

Don't Look Backward.

Bugbears Which Stand in the Way of Progress.

In every department of human affairs all things are passing away. This is so true that men are apt to overlook it, though perhaps the immense amount of old and bad things yet existing helps to blind their eyes. In science, in religion, in politics and social matters does this great fact become more and more evident. Especially do we find political and social reform moving apace; while a remarkable thing is that men of all sorts and conditions are pressing on, helping their brothers to achieve freedom.

This it is which makes the speeches of some reactionary people seem so repellent; we are out of all sympathy with them, and with the narrow, hard spirit which animates them. It is true that difference of opinion helps the cause of truth. By its means questions are examined fairly, and there is more chance of bringing matters to a fair balance. Your true Conservative, the reactionary of whom I spoke, does not want progress, but is contented to remain as he is. Having all he personally needs, he juggles himself into the belief that no one else can be in want of anything which he cannot, by striving, obtain. He says: "Stop where you are; no tinkering with the glorious constitution; let the thrifty man be rewarded—he alone is worthy." Remember, too, that many so-called Liberals are truly Conservatives, while the true Liberal must be a Radical—one who seeks the root of the evil.

Such an one wants justice, reform, real progress, and means to have it. Private Wilkins, in "Iolanthe," tells us that every boy and girl "is either a little Liberal, or else a little Conservative." This is quite true of men, and just now the sham Liberals are showing their colors and joining their brothers in the ranks of the Conservatives. Have you ever tried to stop with your finger the water coming out of the tap? If you try to do this you will find it quite possible for a while; but shortly something happens. The pressure increases and blows your finger off the tap in spite of all your strength, and the stream of water rushes forth. As the mass of the people become more enlightened they naturally desire more; each desire gratified brings others in its train; the propertied class and their allies begin to call the people greedy, selfish, unjust; they make a great stand against the enemy, start associations, preach ignorantly against what they call socialism, decry the average man and worship the man of money and position, assert the rights of property, while the rights of man are called the exploded theories of a dreamer. But the stream will find its way out. A fact of primary importance is that the strife is directed against socialism, which to some benighted people is "theft writ large."

They mix up with it anarchy and communism. They never think of it save in association with infidelity and crime. In spite of their gross ignorance on this point, they strike a stage attitude and in tragic tones ask their fellow citizens to fight like honest men for their liberty, their homes and their country against the insidious advances of socialism.

They are, as I have said, ignorant, and yet not they alone, but the average clerk, the workman, the shopkeeper in a small way, and the minister. If you ask an ordinary man to give his impression of socialism, he will probably tell you that he has read or heard of "Looking Backward;" that he thinks it "too tall;" that it is too good to be true or possible. This is the sum of his knowledge. He really thinks that he is talking about simple socialism, and try as you may, you will scarce

convince him of his error. Jevon tells us in his "Primer of Political Economy," that while men are careful not to talk of other sciences without some study thereon, they will confidently assert their opinions regarding social matters. Jevon, of course, speaks from the orthodox point of view.

It is none the less true because of this. Study is necessary in everything, and no one should have to scorn other people's ideas unless he have tried to grasp all the questions involved, and argued with himself or others on the debatable points. At a time like this, when names are bandied about with very loose meaning, it is wise and indeed necessary for each honest man to arrive at some definite meaning of such words; so only can our discussion be of any profit, for so only can we come peaceably to a just decision.

However great the need for practical action in politics, with necessarily narrow platform, it surely is no less needful to have a wide and intelligent idea of theories which must shortly become burning questions.

HOW TO GET RICH.

Andrew Carnegie, one of the great upholders of protection who waxed warm with enthusiasm over tariffs for fostering home industries and raising workingmen's wages, tells a San Francisco reporter that the first and most important lesson he learned in the art of money-getting was that "it isn't the man who does the work who makes the money; it's the man who gets other men to do it." Mr. Carnegie has hit the bull's eye. Men do not get rich by working, but by getting other men to work for them. This is the secret of great fortunes. No man can make a fortune, but he may get others to make one for him. But how? Why will some men work to make others rich, when they cannot by working become rich themselves? It must be because they are forced to. What forces them? Their necessities. How does the man who gets them to work take advantage of their necessities? He does it by securing legal control of opportunities to work. If his ownership of opportunities be large, he becomes rich without working, by "getting" other men to work; they remain poor though they produce all that makes him rich.

Mr. Carnegie is a type of the man who makes money by "getting"—"permitting" is the better word—other men to do work. Some of the richest coal deposits have been made over to Mr. Carnegie in defiance of the rights of those whom he "gets" to work; and he permits men to take out coal on shares, just as the Yankee in the story allowed freedmen to gather driftwood in the Mississippi river on condition of giving him half. He makes the money; they do the work. He is shrewd; they are ignorant of their rights. But Mr. Carnegie has somewhat improved this plan of taking other people's property away from them. He obtained from Congress a law placing a penalty on the importation of steel rails, which enabled him to sell his own steel rails to his adopted countrymen for more than they would otherwise have paid. Thus he grew rich, not alone by "getting" others to work for him at low wages as compared with their product, but also by "getting" others to buy from him at exorbitant prices. It is a grand scheme, this which enables the man who gets other men to do the work to make all the money, a grand scheme—for the Carnegies.—The Standard.

WOMAN SUFFRAGE.

One of the commonest objections to woman suffrage is that women do not want to vote. When they ask for the suffrage, we are told, it will be given to them. Exactly what this means is not very clear. It cannot mean that when one woman asks for the suffrage it will be given to her, nor that when a thousand ask it will be given to them.

More than one and more than a thousand, very many more, have asked for it and continue to ask for it without getting it. Does it mean, then, that when all ask for it they shall have it? That would be unreasonable. We cannot suppose that men who profess a willingness to extend the suffrage to women when they want it, make a mental reservation which would enable one woman to nullify the request of all the rest. Considering our custom of majority rule, it must mean that when a majority of women ask to vote, the voting franchise will be conferred upon women. But how can a majority of women make their wishes known? It is only by voting that majorities are ascertained, and since women are not allowed to vote at all, how are men to know but that an overwhelming majority want the suffrage even now?

But really this is not a question of whether all women or a majority of women want the suffrage. It is a question of whether any woman who is governed by the law has a right to be heard in the making of the law that governs her. The foundation principle of our system is the right of self-government; and this principle is denied if even one woman who wants to vote is not allowed to, though every other woman be satisfied to be governed in silence by the sex which she regards as superior to her own.—The Standard.

ARE WE BETTER OFF?

"I have listened to many ingenious persons who say we are better off now than ever we were before. I do not know how well off we were before, but I know positively that many very deserving persons of my acquaintance have great difficulty in living under these improved circumstances; also, that my desk is full of begging letters, eloquently written either by distressed or dishonest people, and that we cannot be called, as a nation, well off while so many of us are living either in honest or in villainous beggary. For my own part, I will put up with this state of things passively not an hour longer. I am not an unselfish person, not an evangelical one; I have no particular pleasure in doing good, neither do I dislike doing it so much as to expect to be rewarded for it in another world. But I simply cannot paint, nor read, nor look at minerals, nor do anything else I like, and the very light of the morning sky (when there is any—which is seldom nowadays near London) has become hateful to me, because of the misery that I know of, and see signs of where I know it not, which no imagination can interpret too bitterly."—John Ruskin.

K. OF L.

Second Annual Banquet of D. A. 19—A Grand Success.

District Assembly 19 of the Knights of Labor gave its second annual banquet on Easter Monday evening, in the Richelieu Hotel, and it was a success in every sense of the word. The dining hall was beautifully decorated and the menu left nothing to be desired.

Mr. J. A. Rodier, the D. M. W. occupied the chair, and Mr. U. Lafontaine the vice-chair. After justice had been done things, the chairman, in an eloquent speech, proposed the toast of the evening—"The Order and G.M.W." The toast was heartily received, the company singing "For He's a Jolly Good Fellow," and giving three cheers. This toast was replied to by Messrs. Geo. S. Warren and W. Darlington. "Our Sister Assemblies and Unions," was replied to by Messrs. U. Lafontaine and L. Z. Boudreau. "Free Education" was replied to by Messrs. R. Keys, A. Blondin and O. Lessard. "The Ladies," by Mr. J. P. Coutlee, and "The Press," by Mr. T. St. Pierre.

During the evening Messrs. Lessard and Lesage favored the company with a number of songs.

Altogether the attendance was very good, the songs well rendered, the speeches short interesting, and instructive, and thus a very pleasant evening was spent. It is to be hoped that D. A. 19 will make these reunions a permanent thing, as they have a tendency to strengthen that brotherly feeling which should exist among members of the Order.

THE EMPIRE CLOTHIERS.

SPECIAL NOTICE.

Great Clearance Sale Previous to Removal

ON 1st MAY TO

2401 * ST. CATHERINE STREET * 2401

Fourth Door West of Peel Street.

\$25,000⁰⁰

Worth of
Men's, Boys' and Children's

SUITS AND OVERCOATS

TO BE CLEARED OUT AT COST!

GEO. S. ROONEY & CO., Proprietors.

INSURE your Property and Household Effects, also your Places of Business and Factories, against Fire, with the old, Reliable and Wealthy

PHENIX
INSURANCE CO'Y, OF HARTFORD.

CASH CAPITAL.....\$ 2,000,000 00
PREMIUM INCREASE 1891..... 3,007,591 32
LOSSES PAID TO DATE..... 29,027,788 02

Head Office for Canada: 114 St. James Street, Montreal.

GERALD E. HART, General Manager.

CYRILLE LAURIN, { Montreal Agents. | Sub-Agents - { G. M. DUPUIS, GABIAS
G. MAITLAND SMITH, { and FERRAS.

AGENCIES THROUGHOUT THE DOMINION.

The Montreal Brewing Company's
CELEBRATED

Ales and Porters

Registered Trade Mark—"RED BULL'S-EYE."

INDIA PALE ALE, Cabsuled.
X X X PALE ALE

SAND PORTER
STOUT PORTER

If your Grocer does not keep our Ales, order direct from the Brewery—Telephone 1168. The MONTREAL BREWING CO., Brewers and Malsters, cor. Notre Dame and Jacques Cartier streets.

FURNITURE

TO SUIT

EVERY HOME AND
EVERY PURSE!

HAVE YOU ONE OF OUR

\$3.00 PLATFORM ROCKERS?

IF NOT, PLACE YOUR ORDER AT ONCE.

H. A. WILDER & CO.,

232 to 238 McGill Street.

OPEN EVENINGS.

Thos. McRae, BEDDING.

MERCHANT TAILOR.

Highland Costumes,
Ladies' Mantles
A SPECIALTY.

Our Garments are Artistically Cut
in the Latest Styles.

PERFECT FIT GUARANTEED.

2242 Notre Dame Street
MONTREAL.

Patented for Purity.

IT IS CHEAPER and better to
get your Bed-
ding at a first-class House selling nothing but
Bedsteads and bedding, the latter
exclusively their own make.

Old Bed Feathers and Mattresses purified
and made over equal to new at shortest notice

J. E. Townshend,

No. 1 Little St. Antoine St. } ONLY
Corner St. James Street.

Bell Telephone 1906.