and the dead; sacred to the scarred and the maimed; sacred to the wives who gave their husbands—to the mothers who gave their sons.

—:O:—

Good Dollars and Good Times,

If I am fortunate enough to leave a dollar when I die, I want it to be a good one; I don't wish to have it turn to ashes in the hands of widowhood, or become a Democratic broken promise in the pocket of the orphan; I want it money. I saw not long ago a piece of gold bearing the stamp of the Roman Empire. That Empire is dust and over it has been thrown the mantle of oblivion, but that piece of gold is just as good as though Julius Cæsar were still riding at the head of the Roman Legion. I want money that will outlive the Democratic party. They told us—and they were honest about it—they said, “when we have plenty of money we are prosperous.” And I said: “When we are prosperous, then we have credit, and, credit inflates the currency. Whenever a man buys a pound of sugar and says, ‘Charge it,’ he inflates the currency; whenever he gives his note, he inflates the currency; whenever his word takes the place of money, he inflates the currency.” The consequence is that when we are prosperous, credit takes the place of money, and we have what we call ‘plenty.’ But you can't increase prosperity simply by using promises to pay.

Suppose that you should come to a river that was

about dry, and there you would see the ferryboat, and the gentleman who kept the ferry, high on the sand, and the cracks all opening in the sun filled with loose oakum, looking like an average Democratic mouth listening to a Constitutional argument, and you should say to him:

"How is business;"

He would say, "Dull."

And then you would say to him, "Now, what you want is more boat."

He would probably answer, "If I had a little more water I could get along with this one."

—:o:—

Ingersoll's Apt Words on State Lines.

In old times, in the year of grace, 1860, if a man wished the army of the United States to pursue a fugitive slave then the army could cross a State line. Whenever it has been necessary to deprive some human being of a right, then we had a right to cross State lines; but whenever we wished to strike the shackles of slavery from a human being we had no right to cross a State line. In other words, when you want to do a mean thing you can step over the line, but if your object is a good one then you shall not do it.

This doctrine of State sovereignty is the meanest doctrine that was ever lodged in the American mind. It is political poison, and if this country is destroyed that doctrine will have done as much toward it as any other one thing. I believe the Union one absolutely. The Democrat tells me that when I am away from home the Government will protect me; but when I am home, when I am sitting around the family fireside of the nation, then the Government cannot protect me; that I

must leave if I want protection. Now I denounce that doctrine. For instance, we are at war with another country, and the American nation comes to me and says: "We want you."

I say: "I won't go."

They draft me, put some names in a wheel, and a man turns it and another pulls out a paper, and my name is on it, and he says: "Come." So I go, and I fight for the flag. When the war is over I go back to my State. Now let us admit that the war has been unpopular, and that when I got to the State the people of that State wished to trample upon my rights, and I cry out to my Government: "Come and defend me; you made me defend you." What ought the Government to do?

I only owe that Government allegiance that owes me my protection. Protection is the other side of the bargain; that is what it must be. And if the Government ought to protect even the man that it drafts, what ought it do for the volunteer, the man who holds his wife for a moment in his tremulous embrace, and kisses his children, wets their cheeks with his tears, shoulders his musket, goes to the field, and says: "Here I am to uphold my flag." A nation that will not protect such a protector is a disgrace to mankind, and its flag a dirty rag that contaminates the air in which it waves.

I believe in a Government with an arm long enough to reach the collar of any rascal beneath its flag.

I want it with an arm long enough and a sword sharp enough to strike down tyranny wherever it may raise its snaky head.

I want a nation that can hear the faintest cries of its