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## SINGLE TAX.

The Labor World Tells How Eng-  
lish Landlords Escape Taxation.

The London Labor World editorially refers to a motion made recently by Mr. Pro- vened in the British House of Commons, calling attention to the unequal share of the public taxes which falls upon land, and which was debated and divided upon. Mr. Pro- vened made an analysis of the budget of 1889, and divided the sum of 128½ millions of revenue raised in that fiscal year, as follows: Taxes on food, five and a half mil- lions; on intoxicants, thirty millions; to- bacco, nine millions; stamps, thirteen; income, fifteen; local taxation, fifty; mis- cellaneous, five, and land, one million.

The Labor World then says: "This last item deserves close attention. It is the remnant of the tax which was substituted by the Long Parliament of 1692 for the burdens which were borne by the land when it had to defray practically the entire ex- pense of Government, local and national. That House of Commons, mainly composed of land stewards, and elected by not more than fifty thousand voters, robbed the state of its national patrimony, and made over the plunder to a class—the very class by which the confiscation was made. It was agreed, however, that a tax of four shillings in the pound should be paid by the land- lords in return for what they appropriated. This moderate piece of restitution, however, was soon followed by another act of fiscal piracy. The valuation upon which the tax was to be levied was made permanent by special enactment, and, as a result of this careful provision for landlord offspring, the landowners of Great Britain are paying their land tax to-day on a valuation over one hundred and fifty years old.

"This is why the item of one million rep- resents the amount of national taxation which falls on landlord property each year. If the land tax was levied upon present valuation, as in reason and equity it ought to be, the sum would be between forty and fifty million pounds a year."

"In the course of the debate it was claimed on behalf of the landlords that local rates and other public charges, added to the million of a land tax, makes the annual con- tribution of the landlords to the expenses of Government five or six millions.

"The total rent revenue derived by land- lordism from the land each year, including ground rents and royalties, is difficult, if not impossible, to ascertain accurately. But it is generally computed at from £200,000,000 to £250,000,000. This vast sum is not the result of landlord energy, intelligence or outlay. It is the earning, the creation of the industrial community. If every land- lord in Great Britain emigrated to the an- tipodes and remained there for ever, the economic value of the land would still go on producing the wealth which the landed aristocracy is now appropriating as its prop- erty. The influence which they as a class exercise upon the production of this wealth is nil. The labor of the masses; the social necessities of the community; the daily wants of the people and the general pro- gress of the arts and sciences as applied to the organism of society, are alone respon- sible for the wealth which, in the name of rent, a small and a useless class are taking year by year from the nation."

The Labor World proceeds to put some straight single tax doctrine, as follows: "Instead of five millions, the entire tax- ation, local and general, should be levied upon land values. These are the product of the combined energies of the whole popu- lation. They are, therefore, the one legiti- mate subject for national revenue. They grow from the inalienable patrimony of the State. Every citizen contributes to their development. No man's house, or food, or clothing, or earnings would suffer from the appropriation of land values for fiscal pur- poses. On the contrary, every tax now levied upon the necessities of life could be abo- lished if the land of the country was again made the source from whence the State should derive the means with which to carry on the duties of Government. It would be an act of restitution, and not of revolution. The people would be only taking that which they, and they alone, create, and the nation would only be enjoying again the right of which it was deprived by a privileged class. To the cry of 'confiscation,' which this de- mand would call forth from the landlords, the people can answer 'restoration.' The 'confiscation' has been the work of the landlords."

## A LITTLE ISLAND COLONY.

A few months ago the handful of people who live on Pitcairn Island celebrated the hundredth anniversary of the landing of their fathers on that little rock. The world is always glad to hear of the prosperity of this people, and several other little commu- nities inhabiting the smallest specks of land in the ocean also excite much interest.

There is one island, however, of which we seldom hear. It is Lord Howe Island, the home of fifty or sixty white people, about 600 miles north-east of New South Wales. Years ago two or three families from New Zealand thought they would seek a new home. They had heard of the pro- fuse vegetation on this crescent-shaped little island, and decided that they would build new homes there. So they went to Lord Howe Island, which is only six miles long and about a mile wide, and rises precipi- tously from the sea to a height of nearly 3,000 feet at nearly every point. They built their huts, tilled the land, and after a while two or three other families joined them. Some of these original settlers are still living, but most of the residents are their de- scendants.

The island is under the government of New Zealand, and once a year it is visited by a magistrate, who settles all disputes. It is a very easy task, for there are seldom any differences among the people. Like Pitcairn and other little island commu- nities, they have never found it necessary to build a jail.

There were none of the higher mammals on the island when they went there, but now there are quite a number of goats, swine and cats, which, having escaped from domesticity, have lived in the woods so long that they have become wild. While some of the men engage in tilling their gardens, others are out fishing. A great many edible fish are caught there, and the people find it very easy to live in comfort without a large amount of labor. They say they have not the slightest desire to return to larger com- munities. They do not encourage immi- gration, because they think they and their children will need all of the 3,220 acres of the island. Sometimes a sailor from a passing ship spends a little while in the commu- nity and has been known to carry away one of the daughters as his wife, but most of the people are born, live and die there.

They cannot travel more than a few hun- dred rods without seeing the sea, and of course they come to know every inch of their little world. Once or twice a year a vessel comes to them with a large variety of supplies, and they purchase with their copra and other products the goods they need for the ensuing year. At the same time their libraries are replenished with new books, a large lot of newspapers come to their homes, and it takes them a good while to read of all that has happened in the busy world since they last heard of it.

## THE STRIKE.

What it is as a Means to an End.

The New Orleans Issue says:  
The strike may be a bungling weapon for the wage earner to use, but it is the only one he has, and no matter how indifferently it may have served him on some occasions, he is still justified in continuing its use to protect himself against the employers' on- slaughts. At least, until such time as a better and more modern weapon is placed at his disposition. We are not in favor of weak, foolish and ill advised strikes, but where justice and manhood are involved, we will commend the strike at all times. We contend that labor can afford to make all the sacrifices, and sustain all of the losses which the opponents of strikes take so much pains to point out. In fact, we believe that every dollar which it is claimed labor has spent or lost through this medium has simply been put at a high rate of interest. For the strike has been the source through which he has made known his condition and his wants, the source through which he has made clear the justice of his rebellion against capitalistic oppression, wrong and robbery; and it is, finally, the source through which he has aroused the dormant sympathetic minds of the world, to investigate his condition and demands. And what have such investigations led to? Horror of horrors, that have sent the warm blood of shame to the cheek of every good man and woman in the civilized world, and caused many of the ablest and most disin- terested among them to forsake the pursuit

of their selfish ends, and throw down the gauntlet in behalf of industrial justice. Are these results not worth something to labor? Should we abandon and condemn a weapon the use of which has forced the world to admit that there is a social problem, the ultimate solution of which has prompted some of the brightest minds to enlist their service in the cause of labor? Can the loss of dollars restrain labor from further re- course to the strike when its compensatory benefits have been properly weighed? We think not, and we disagree with the con- servative leaders in the labor movement who have been endeavoring through their utter- ance to bring the strike into disrepute with the laboring classes.

## In Mexico You Marry the Family.

One characteristic of the Mexican is best exemplified by their proceedings in the event of the marriage of one of their daugh- ters to an American. The Mexican, bear in mind, is possessed of the ineradicable idea that Americans are all rolling in wealth. The idea is a source of never ceas- ing envy on the part of one sex and satis- faction to the other. When an American marries a Mexican girl, her whole family, her sisters, cousins, aunts, etc., and all their sisters, cousins, aunts, etc., for a hundred miles around are invited to the wedding. This includes every blood relation to the very remotest. They not only come, which is bad, but they stay, which is worse. There they camp, and until every ounce of food and every dollar in sight is gone there they continue to camp, and, should the luckless bridegroom have employment, they stay still longer, encouraged in the most natural and artless manner by their very hospitable relative, the bride. The feel- ings of the groom under such circumstances can be imagined, but a protest only meets with tears from the bride and indignant as- tonishment from the guests, before which the bridegroom generally succumbs. It is apparent that the Mexican merely gauges the hospitality and charity of others by his own, and wants to be done by as he does to others.

## FEMALE SLAVES.

At the recent Woman's Convention in Washington a lady delegate from London, England, made an interesting address in be- half of the poor working woman. In the course of her remarks she referred to the wretched pittance received by the working woman of Great Britain, and instanced the case of a young widow who came to the office of their society in London. She had been working for four dollars a month, but her wages were suddenly reduced to two dollars and a half. Her little children were without bread and she appealed for help to save them from starvation. But she said the spirit of organi- zation was rapidly spreading. There were 5,000 women in Glasgow in one labor organi- zation, and similar organizations were spread- ing all over the country. She gave another instance of a hundred women employed in a London rope factory who asked that their wages be increased to four cents an hour. They were getting only two cents an hour. They struck to enforce their demand, and, for sixteen weeks they stood outside the factory and did picket duty, beseeching others not to go in to take their places, till at last, after a struggle of nearly four months, they won the fight, and secured the boon of four cents an hour.

## Toilet Uses of Water.

About cold water or hot every lady must decide for herself. For young ladies the cold water is best, unless they are delicate, when it will give them red noses and hands from the reaction. One with red hands or red nose should not use cold water. Always in such a case use it as hot as can be borne, and lave nose and soak the hands five or six minutes, keeping the water hot all the while. Ladies should have a kettle of hot water for their toilet at all times—one of those pretty bronze kettles to boil over the gas of a lamp. For women who do not call themselves young, warm or hot water is indispensable to cleanse the skin, to stimulate it and keep off wrinkles. If they like they may dash tepid water over it after the hot bath, but then the warm, dry towel, always the warm towel, madame. Women wash their faces in such a hurry, with water and soap anyhow, and wipe on a damp, soiled towel, that roughens the skin. Only a beauty in her first prime can endure it, when one endures anything.

## THE GAP

BETWEEN LABOR AND THE CHURCH.

A series of unique meetings is being held in various places in England, at which repre- sentative workmen tell the ministers how to get the laborers to church. At a recent one in a Baptist church at New- castle-on-Tyne the workmen gave utter- ance to the following:

There is a great gulf between the working classes and the classes who live upon the working classes. The reason the work- man does not attend church is that the capitalist, as a rule, is a man who goes to church; and the relations between them and their employes are not so cordial during the six days of the week as to make the workmen wish to be anywhere near them on the seventh. I have just paid a visit to a certain manufacturing firm in the west of England who enjoy a monopoly in the knit- ting line, and who charge the girls twopence for every needle they break, although the cost to them is only one penny. I do not blame the pulpit for that, but I do say let the pulpit be faithful and cry out against the misdeeds of the capitalist. The Church of England, as it exists to-day, has been the means of keeping a great many workmen away, because there are so many cere- monies, so many forms, and the clergyman occupies such a pinnacle that the work- man, directly he enters, feels that he is in- truding in a man's house and is not entitled to be there. It is said "God has made of one blood all the nations of the earth to dwell therein," and it is preached from the pulpit, and the clergymen, with their usual sacerdotal or ecclesiastical style, dwell upon the text and say we are all brethren. "You are our brothers," they say. "Oh, yes, we feel it so! But just go out of the church and meet your rich neighbors, and—"

The rest of the sermon was lost amid the loud applause. The chairman summarized the result of the meeting by saying: "It is evident from this meeting that the church has not done its duty to the work- ingmen. It seems equally evident that the workingman has not done his duty to the church."

## The Right Spirit.

"I see," he observed, walking into the sanc- tuary, "that you need the service of a leader writer on your paper."  
"That position has been filled, sir," was the reply.  
He sighed.  
"I notice, also," he went on, "that you advertise for a person to address envelopes. Is that position still open?"  
"It is."  
"Then I'll take it."

This conversation is chronicled in a comic weekly, and is supposed to illustrate the fall from the sublime to the ridiculous; but it shows something else that the writer never thought of. It shows the spirit of common- sense.

Senator Stanford once remarked that he re- membered the days of '49 in California, when any man could make four dollars a day, and yet there was a beggar on every corner. Their invariable excuse, when they deigned to give any, was that there was no work at their trade. At the present day there are people in every community who are on their way to starvation or the life of a tramp, because what they can find to do does not suit them.

The boy with the right spirit and the boy with the wrong spirit come into competition every day. A merchant advertises for a boy to help on the books, and gets him. In comes another applicant, and when informed that the vacancy is filled, walks out with his chin in the air. A third boy, on receiving the same answer, applies for a place as errand boy. Ten to one he gets it, and is soon promoted to a clerkship.

In the early days of Bismarck, now the cap- ital of North Dakota, a city ordinance was passed requiring brick chimneys to be built, and there was not a bricklayer in the place; but the chimneys were built by two painters, one plumber and a carpenter, who would work at anything rather than beg.

This is the right spirit—the willingness to take anything rather than nothing. Success in life depends largely upon adaptability, and it is almost an axiom that the man who looks for something may not find it, but the man who will do anything can always find some- thing.—Youth's Companion.