

Notes and Notelets

In the Weekly Sun, Bystander discusses the contests between the labor unions and the unions of employers. In alluding to some of the questions that have been made by labor unions, which, being very human, must make mistakes, he says: "The world had a forecast of unionist tyranny in that of the guilds, which is believed to have driven industry and commerce from the places where it prevailed." It is somewhat marvellous in the manner in which this writer notices the errors of one set of men, but seems to be oblivious to the vastly greater wrongs of another set of men. The land speculators hold a great deal more than half of this continent in a condition of wilderness. These speculators have girdled every growing town and city with a desert, and again and again have tried by their excessive demands to drive labor away from certain localities, and often driven business men into bankruptcy.

The mischief caused by strikes and lockouts is to be deplored and avoided as much as possible; but we must not denounce the molehill and be silent about the mountain. Verily, he straineth at a gnat and he swalloweth the camel.

The owner of the state quarries at Penryn, Wales, two or three years ago turned the workmen out of the quarries because they demanded a slight advance on their starvation wages. The owners of the coal mines in Pennsylvania hold coal lands by the square mile out of use. They will neither use them themselves nor let anyone else use them. The Duke of Sutherland, in Scotland, cleared the highlands, turning thousands of people off the land, and thus making a wilderness where there had formerly been a populous settlement. Instances after instances of this character could be quoted, showing how the holders of the natural opportunities prevent men from working. The stoppage of traffic caused by the labor unions is a small cause (compared with the mightiest boycott carried on by the holders of the land and the mines). We make an apology for the mistakes wrought by unionists, but we want the giant sinners to receive their proper share of condemnation.

The wrongs of the present day are not so much individual sins as they are the result of bad conditions caused by our bad laws. We by our bad methods of taxation lead people into temptation. Instead of having our laws so framed that they will lead the brotherhood and harmony of co-operation, we place one man in such a position that he becomes a virtual despot, and this leads the employees at times to rebel. It is this original grant of undue power which causes the mischief. The Steel Trust has secured control of the mines of iron and coal and of the methods of transportation, so that no man can now start a factory in opposition to them, for he is dependent on them for his raw materials. The situation of the manner in which the railroads in Pennsylvania gained control of the coal mines in that territory is the result of the growth of a huge despotism. The same statement applies to the control of the Standard Oil Company. The individuals who have thus gained the control of the industries of the continent are not bad men. They are the product of bad conditions. The supreme duty of the hour is to break down the despotism and strip these men of their unjust power.

Hitherto the whole taxing power, both local and general has been used to build up and buttress this despotism. Instead of attacking with our method of taxation the monstrous fortunes as those of the Astors, we have hitherto used it as a means of building up the despotism by insidious methods to tax sugar, clothing, tools, houses, furniture, machinery and everything laborers have to buy. After the Astors and the tax collectors get through with their gleaming, there is but the small pittance left on which labor must manage to exist.

Mr. Bolton Hall, of New York, whose philanthropic work on behalf of the interests of labor are well known in this city, visited Pennsylvania during the time of the great strike. He says that he found land there worth \$25,000 to \$30,000 per acre and assessed at the rate of \$3 to \$30, or scarcely 1 per cent, on the value of the land. If he had visited all the cities of this continent he would have found in such enormous unassessable wealth on the land or the house occupied by the working classes. The well paid lawyers of the wealthy can see about the assessment of their clients, but the workmen cannot afford to pay lawyers, and that is the reason why the wealthy class, for purpose, and therefore they must pay their pound of flesh all the time.

At the meeting of the Committee on Assessments at the Parliament a few days ago the wholesalers and the retailers on the business tax. The men of the Board of Trade were satisfied with the proposal of the Government to place a business tax, equivalent to an assessment of half per cent, on the value of the premises occupied. The retailer complained that this would increase his tax somewhat, which in many cases is true. But the far greater wrong, the imposition of all taxation and also a ground rent on the industry of the city, was not noticed either by retailer or by wholesaler. They fight over cut-throats, while they pass by unheeded the bottomless pit into which the wealth of the country is swallowed.

THE LAND LAWS OF MOSES.
(From "Jesus, the Jew," by Harris Weinstock.)

Moses, as a far-seeing statesman, saw that the safety of his people lay in establishing conditions which as far as possible would prevent a king, should he choose to have one, from becoming the absolute owner of the soil, and at the same time prevent the few from becoming land rich, and the many from becoming land poor. This prompted the enactment of the law creating Jubilee Year. In the fiftieth year the land reverted to its original owner or to his heirs. Land monopoly was thus made impossible on the part of the rich or on the part of the ruler. If the agrarian system established by Moses were in force to-day, imagine how impossible would be the conditions, such as prevail in Ireland, cursed as it is with a system of absentee landlordism and farm tenancies. The wretched Irish farmer who has no reasonable existence, while the idle landlord lives abroad as a man of pleasure on the rentals of the tenants, which literally come from the sweat of their brows. The land system of Moses would mean no landed millionaires, no

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LABOR AND WHAT IT DOES.
Labor is robbed by the politician, and votes for the robber.
Labor produces wealth, and votes it to the non-producer.
Labor builds fine houses, and votes them to those who don't labor.
Labor produces everything to eat, votes it to those who are not hungry, and goes hungry itself.
Labor makes fine clothes for those who don't labor.
Labor builds fine carriages for drones to ride in.
Labor builds railroads, and is robbed by the railroad companies.
Labor makes fine farms to mortgage to the usurer.
Labor creates capital, and is tyrannized over by capital.
Labor invents machinery, and is thrown out of employment by the invention.
Labor feeds the world, and goes hungry itself.
Labor clothes the world, but wears ragged clothes.—F.

Long ago, when every gentleman carried a sword, the belt which supported the sword was held in place by two buttons on the back of his coat. Years passed, and the gentleman relinquished the sword and belt to the soldier, but he has clung to the buttons even to this day.

Strange that men who profess to love freedom should denounce freedom of trade! Every extension of the freedom of trade from the dawn of history has benefited humanity. Without trade we should still be carrying deer's horns on the altars in European caves and eating the fish with our fingers.

Let me past, I say, Policeman! I have work to do to be done! Let me go or I will strike you—is it that you have no son?

Still the flames were like a furnace, and the walls were crashing loud, and the old man, held in safety, faintly, amid the trembling crowd.

And the mother watched and wondered, with her great eyes scarcely wet; But, half dazed and all horror, waits for Conrad even yet.

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THE EARTH BELONGS TO MAN.

In the mighty march of Progress there is many a vain detour. But the route is always upward. And the aim is always sure. And the men may prove uncertain. Faith must look behind the curtain To the God, who is the DOER.

Since the molecules of matter into worlds and systems ran. He has brought the life of marshes And of jungles up to man. And to something far more holy We are moving slowly, slowly, In accordance with His plan.

There is marsh slime still upon us; Of the jungle yet we smell; For we sting and repel each other In the mine and sweatshop hell, And our greatest men rush willing Forth to slay and to kill. In the wars they love so well.

Once four-footed through the forest In pursuit of food the roe, And we left the fabled carcass Of our rival on the sod. Now we starve and freeze our neighbor—

And refuse his right to labor On his heritage from God.

Once we hung by tails from the tree-tops. While we fought about a limb. We have grown to men, from monkeys. Since that far-off epoch dim. Yet man shows the old ape folly, Fighting on the twisted tree-trunk While the EARTH belongs to him!

There is room for all God's children.

On this beautiful broad earth There is work and food and fuel For each being come to birth. On each mortal son and daughter He bestowed air, land and water, Love's bequest, to human worth.

Green has grasped for private uses What was bounty for us all— Green has built a towering fortress And its walls are armed by its wall. But the protest of opinion Surges hard on his dominion And his fortress yet shall fall.

I can hear the tide increasing In its volume and its force, I foresee the wreck and ruin It must cause upon its course. For no hand can stop the motion Of the ideas of God's great ocean. When PROGRESS is their source.

But beyond the strife and chaos That must follow for a span I behold the peace and plenty Of the Great Primeval Plan— I behold the full fruition Of the dream of new creation In the Brotherhood of Man. ELIA WHEELER WILCOX.

Irishmen throughout the world rejoice at the new Land bill, which aims to abolish absentee landlordism and establish a peasant proprietary. What carried into effect the measure cannot but be of enormous benefit to Ireland. The increased prosperity of the farmers will naturally affect all classes more or less.

But it is erroneous to say that this bill will "solve the land question." What it does is to postpone the solution of the land question in Ireland by converting half a million or more tenants into landlords. It is really class legislation—on a large scale and with beneficial purpose, but still class legislation. If it shall better the lot of the landless farm laborers it will do so indirectly. The same thing is true of the people of Ireland in general. Of course it is immensely more desirable that farmers should own their land than that they should pay toll for the privilege of raising crops, but economically the change will mean simply the multiplication of landlords, not the abolition of landlordism.

Whether or not the Land bill will bring about real social peace between the Irish people and the British Government time must tell, but it is tolerably certain that the agitation of the land question will now be shifted from Ireland to England itself. If the Irish tenant is to be helped by government to buy his farm, why not the English farmer, who in all respects can be compelled to sell out to his tenants, why not to the State?

The Single-Taxers, men who accept the philosophy of Henry George, do not believe in land monopoly—at least the appropriation of rent by individuals is robbery of the public, are very numerous in Great Britain, and growing more so. They will be encouraged by the passing of the Land Bill of Ireland to press their doctrine with renewed energy upon the English people, who for the past half century have been asked to take the same view of landlordism that Mr. Baer holds of himself and his brother coal lords—"Christian men to whom God in His infinite wisdom has entrusted the property of the country." Instances upon a re-examination of the rights of private property in natural resources has become a distinctive feature of the British democratic movement.

What this trust-pillaged country is suffering from is a want of democracy in its government. The less democracy the more privilege, and it is privilege that takes money from the pocket of the man who earns it and transfers it to the pocket of the man who has not earned it. That is the cause of poverty. It is the business of democracy to cure poverty by abolishing privilege.—New York Journal, Saturday.

OFFICE DEPARTMENT.

In the United States "rural delivery" has come to stay, and our Postmaster General intends to introduce it into Canada at an early date. This, with the extension of the telephone, will make it worth while living in the country. Large numbers of people now object to living on farms by reason of being isolated from their fellow-men. Every improvement that brings the countryman into closer touch with cities and towns helps to keep people on the farm.

The World and other newspapers have been agitating for "rural delivery" and cheaper telephone service. We would like to know all the World's and other

large dailies help the cause of rural delivery by agreeing to pay the Government the cost of delivering the big dailies? These papers, like everything else, are not run for amusement or in the interest of the public. They are run for the benefit of the owner and stockholder. It is therefore only right that the Government receives from them what it actually costs to deliver newspapers to the subscriber. If workmen or members of the ordinary public post a letter, they are forced to pay the Government charge for delivering the same. The rule applicable to the individual in this case ought in all fairness be applicable to newspapers. It is also unjust for the Government to charge two cents for letters posted and delivered in Toronto. This city is made to bear a large part of the burden. But we presume if our members are not able to force Government to deliver the papers in force

to one cent for city letters, we must submit to the injustice until the workingman takes a hand in.

All men, all things, the state, the church, yes, the friends of the heart, are phantoms and unreal beside the sanctuary of the heart.—Emerson.

Religion has been the ally of caste, despotism and ignorance; it has sanctioned social inequalities, and preached content with injustice and robbery.

Give every man what is his—the accurate price of what he has done and he will no more shall any complain, neither shall the earth suffer any more.— Carlyle.

They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition.—Tim. 6:9.

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