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THE LANDLORD'S PRAYER.

Lord, keep us rich and free from toil,
For we
Are honored holders of Thy soil,
Which democrats would fain dispel
With glee;
O, Lord, our fathers got the land
For serving men whom Thy right hand
Had chosen to be great and grand
As kings,
Tho' ta'en by stealth, we're not to blame,
Thou know'st, O Lord! it is a shame
To say to us, of titled name,
Such things.

Lord, let us live in wealth's content,
And peace;
Lord, we are by Thy mercy meant
To rule mankind, and make our rent
Increase;
The birds that haunt the moors and hills,
The fish that swim in streams and rills,
The beasts that roam as Nature wills,
We own;
E'en, Lord, the minerals that lie
Beneath the earth's periphery,
Belong to us—Thou knowest why
Alone.

Lord, on the ragged rabble frown,
For they,
Are foes to us, Thy Church and Crown;
Lord, bare thine arm and grind them down
To clay!
O Lord! our God, we make their laws,
Which they reject with wild applause,
Be Thou a buckler to our cause
And caste;

They scorn our love, Thy Name and Word,
They reverence now nor Squire nor Lord,
Lord, them consume with fire and sword
At last!
Lord, they are poor and ignorant,
And worse,
Compared with us!—how different,
In manner, garb and lineament,
And purse!

Lord, never let them get or see
The power which lies in unity;
Keep us apart from them—for we
Are men!
Protect us from their greedy hands!
Protect us from their vile demands!
Protect us in our wealth and lands!
Amen! Amen!
—Dundee People's Journal.

PLAIN ENGLISH.

The "Free Laborer."

The "free laborer"—so called because he is liable to be bossed within an inch of his life by his master without any prospect or possibility of redress—promises to become a very serious element in Canadian society. He is a nondescript hanger-on of the great army of industry—an individual who reaps where he has not sown and curses the individual who sowed for him—and his own future depends entirely in the success of the Trades-Unionism which he denounces with so much unnecessary vehemence. Consequently his position is an anomalous one, for if Unionism survives he will lose his temporary importance, and if Unionism dies he will lose his importance just the same, and along with it he will lose everything else that makes life worth having. Whatever Labor has gained within the last century it has gained by combination. The workman of years ago was a serf of the meanest order. He toiled from 12 to 18 hours daily in a noisome factory, and along with him his wife and his children labored in the same stifling atmosphere of dust and fluff and disease, for no single worker, however industrious, could earn more than enough for his own subsistence. The unceasing round of grinding Labor began in infancy, and from the age of five years the children of the people dragged in their weary, stunted existence and spent their joyless lives pent up between the high brick walls of huge workshops, where, in many cases they died as well as lived, worn out by the premature old age which came upon them when their childhood was only dawning. But gradually, even amid this hideous slavery, the workman learned the advantages to be gained by combination, and after long years of agitation and strife he achieved the right to be a little more of a human being and a little less of a mercenary animal than heretofore. Philanthropy and Christianity did nothing for him; what liberty he acquired was gained by the brute force of numbers and material pressure, and it has since been retained by the same influences. It was Unionism in the past which earned those privileges which make it worth the "free laborer's" while to be alive and without which he would be to-day what his great-grandfather was—something a shade lower than a dog and of less account than a horse; and it is the Unionism of the present which alone saves him from reverting to the hopeless slavery and degradation of his ancestors. The Unionist fights single handed the endless battle by which alone Labor preserves its liberty, and in sacrificing himself to raise the status of Labor he necessarily assists his enemy, the blackleg, as well as himself; and the latter reviles him for doing it, and grabs the plunder. And yet, if he succeeds in his effort to destroy Unionism he only insures his own destruction. Monopoly is no less grasping and unscrupulous to-day than it was years ago when that eminent philanthropist and public benefactor, Mr. Bright, declared himself ready to die in the last ditch to maintain the old system under which women and children died of exhaustion and hunger and ill-usage in the factories where he himself made his sanctified pile; and Christianity is no more Christian than it was then. The employer in England or Canada is moderately humane—by Act of Parliament; but the employer of the same race in Bombay, where that Act of Parliament is inoperative, has retrieved all the old horrors of slavery in its worst form. The monopolist of Canada is of the same brotherhood as the monopolist of London, who has his cash invested in the Zanzibar slave trade, and who farm the convict worked mines of Siberia. The love of money is incurable, ineradicable and unchangeable, and almost the only honest name to be found in history is that of Judas, who handed back the thirty pieces of silver and then hanged himself. Trades-Unionism is as essential for the defence of Labor now as it was in the reign of George the Imbecile and his worst predecessors, and the so called "free-laborer," who seeks to undermine it for his own passing advantage, is in the position of a rescued man who endeavors to throw his rescuer overboard on the ground that the boat which has saved him cannot afford room for two. And if he succeeds in his effort his reward is already awaiting both him and his descendants to the tenth generation, and his memory will be cursed by

posterity along with those of Gehazi and Benedict Arnold and many another gentleman of the same order.

CONVENTIONAL LIES.

THE ECONOMIC LIE.

It is certainly a great forward stride in the progress and happiness of mankind that the forces of nature can now be harnessed and employed in the performance of all brute labor. What distinguishes man above all other living beings is not his muscular system, but his brain. As a source of strength he is inferior to the mule and the ox, and if mechanical labor is all that is required of him, he is degraded to be a mere beast of burden. But machinery has not proved as yet the saviour; the liberator and the ally of the workman as was first hoped, but on the contrary, has made him its slave. Now, as much as ever before, does his value in the industrial arts depend directly upon his muscular strength, and he has thus become the weak, imperfect and abject competitor of machinery. Deprived of his share of the soil, he is not able to supply his wants by raising the products of nature; submission to the inevitable is his only resource. He only becomes aware of his fellowship with mankind by the duties laid upon him, for which he receives no privileges in return. When he is not able to exchange his labor for money, or when disease or old age put an end to his work temporarily or permanently, the community looks after him, in a way that gives him alms if he takes to begging, it lays him on the cot in the hospital if he has a fever, it puts him—some times—in a poor house, if he is too old and feeble for anything else; but how impatiently, how grudgingly, does it fulfil these duties? It offers its unwelcome guest more humiliations than mouthfuls. While it is satisfying his hunger and covering his nakedness, it is declaring that it is a disgrace to accept these benefits from its hands, and affects the most profound contempt for the unfortunates who are suing for its bounty. The laboring classes find it impossible to lay by anything for days of no work or of sickness and old age. How can they have a surplus when even the necessities of life are lacking? They cannot think of demanding wages above what they need to satisfy their most pressing wants, because, as the number of these disinherited beings is too large and is constantly increasing, there are sure to be plenty who would accept the r situations at any wages that would keep them from dying at once of starvation.

These circumstances are utterly beyond the control of the laboring man. He may toil with the utmost diligence, with the greatest exertion of his vital energies, he can never earn more than is sufficient to supply his most immediate wants—aside from the fact that the lowest wages now paid represent the expenditure of all the workman's energies. On the contrary; the more he works, the more intolerable does his position become. This sounds paradoxical, but it is nevertheless true. The more that the operative produces, the lower goes the selling price of his productions, while his wages remain the same if they do not become less. Thus he spoils his own market by straining every nerve, and depreciates the value of his own labor. This phenomenon would not occur if the production of the great manufacturing industries was regulated by the demand. Then over-production would never occur, the price of the articles would never be depressed by an over supply, and the producing laboring man would be paid higher wages for an increased amount of work. But capital perverts this natural operation of the forces of political economy. A man builds a factory and commences the manufacture of goods, not because that he has become convinced that a demand hitherto unsatisfied exists for the goods he is to produce, but because he has capital, for which he is seeking a profitable investment, and also because he has some neighbor who has accumulated wealth with his factory. Thus individual whims or want of judgment, instead of the laws of political economy, decide the investment of capital. The market is thus flooded with an over supply of certain manufactured goods because some man has been following a false trail in his mad chase after the Almighty Dollar. This mistake brings its own punishment, it is true. The manufacturer offers his goods at lower and

lower prices, until they no longer pay the expenses of production, and then he is financially wrecked. All the other manufacturers of the same article go down with him, and that branch of production is involved in a national or world-wide financial crisis. But the real victim is the factory employee. As the price of the manufactured article sinks lower and lower, his wages are decreased until the manufacturer has exhausted his capital. And when the unequal battle between supply and demand ends in the victory of the former, production ceases, then he is left entirely without bread, for a longer or shorter time as the case may be. These are the roles played by the manufacturer and the operative in the great manufacturing industries. The latter makes it possible for the former to accumulate a great capital. The capital seeks profits and believes they can be found in the opening of additional factories. This leads to over production and increased competition, with their train, depression of prices and reduction of wages closing with the crisis which deprives the operative of the opportunity of earning anything. Thus the industrial slave makes his master rich, while his own daily life is reduced in quantity day by day, and finally taken away from him entirely. Can there be a more beautiful illustration of the way in which the existing conditions of the economic world conform to truth, justice and propriety!

DIVORCE BY CONSENT.

The other day a judge refused an application by a woman whose husband abandoned her twelve years ago, on the ground that she had not exerted herself to recover her affections and win him back; and unless there was proof that she had done so it was feared that a pernicious system of divorce by collusion or mutual consent might be inaugurated. It would be interesting to know why divorces should not be granted by mutual consent. As a rule, when people have contracted a reliable hatred, each other, they are bound to separate, a law which requires that a woman should be severely kicked, or starved and neglected for three years, before she can obtain release which she desires, and which her husband is perfectly willing to grant, is an idiotic beyond expression. If husband and wife are both quite tired of being together that is as good a reason as could be imagined why they should be parted, when the meddling State forcibly keeps them together nobody is any better for interference, and its grandmotherly pays no dividends. Its nominal object is to secure the happiness of all parties concerned; but as the State cares not a solitary rap for anybody's happiness, its explanation is absurdly thin. Divorce by mutual consent is declared to have prevented an unmixed evil wherever it has been tried; but then it never has been tried in any civilized country. Divorce by mutual agreement, supplemented by hard pleading, is no doubt sufficiently common when lying, whether public or private, failure under all circumstances, and even in the most advanced communities is an absolutely essential element when people are weary of each other's society and wish to separate before a worse befalls them. The sanctity of unholy marriages is merely the tail-end of an exploded superstition, and the law has no more right to decree that any human shall be miserable, than it has to decree that he shall be damp and afflicted. The parsonical objection, "God hath joined let no man put asunder," is effere and out of date, for God is not the solemn sin-shifter who gabbles over marriage-service in an empty, nonsounding church, nor the dreary registrar who shuffles through the civil formulae of dusty office, and where man takes the he must also assume the responsibility. And if divorce by mutual consent is a ghastly iniquity, too awful to be seriously considered in an alleged Christian country, we would be glad if this second Dan any other judge, would suggest a substitute. The natural antithesis of a sinful device would be divorce without consent of either party.—Melbourne Letin.

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