

NOTES AND NOTELETS.

The Globe newspaper says the Dominion has changed from extreme spasmodic and ill-considered obstruction to moderate, stable and equitable protection. Mark the words "equitable protection." The one man must work ten hours daily from the time he is able to in old age "the grasshopper becomes a burden." The other man never lifts so much as a little finger to support the industries of the nation. The first produces the wealth and gets the poverty; the second gets the wealth and makes the poverty. This is what the Globe calls "equitable protection." We would like the reverend editor to give us a homily on "equitable slavery" and "holy piracy." A hundred thousand dollars yearly to the man who holds the best acre in Toronto for doing nothing, and a bare living to the men who do everything, is that the idea of the editor as to what is equitable?

It is the same old story. Never was there wrong in any nation but the professional priesthood was arrayed on the side of despotism and against the oppressed. Could there be anything more hideous than the slavery of fifty years ago, with its bloodhounds, its auction block, its tearing of families asunder? And yet the leaders in the churches gave to that system their sanction and support. They called it a divine institution. And now when the reverend editor of the Globe sees all the agencies of the government used for the oppression of the poor and the exaltation of the rich he calls that equitable. Lest he think our statement too strong, we will give him a chance to answer some questions. Is not the whole advantage of protection in favor of the rich against the poor? While the duties raise the market in favor of the employer when he sells, and the immigration policy lowers the market when he goes to buy, does not this policy make the market dear against the toilers when they buy and also lower it when they go to sell? Does not this method of taxation also allow the owners of the town sites to place the toilers under everlasting tribute? The Globe can give the most exalted praise of the Bible and its glorious inspiration just as sanctimoniously as ever did the worst eulogist of slavery.

When the Hon. Mr. Whitney declared to the deputation of the Farmers' Association that there were no classes in this country he made a very reckless statement. When the country is divided into enrichers and impoverishers, then we have classes, yea, the worst kind of class distinction; for under this arrangement, a perfect civilization, or even an approximation thereto, is an impossibility. It matters not what methods we may adopt to improve the country, railroads, machinery, better organization or any other improvement, so long as the landowner is allowed to take all that industry can produce above the bare existence, there must necessarily be a stratum of degradation, poverty and ignorance. There must be the destruction of one part from excessive leisure and wealth, and also the destruction of the other part by excessive toil and short pay. A civilization can be a success only where everyone toils for the common good.

There has just closed one of the most terrible tragedies in the history of the world, namely, the war between the Japanese and the Russians. We all feel profoundly thankful for peace. War is an indescribable horror. But, now that peace has come, we must ask the question: What has humanity gained? Thousands of Japs have fought with heroic bravery for a country in which they do not own one inch of territory. Their toil will be just as burdensome as ever and their poverty just as intense, if not more so. The same will be true of the Russians. It may be that in consequence of the war the Russian people may gain some advance in constitutional government; but, as Count Tolstoi very truly points out, unless the people are relieved from the taxes on their in-

dustry and the tax so placed on the land as to deprive the land owner of his everlasting extortion, the constitutional amendments will fail to bring economic relief.

Both the Jap and the Russ. soldiery after having risked their lives, now find themselves under a largely increased debt to pay for the war. The very men who produced all the food, clothing, and other equipment for the war must now pay for these things again for years to come. During the Napoleon wars the debt of Britain was increased from 234 million pounds to 865 millions. The government went to the common men and asked them to give all they had, namely, their lives for their country. These lives, when sacrificed, could by no possibility be restored. Then the government went to the aristocracy who lived by their rent extortions, and borrowed the money which it promised either to repay or to pay them a perpetual interest thereon. The great grand-children of the men who fought in the wars are to-day paying a tribute to the great grand-children of the men who loaned the money. One part of the people have been riding on the backs of the others ever since, because the government took the life of one man and borrowed the money of the other man. The burden of the one party was the fortune of the other part.

The people are so accustomed to see everlasting indebtedness that most of them regard it as quite proper and right. They never ask any question as to the possibility of its being altogether wrong. First, what man can produce an everlasting value? All the crops of this year will be consumed in less than a couple of years. The same is true of clothing. Whatever man produces is stamped with the stamp of death. It must be consumed or it must wear out. By no possibility can one generation provide enough to keep another in idleness. And yet by this law of everlasting indebtedness, one part of humanity escapes its share of toil and succeeds in passing the whole burden on to the rest. Whence comes this blunder? It originates in letting one part of humanity appropriate the value which society gives to the land. If that were taken for public purposes, there would be no public debt. With our present unjust method, one part of humanity must sink deeper and deeper into debt to the other part.

During the civil war in the States the government issued bonds to the amount of \$2,565,233,591 for which there was received \$1,695,347,632. The interest on the gross amount was six per cent. and the average price realized was 66 per cent. The investors therefore received ten per cent. on their investment and then the public had to pay \$100 for every \$66 received. No wonder that this transaction was followed by one of the worst commercial depressions that this continent has witnessed. The calamity of the mass of the people by this villainous system of finance made the fortune of many of the others.

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CAPITAL AND LABOR.

"Can you tell me, Colonel, what is the difference between capital and labor?" was asked of a retired officer of the engineer corps, U. S. A.

"I flatter myself that I can, sir," said the colonel. "Some time before my old and very dear friend, Wm. H. Vanderbilt died, he was run down by an unruly team at Fleetwood Park. His injuries did not amount to a scratch, sir, but it caused a panic in Wall Street, and the newspapers published from two to four columns about it. At the same instant a laborer fell from the top of the wall while he was working and broke his back. One-twentieth of a column answered for him. That, sir, is the difference between capital and labor."

LABOR AND JUSTICE.

(Duluth Labor World).

In the midst of one of his impassioned speeches John Quincy Adams once said: "I fear the time will come when some men will be worth a million dollars." Why was Adams afraid of some men acquiring so much property? For this reason: He saw that it would dissipate the chances of the masses and concentrate the money power in the hands of the few. He foresaw that such a culmination would result in the degradation of the common people, and the history of the nations which have long passed into history would be repeated. Adams was fearful that there might come a day when some men would own a million. Could he look over the United States to-day he would find a millionaire in nearly every hamlet. What would he think of the Rockefellers, Morgans, Vanderbilts and the several times millionaires of to-day? What would he think of our spacious penitentiaries and prisons, large poorhouses, the slums and general poverty that fill them in the cities where these men reside? The forefathers of the republic felt fearful of the result of to-day, but never realized that the future could bring such a condition for the laboring masses, but it has come. The only remedy for it is to unionize. To defer to-day's great battle between capital and labor would be a crime to humanity. Labor must get justice.

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BUY UNION-LABELED GOODS.

The man who condemns the manufacturers who employ female and child labor at less than living wages and then purchases the goods produced by such labor is no better than the manufacturer himself. In order to wipe out the evil it must be attacked from every quarter. Buy only union-label goods and hit the unfair manufacturer in his weakest place.—Chicago Union Label Bulletin.

LABOR CONVENTIONS

- Oct. 2, Kansas City, Mo., Wood, Wire and Metal Lathers International Union.
- Oct. 2, Chicago, Ill., Amalgamated Association of Street and Electric Railway Employees of America.
- Oct. 2, Chicago, Ill., International Union of Shipwrights, Joiners and Carvers of America.
- Oct. 2, St. Paul, Minn., International Brotherhood of Blacksmiths and Helpers.
- Oct. 2, Buffalo, N.Y., International Photo-Engravers.
- Oct. 17, New York, N.Y., United Textile Workers of America.
- Oct. 26, New York, N.Y., International Compressed Air Workers Union.
- Nov. 6, Pen Argyl, Pa., International Union of Slate Workers.
- Dec. 4, Denver, Col., National Alliance of Bill Posters and Buyers of America.
- Dec. 4, Cleveland, O., International Seamen's Union.

IN 1906.

- Jan. 8, St. Paul, Minn., Stone Masons' International Union of America.
- Jan. 8, Washington, D.C., International Slate and Tile Roofers' Union of America.



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