

PRESENT Discord and the Remedy.

The best interests of a country can be served only by all factors of society working harmoniously together. The two factors, labor and capital, applied to natural opportunities, that is land, air, and water, produce wealth or those things necessary to the existence and comfort of the individual.

The laborer with his implements which constitute his capital, prepares the ground, and with the assistance of capital in the form of cattle and implements, reaps the grain or wealth. He scours the seas with his ships, or capital, to feed and clothe humanity; or he uses the forces of nature to drive his machinery in mills, mines, etc., for the production of fuel, lumber, means of conveyance, all of which is wealth.

Thus we see the intimate relationship that exists between labor and capital. The closeness of this relationship becomes more apparent as we see that capital is the result of labor, or the surplus product of labor, after satisfying the demands of life and comfort, turned into other forms to assist the efforts of future labor.

The history of man is the history of the evolution of labor. First we see man in a rude state, using only the rudest of implements which he had fashioned from forest or quarry. As time passes we find that the pressure on manual labor had become less, as man by his labor out of nature's store house had produced means whereby his physical exertion had become lightened and with less labor was able to produce greater results. As the exertion required of the laborer to produce a given amount of wealth became less man was enabled to turn his attention more and more to invention, science, letters, art and enquiry into things that concern his moral and spiritual growth. To-day one man through the advance in science, etc., may do the work of fifty, one hundred years ago, and behind it all has been labor. The results of labor is the foundation of our advance of the present. Capital is labor in another form aiding the efforts of labor. Having seen the relation these two factors bear to each other and how both are essential to the production of wealth, and remembering the essential principle of harmony, we can come to no other conclusion than that any cause which sets or tends to set one against the other inflicts an injury upon both, and also on society, and is therefore inimical to the interests of the nation, society and the individual. Does not such a cause exist finding its manifestation in almost universal discord?

Unions of labor and organizations of capital watch each other like two hostile armies. Class is arrayed against class, and in this internecine warfare labor and capital that should be employed in producing wealth is wasted. We have read of men working year after year and in old age having to exist on charity; of young men of good education committing suicide for want of work; of girls being

forced into a life they would not choose; of men pleading before the magistrate that he took a loaf of bread because his children were starving. People are born in the slums of our large cities and die there, year after year, like animals knowing nothing of the aspirations of manhood and womanhood, and contributing possibly the greatest proportion of our criminal classes. We see trusts, combines and sweatshops; over-production and starvation; we find this interest and that interest endeavoring to control legislation. Why all this confusion? What is the cause? We see order, the certain operation of law, and co-ordination of forces in the material universe, and can we believe that its Designer had neither plan nor purpose nor provided means whereby those created in His own image could live harmoniously together. We are compelled to believe that a Creator all wise, just, loving, and omnipotent, could have had no other purpose than the happiness of all His children and placed within their reach the means of obtaining it. We can only, therefore, conclude that the evils of to-day are not a part of the nature of things but are the effect of departing from the intentions of the Creator. Remembering how labor in a rude condition of society produced not only the means of sustaining life but a surplus out of which capital, art, science and letters grew, aiding in turn to become more efficient, we would expect, that in a more civilized state, with its greater resources, labor would be able to produce sufficient to satisfy at least the necessities of life. Instead we find men under the fear of want refusing others to obtain a knowledge of the trades by which they live, the employed fighting the employer, the employers combining to fight the employed or to drive one another out of existence. Why this anomaly? Because our social system rests on an unjust basis, else the results which attended labor under disadvantageous circumstances would be much greater with our present greater civilization and advantages. From this it is evident that the producer does not receive the full value of what he produces. We must therefore secure to every man the value of what he produces as the recompense for his labor. This would be a return to justice and would result in a great impetus being given to all that would benefit humanity.

How can this desirable condition be reached? Let us enquire into the means sometimes proposed to remedy or alleviate the evils of to-day: charitable organizations, short hour legislation, protection, unions, restricted immigration laws. These all evidence a feeling of danger, cannot take the place of justice, its very exercise tends to pauperize the recipients. Dealing only with effects, it is powerless to prevent these effects, as it does not touch the cause. The cause of long hours is the same that deprives labor and capital of their just recompense, compelling child labor, abnormal competition, trades unionism, strikes, combines and trusts; that creates slums and is responsible for the largest proportion of poverty, with its attendant intemperance, crime and immorality; short hour legislation, restrictive immigration laws, protection, trades unions, are but the application of socialism, that is the elimination of competition.

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