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VOL. 1. VANCOUVER, B. C., SATURDAY, AUGUST 25, 1900. NO. 22.

BISHOP PERRIN'S LETTER.

Following letter was received by the Trades and Labor Council:

Bishopsclose, Victoria, B. C.
July 27, 1900.

Dear Sir,—A copy of the Toronto Globe of June 14 has reached me after a long delay. Inasmuch as the whole of my address, which must have occupied half an hour, is condensed into twenty-five lines, I can accept no responsibility for the short extract which you sent me on July 7.

The intricacies of the question of Chinese and Japanese immigration are far too great to be discussed with any advantage at a public meeting. At Toronto I specially disclaimed any intention of entering upon such a discussion.

In company with men like General Gordon and Lord Wolseley I cannot indulge in any popular clap-trap against the Chinese, in spite of their glaring faults, while, with regard to the Japanese, we, as an empire, have admitted their claim to national rights.

Representatives of these countries are living in our midst, and from a Christian point of view, it is our bounden duty to strive to show to them, both by precept and example, those higher truths of faith and conduct which have been revealed to us, and upon which our Empire has been built. The problem of Asiatic labor, not only on the American continent, but throughout the world, is only in its infancy. Twelve or fourteen years ago, I remember that Signor Crispi in the Italian Parliament alluded to the immigration of a "yellow-skinned race" as a question that would soon have to be met; and it will assuredly not be met by noise and clamor, but by the most careful study of our ablest statesmen. Honest, sober industrious, independent working men have more pressing questions to solve: the power of the saloons, the tyranny of many of the labor unions, the futility of strikes, and, on the other hand, the right relation between capital and labor by which some system of co-operation may be developed in the interests of all, even if it include the employment of Asiatic labor. I am, dear sir, yours faithfully, W. W. COLUMBIA.

Following is the open letter submitted by the Parliamentary Committee last Friday night to the Trades and Labor Council.—The report containing this document was adopted:

The reply of His Lordship Bishop Perrin is disappointing in many respects. In the first place it seems to us that you are far from being candid as to what you said at Toronto. You simply say in your letter that you accept no responsibility for a condensed report of 25 lines, covering an half-hour's address. It seems to us that 25 lines ofttimes covers an hour's address. The question is not how many lines were taken to report you, but are the 25 lines so reported true or not on this point. Your Lordship makes no statement either denying or confirming the same. The only reference to what you did say at Toronto is that you specially disclaimed any intention of entering upon a public discussion of the question, consequently refusing to discuss the question at a public meeting as requested. Had Your Lordship's reply ended here perhaps the disappointment would not have been so great. There lingers in the breast of a great many trades unionists the idea that the pulpit ought to be the natural forum of the people and the Church the aegis of the oppressed. No minister should preach Christ, without preaching humanity. Consequently would we not look to an avowed disciple of the Savior of Men to favor any movement to better the condition under which we exist. But, alas, we look in vain in Your Lordship's reply for any such indications. You say: "I cannot indulge in any popular clap-trap against the Chinese in spite of their glaring faults." We wish it distinctly understood that we do not want "clap-trap" in anything or on any occasion. Perhaps it would be pertinent to ask why did you then indulge in "clap-trap" against the whites at Toronto, even in spite of all their glaring faults. Was it not because it was more popular with the class to which you are more intimately associated? We have their representatives with us. You say: "From a Christian point of view, it is our bounden duty to strive to show to them both by precept and example those higher truths of faith and conduct which have been revealed to us, and upon which our empire has been built." Is it not equally Your Lordship's bounden duty to show to all mankind those "higher truths of faith and conduct?" What truths: That the Great Creator called into existence this globe for all mankind for his habitation, and caused it to bring forth abundantly to whosoever applied their energy to it. But the source of all wealth, given free to all men, has been appropriated by a few, whether making use of it or not. Ere a child born into this world may live it must purchase the right to that which was prepared for it free by the Creator, or forever be a wage-slave to those who own the land and all thereon. Your Lordship, we are afraid our example and precept in this respect is bad even for the Chinese, "with all their glaring faults." Upon what has our empire been built? It has been built as these special privileges are being torn down, and as more freedom is being given to humanity. The foundations of our civilization and empire have been broadened and strengthened, and will be even more so when all the special privileges have been abolished; the more secure will our civilization become and more permanent its foundations. As more fredeom is gained more time will be claimed by the people for their own use, enabling an ever increasing number to become better educated and to study. Your Lordship virtually says that we have no right to protect this civilization against a great influx of cheap labor and a mode of life forced upon the great mass of our people which would make the very empire tremble to its very centre. Aye, and grind and crush down the very bulwark of our boasted empire. Behold, your voice is raised against the protest of the poor working man, whose birthright has been wrenched by the tyranny of past oppressors, and, as he is struggling to gain it he is threatened to be deluged by a lower civilization before his emancipation has yet been completed. Then, sir, you tell us that "The honest, sober, industrious, independent working man has more pressing question to solve—the power of the saloon, the tyranny of many of the unions, the futility of strikes." On the other hand, the right relation between capital and labor, by which some system of co-operation may be developed in the interests of all. We fancy we can hear those who toil not say Most Noble Bishop, Most Upright Bishop, these are my sentiments, and you do well to preach them. But did the common people ever receive such a preacher gladly? And yet they received the Savior gladly. Where then is the difference? Let Your Lordship answer. Where has the saloon its power? Your Lordship should peruse General Booth's "Darkest England" and then talk of the power of the saloon. Conditions drive men to the saloon. If we had the proper help from the sources we should naturally expect help from to better those conditions, and less prating about the working man and the saloon, we could make more progress. Besides, we question if the working man is the worst offender in drunkenness and debauchery. He can be excelled, par excellence, by those in the higher walks of life. Surely Your Lordship will help them to solve that question. The tyranny of the unions! What of the tyranny of those in high places, to wit: the calling out of the volunteers lately to terrorize the fishermen; aye, even to "shoot to kill" if necessary. The tyranny of the unions is not in it with that of the other fellows. For His Lordship's benefit we quote from Russell Lowell: "If you take a sword and draw it and go run a fellow through, governments ain't to answer for it; God will send the bill to you." Has Your Lordship proclaimed that truth from the housetops when this military spirit is so rampant in the country as it is at present? Have you tried to make known, by voice and pen, to volunteers their responsibility in this matter. As to the futility of strikes, no one knows better than the intelligent worker. What is he to do? Must he allow himself to be led as a lamb to the slaughter without a kick? No, sir, as long as such men live as Your Lordship we are compelled to kick There is a remedy, however, and the intelligent worker knows it, but the bulk of the people are not yet ripe for it. As to the right relation between capital and labor, we hold that when the creature is made subject to the creator the relation is right and everything will work harmoniously, but at present the creator is in the hands of the creature, and in that condition even a worm would turn when so tred upon. It would seem that we will look in vain for help from the Churches. What use have they for the working man? Go into one of their nicely-finished temples; everything denotes luxury; have the usher show you a seat; the seat-holder comes in afterwards; he views you the same as if you were an interloper; if seated, when you are shown a seat, they draw themselves up the same as if they would be defiled if they were to touch you. We have often wondered if those people have been taught that they were made out of superior clay to the honest toiler.—However, in conclusion, we would remind Your Lordship that thoughtful, earnest, holy, godly bishops have some more pressing questions to solve than our attitude towards an undesirable class of emigrants. How is it that the Church has lost its hold upon the masses? After nineteen centuries of preaching a Gospel of Peace, why is there still so much war? Why is it, after such a long period of preaching the Fatherhood of God and the Brotherhood of Man that "man's inhumanity to man makes countless thousands mourn?" Why has such tyranny, oppression and bloodshed been done in the name of the Christian religion and the Church? And why with all your preaching does the saloon have the power you say it has? These are pertinent, serious and solemn questions for every avowed disciple of the Savior of Men to solve.

The shingle-weavers of New Westminster last Sunday tendered President R. J. Neary a complimentary dinner, after a very successful union meeting had terminated its proceedings, when eight new members were added to the roll. The members then drove over to Vancouver, where another successful meeting was held, enrolling two more. The shingle-weavers of both the Royal and Terminal cities will take part in the Labor Day demonstration. The affairs of this live organization are prosperous and promising.

C. P. R. EMPLOYES STRIKE

The mass meeting in the City hall on Wednesday night in the interests of the Machinists' Union, which has called its men out on strike against the Canadian Pacific Company, was largely attended. At 8 p.m. the chair was taken by the Acting Mayor, Alderman McQueen, and there were present on the platform Messrs. W. MacClain, Harlimer, Burgess and Sells, of the Machinists' Union; Mr. H. F. Ross, Railway-Carmen's Union; Messrs. D. Robinson, W. Latham and J. White, Boiler-Makers' Union, and Mr. Hanna, Carpenters' Union. Mr. C. Melrose, of the International Associated Machinists' Union, No. 126, Chicago, who happened to be passing through the City, was also present. Mr. G. R. Maxwell, M.P., Rev. R. G. MacBeth, and Rev. J. H. Bainton were also present, at the invitation of the organizers of the meeting, and the Aldermanic Board was represented on the platform by Aldermen Shaw, Foreman, Baxter and Barker.

After a brief introduction by the Chairman, Mr. H. F. Ross, representing the Railway Carmen, was called upon. He addressed the meeting in a convincing way, and said that the men were firm in their demands. (Applause.

Mr. W. MacClain was the next speaker. After reviewing the chief questions involved in the strike, he impressed upon the meeting the necessity of labor securing political representation and power as well as organizing for purely local and domestic purposes. Referring to the area affected by the present strike, the speaker said that the machinists from Fort William to Vancouver had been called out, but the Union could still call out the men from Fort William to Montreal if necessary, and he believed that they would respond to a man. He claimed that the Company in discharging men had discriminated against the Union men. It was not non-unionists that had been discharged but many of the most active men in the unions. The reason given by the Company, that of hard times, was hardly feasible, he thought. It had stated that instead of handling some ten million bushels of wheat this season, only about one-third of that amount would pass over its lines, owing to the failure of the crops. The next day, after this announcement was made, however, the official Government report was sent out, stating that the harvest would produce ten million bushels. What were they to believe, the report of the Government, or that of the Railway Company? Further, in the past ten years, the Company's traffic had increased 103 per cent., and the last balance-sheet had shown an increase of nearly $50,000 over that of the previous quarter; yet, in the face of these facts, the Company was complaining of hard times and putting that up as a reason for its action. The excuse was, he contended, only a bluff. (Cheers.) Let the men, therefore, stay with their decision, hold out for their full rights, and show the Company that they had not the slightest intention of backing down.

Mr. G. R. Maxwell, M.P., was next called upon. He was most pleased to be present. "A finer body of men does not exist on God's earth to-day than the C. P. R. employees in Canada, he said. The speaker knew what hard work was, having worked himself in the mines, while his father was one of the labor leaders of his time and place. One of his first recollections was a 16-weeks' strike, when he had seen every stick of furniture in his father's house sold to obtain bread. The demands of the strikers were, he believed, fair and moderate, and he thus hoped that the strike would soon be ended by their gaining their points. As regards the dismissal of men, he could sympathize with them. His own father had been dismissed by his employers time and time again. It was a most contemptible thing if men, who were entrusted with the interests of their fellows, were to have to lose their employment for that reason. The people of the East found it difficult to realize that it was more expensive for a man to live out here. The Government had, however, now recognized it, and some of its employees here were now receiving $10 a month more than those in similar positions in the East. Under the existing conditions here, he did not think $3 per day, as a minimum wage, was any too much. He believed in good wages for the workingmen; when they were paid it was better for the men, the trade, the community and the country. (Cheers.) Unions were good organizations; everyone remembered, who had read at all on labor matters, that in the days before unions existed, employers found more difficulty in handling their workers. If the government of the country recognized trade unions—and the Canadian Government now did—surely they were good enough organizations for private companies to recognize. In the old days when Mr. Maxwell had worked in the mines, they had paid for a club doctor, but then they had a voice in selecting that doctor. If that were done here, he would look upon it as a good thing, especially when they remembered that when sickness came, they would otherwise have to pay $2.50 a visit to the doctor. Mr. Maxwell referred to the good work done by labor representatives in the House, and to the large increase that had thereby resulted in the wages paid on the Intercolonial Railway. The present dispute was a serious matter, not only to the men and the Canadian Pacific Railway, but to the country, and he felt that an appeal should be made to the Government to bring the contestants together in order to settle the trouble as soon as possible. He did not think that he was going beyond his sphere in saying that he would be glad to do anything to this end he could or was entrusted with. (Cheers.)

Rev. J. H. Bainton was the next speaker. He believed that the men now on strike were striking for a good cause. He hoped that they would win, because justice was on their side. He disliked to see might defeat right, and he hoped the Canadian Pacific Railway Company would lose, because it was in the wrong. The Company did not like the Union; combinations of capital disliked meeting combinations of labor. (Cheers.) A big company found it far easier to deal with the individual than with a union, because the individual could not stand against a combination of capital. The strike was costly, not only to the Canadian Pacific Railway, but to the Union also; but it would be worth the expense if the Union won on its principle of right. On the question of wages, Mr. Bainton pointed out that the Canadian Pacific Railway machinists were paid 25 cents per day less than was paid in the local iron-works here. The Canadian Pacific Railway Company did this, because it had the might, not the right, to do it. On the question of the doctor, the speaker thought that it was a grievance, though a minor one. If the men paid for the doctor, they should choose their doctor, but in any case the Canadian Pacific Railway Company should not make money out of such a fund. If it was making money on it, then the fee should be reduced. In conclusion Mr. Bainton referred to the anticipation of the times to which all should look forward, when competition should give way to co-operation; when the weak should not have to give way to the strong; when society would not be a jumble, but a family, and when it would not be "every man for himself, and the Devil for the hindmost," but "every man for his brother, and God for us all." He urged all to labor towards achieving the object and time when strikes should be unnecessary.

Ald. Shaw also spoke. He thought the men's demands very fair in hours, wages and all. There was no reason why labor should not organise as well as any other profession. Doctors, lawyers and others organised, therefore, why not labor? The excuse of poverty, of the need of retrenchment put forth by the Canadian Pacific Railway, he did not think would hold water. If it were correct, why were not the help and salaries in other departments reduced. One did not hear of the salaries of any of its chief men being reduced. The keeping in repair of the rolling-stock was one of the most important things on a railway, and if there was a real need to retrench one would think this would be one of the last departments in which a cutting-down would be commenced. A strike was a serious thing, and though necessary, should not be resorted to, till all other efforts to set the matter right had failed. (Applause.)

Rev. R. G. MacBeth thought that the Church and the Carpenter of Nazareth and the laboring men of the world should work hand in hand. Men do not strike for nothing, nor are they lightly drawn into a strike; in some way or other they always experienced ill effects from it sooner or later. He, the speaker, was not new to machinists' strikes; he had spoken in Winnipeg at the one there last Fall, and had impressed upon the men to first secure the recognition of the Union, that being the most important requirement of labor. The day had gone past, when it was thought not right for labor to organise. A union did not do away with the right of individual thought; every man retained his right to think and act for himself; but they combined to secure their united demand for a living wage and individual rights. Men were entitled to a living wage to enable them to live like men and not like wild beasts. (Cheers.) If he had engaged a man for $50 a month and that man increatsed his business so much as to make it possible for him to pay $100 a month, he would feel that he was robbing that man if he failed to pay him the $100. (Cheers.) He believed that unions had a right to go to the head of a firm or a company, and tell it what the men required, and no one had a right to intervene. He thought that the men at Winnipeg should have seen Mr. Whyte before they had given up hope of obtaining an amicable settlement. (Applause.)

Ald. Foreman expressed himself as in sympathy with the strikers and in favor of a good day's pay for a good day's work.

Mr. Melrose, of Chicago, then took the platform. He believed in the prophesies of a future when all men would work in harmony, etc., but he also believed that the working men had got to bring this about themselves. In spite of all the beautiful ideals of brotherhood, kindness, love, etc., of to-day, the working men were being ground down atnd he wealth of to-day was distributed as it were, amongst ten men, whereas ten years ago it was distributed amorgst ninety. If the beautiful ideal of the Fatherhood of God and the Brotherhood of Man did really exist, then there would not be the poverty in the world that there was to-day. The speaker then went on to review the building-up of the Chicago Machinists' Union, and the result of its strike, the recognition of the International Union and the introduction of compulsory arbitration. (Applause.)

Ald. Baxter spoke as a sympathiser of unionism and of labor. He would state for the benefit of a previous speaker, that the Machinists' Union had approached the highest available official of the Canadian Pacific Railway at the commencement of the trouble but that Mr. Whyte was not in Canada at that time. The people of Canada had, he contended, a right to expect fair treatment from the Canadian Pacific Railway. Had not Canada given it $25,000,000; 700 miles of road; land worth at least one hundred and two millions, and so forth. Did it not therefore owe it to the country to pay its men well? The Company had received a bonus of $5,000,000, which at 5 per cent. would pay the weekly expenses of the line. Was not the country entitled to expect that 5 per cent. on its investment? The country had however, done more for the Canadian Pacific Railway; all the rails that came into Canada for its construction came duty free; its land was free from taxes for 20 years; no road could be constructed south of its great line that had not to become a feeder to it. The country was annually paying seventy-two or seventy-five thousand dollars towards the maintenance of the Empress Steamship Line, yet how many Canadians were working on those vessels. The country had done all this for the Company, and it was entitled to expect it to pay a fair wage for a fair day's work. Referring to the presence of the representatives of the Church, Ald. Baxter reminded the meeting that a Church dignitary had stated in the East that the people of this Province were not opposed to the Chinese and Japanese coming in here, which statement had been used against the interests of the Province. He, therefore, asked the representatives of the Ministerial Association present to get their Association to contradict that statement, and cause their contradiction to be circulated abroad.

Acting Mayor McQueen was tendered a vote of thanks, after which the meeting adjourned.

H. Burgess, Amalgamated Society Engineers, left on strike business for the east on Thursday.

At Montreal on Wednesday, in an interview, regarding the demands of the Ontario and Quebec Division trainmen, for an increase in wages and the attitude of the Company up to the present time, Mr. D. McNicoll, General Manager of the Canadian Pacific Railway Company, said that the Company could not see its way clear to grant their demands, and that the men on their system to-day, were receiving more than on any other railway in Canada. He expressed the opinion that young hot-heads among the employees were largely at the bottom of the present agitation. The Grievance Committee has, however, sent for Grand Master Morrissey, of the Brotherhood of Conductors, and Grand Master Clarke, of the Brotherhood of Trainmen, to negotiate with the company. The remarks of Mr. D. McNicoll have been received very coolly by the public.

SHOW DAY ALMOST HERE.

Next Saturday, Sept. 1st, is Ringling day in this city. That it will be a memorable occasion is a certainty. The coming of such a famous institution as Ringling Brothers' circus is in itself an event of extraordinary importance. The magnitude and high character of the show make it a welcome visitor. In the organization of such a stupendous national entertainment, and in bringing to the doors of the public the rare, curious and beautiful things of the wide world, the five famous proprietors of this incomparable exhibition have constituted themselves public benefactors. Do you love fine horses?—here you will find the finest specimens of high-born equines ever bred. Are you interested in the wonders of brute creation?—the zooological marvels of sea and river, forest and jungle are displayed for your edification. Do you enjoy the beauties of art and the brillancy of classic pagentry?—the loveliest spectacle of modern or ancient times will greet you. Are you exhilarated by the hotly-contested struggles of the racing course? Do you delight in gallant deeds of daring and dexterity? Are you impressed by wonderful exhibitions of trained animal intelligence? All this and more you will find in absolute perfection with this great show. From the initial parade in the morning of show day until the close of the final performance at night everything is on a scale of grandeur and magnitude hitherto unknown in the amusement world. The inaugural free street display takes place at ten o'clock in the morning, and is a fitting introduction to the wonders of the day. The greatest of the world's greatest aerialists, the cleverest of clever acrobats and gymnasts, the supreme leaders in equestrianism, the most unique of unique specialists contribute to the absorbing interest of the show. The Lockhart elephant comedians, Souder's elephant brass band and Marchand's pugilistic pachyderms comprise a triumvirate of trained animal features impossible to find with any other circus on earth.

Reserved numbered seats and admission show day at the McDowell, Atkins, Watson Co.'s Drug Store, cor. Hastings and Homer streets, at the same price as charged at the ticket wagon on the show grounds.

LABOR DAY.

Remember Monday, Sept. 3rd, will be Labor Day. It is about time to look after your NEW SUIT AND HAT for the big procession. Donaldson & Mathews, Clothiers, Hatters and Men's Outfitters, 74 Cordova street, Vancouver.

Subscribers not receiving their paper will kindly notify The Independent.

WITH THE FISHERMEN.

The Fort Simpson Union band will give a grand concert at Steveston this evening.

The fishermen of Canoe Pass elected officers as follows: President, J. Colter; secretary, F. Miller; and treasurer, J. McIntosh.

Frank Rogers, vice-president of the Fishermen's union, paid The Independent a call on Thursday. Frank speaks in glowing terms of the future of his union.

The fishermen will hold a convention to-morrow (Sunday) at Steveston, commencing at 10 a. m. All fishermen are invited as important business will come up.

Mr. Mac Clain has under consideration a proposition to contest the seat for Westminster district in the House of Commons, now occupied by Mr. Aulay Morrison, M. P.

At a meeting of fishermen last Saturday at Canoe Pass, the following resolution was passed: "That a testimonial fund be opened and be laid before all fishermen on the Fraser, to be presented to Will Mac Clain at the close of the season, in view of his services to the fishermen's cause during the strike this season on the Fraser river."

Will Mac Clain stated to the World that he had investigated carefully the matter of the net-cutting. He says he found that for the most part destruction of nets was caused by steamers running over the nets, and tangling them around the propellors. Some of the steamers have knives fitted to their bows to cut nets so that the machinery will not be stopped.

A great many people to the contrary, notwithstanding the fact still remains, that the workmen who receive the best wages and work the shortest hours, are those who have strong unions behind them.

The C. P. R. is an organization backed by wealth and social and political power almost unlimited, and it throws down the gauntlet to men whose only capital is their brawn and skill, whose only defence is organization; like Hercules in a prize ring challenging a ten-year-old boy. But Hercules in this matter displays more bone than brain and, next to the moderation of the men, nothing just now surprises the public so much as the perversity of the company in keeping in office and power a man obnoxious in every sense to the employes; a man who would have found a field and era congenial to him on the lower Mississippi three quarters of a century ago. —Winnipeg Voice.

A litigation between citizens and monster corporations is yearly on the increase, while every session of Parliament and Legislature finds them demanding additional legislation, adding to their powers and curtailing the rights of the people; and yet it is a notorious fact that almost all of the M. P.'s and M. P. P.'s, who must legislate, take and use free passages graciously presented to them by their railway and steamboat friends.—The Freeman, St. John, N. B.

"Every civilization not founded on Christianity is sure to be brought to naught," said Emperor William, of Germany, when sending troops to China recently; and in the next breath he added: "Spare nobody. Make no prisoners. Use your weapons. Open the way for civilization." Finally this murderous mocker said: "I wish you God speed." Hell yawns for brutes like him.—Citizen and Country.

Is it any wonder that socialism is spreading with such great rapidity in Germany when such an idiot as this sits upon the throne. It is only surprising that it is not anarchy instead of socialism.

Among the subsidies voted by the Dominion Parliament at its last session was one of $9,000, to the Canadian Pacific Railway Company for a telegraph line between Golden and Windermere, in British Columbia, a distance of ninety miles. A correspondent, writing to the Winnipeg Tribune, states that last year a company was formed in British Columbia to construct a telephone line between these points and the necessary capital was subscribed. Notice of application for a charter to the Legislature of British Columbia was published and the necessary deposit put up when the announcement of the Dominion subsidy to the C. P. R. was made. The promoters of the proposed company at once dropped their bill and now, instead of a line built with the money of the promoters, there will be a C. P. R. line built at the public expense.

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THE INDEPENDENT.

BY GEO. BARTLEY.

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ENDORSED BY THE TRADES AND LABOR COUNCIL.

SATURDAY.....AUGUST 25, 1900.

SIGNS OF PROGRESS.

As we grapple with our present industrial difficulties we are apt to forget just how much has been gained, and how far we have progressed. In the far-away the king was everything. Studying the records of the past one almost is convinced that all men and all things were made for his special convenience. It did not matter what was destroyed or who suffered if only he was well provided for. Afterwards a few strong ambitious chiefs demanded by force admittance into this delectable condition of things, and again from the records it seems as if all things were made to advance the interests and promote the well-being of the lucky hero. For a long time the only noteworthy thing about our history is—the struggle on the part of a class—the warrior class as a rule to become the lords of creation. During this period the word people was a byword. It was significant of reproach and contempt. In times of trouble these lords of the soil would cry, who are the people anyway? And the current talk was the people must be taught to obey, to take what is offered to them, and must learn to be satisfied and content with such things as they have. Providence never intended that the people should be consulted or considered. The world was made only for the rich, the powerful and the nobles of the earth. All this tomfoolery has gone to the wall. Just as Cromwell smashed and pulverized the monstrous doctrine of the divine right of kings to do anything they liked, so thanks to one agency and another we have come out of the darkness and gloom of the past, and as we survey all things man realizes that all the gifts of God are not meant for some, but for all; that the people were meant to share them, and that so long as they do not share them in proper proportion injustice stalks abroad, and cries aloud for the aid of the true reformer. In the realm of politics we note progress. In the "good old days," the chief thought of statesmen was what was called a strong vigorous foreign policy. These men deserve credit in that they loved their country, and were anxious to extend its sway in all directions. But the foreign policy of theirs was all in the direction of war, conquest and extravagant expenditure. No attention was given to social or industrial question. The current sentiment was that it was beneath a great statesman to tackle such questions as were likely to improve and elevate the people. All this is changed. We love our country to-day as much as those of the past, and we are just as anxious as they were to see her great and mighty, but thanks to a new light, and a new view of things, the great body of citizens believe to-day that the greatest and strongest nation; that the best, the happiest, the richest, the greatest country is the one which contains the greatest number of healthy, happy and prosperous citizens. We note progress in the church. No man is a fair man, nor is he a thorough student of history who denies the influence of the church for good or ill. The man who makes light of this power, makes light of one of the greatest forces in any country, and, as Mr. Kidd has very clearly shown in his remarkable book, one of the forces that has had the strongest influence over men. For a long time the church was the tool of the state, and the state then was simply the powerful. The darkest days of the church were when she was an echo, not of the Eternal, but the king or the patron. When she delivered herself by a deep sense of the importance of Divine truths, she rose above the earth, and the things on the earth. Heaven was her chief state and care, and the mind was ever fixed on what was beyond. So far as the ills of life were concerned, the people were taught that the best way to get over them, and to conquer them, was by exercising patience, resignation and submission. Life is short. The present will soon pass away. Our lot is hard, your troubles are many, your comforts are few, earth has no prospect; in fact, it is a desert drear, but the future is resplendent with hope. It tells of the glorious crowning, the golden harpstrings and the victors' psalm. One little hour and then hallelujah's eternity's long, deep, thanksgiving psalm. That no doubt was very nice, very necessary, and very comforting, but it was only half a truth and half a gospel. As the ostrich buries its head in the sand, the church buried both its heart and head in the future. The church did not then realize that while it called upon men to fight and overcome the devils in them and about them, in what was called the spiritual sense, it was her duty likewise to fight the devils of greed, of grab and injustice everywhere around her sons and daughters. What is foolish on the part of the ostrich was foolish on the part of the church. You cannot escape from evils by simply making youself believe that they do not exist, and no man improves the world by ignoring wrong. All, or nearly all, this good-intentioned teaching is changed. One of the leading men in the church now declares that political problems are rapidly giving way to the industrial problem; which is proving itself more and more to be the question of the hour. It is the condition of industry which is absorbing all attention and all anxieties. That's the belief of every intelligent and wise minister of the church. Well if it is a problem, our duty is to solve it. There is a revelation and a light for the twentieth century as there was one for the first. Every age has its problem, and every age has its men to deal with it. Our problem is how to make the life of our working classes better and more human-like, and the call comes to the men in the state and the church to solve it in the name and in the place of the Almighty. The sixteenth century had its intellectual and spiritual reformation; the twentieth is throbbing with industrial possibilities. Progress is seen all along the line. Ours be it to keep the good work going on by helping all who are earnestly striving for the good time coming.

TO-DAY AND TO-MORROW.

Take Christ in all in all He was a great man. We ought at least to study his teaching as we study the teaching of any other great thinkers. His teaching had and has its lessons for to-day and to-morrow, for the future and for the present. His revelation or teaching about heaven was a truth that largely lifted the mind off the present and fixed it on the future. This was a great truth, giving birth as it does to a purifying, an enobling and inspiring hope. Life without it would be miserably poor and wretched. Every man who has it must be the braver and the nobler. The trouble has been that many have made everything of Heaven and nothing of Earth, everything of to-morrow and nothing of to-day. This teacher, while he undoubtedly directs our thoughts, to what will be; yet he as strongly, if not more strongly, calls attention to what is. It was only occasionally that he drew the veil aside, and revealed the future, he was always insisting upon the value of to-day, and the present. In that healthful sermon, called the Sermon on the Mount— a sermon which is being read more eagerly and more reverently to-day than ever before—one of his most impressive lessons is "Take no thought for to-morrow." Has it ever struck the reader of that sentence that it implies one ought to have a deep, serious thought about to-day. If we are not to be over anxious about to-morrow of what is ahead of us, we ought to be thoroughly anxious about to-day, or the things which are. If to-morrow is not to bother us, it means that we should wrestle with the things of to-day; for the only way, in which the to-morrow of life can have no care for us, is by making the conditions of life to-day what they ought to be. Christ was a great believer in to-day. The future did not trouble Him much; the present did. Work, He says, while it is called day, that is, preach, teach, reform, change, comfort, help, all to-day. The needs of humanity were staring him in the face to-day, and to-day, not to-morrow, He must do His duty. Oh, it is to-day that we should be most anxious about. What is it that causes so many men and women to have painfully anxious thoughts about to-morrow? It is because the to-day of their lives is all wrong. If you are out of employment to-day; if your money is all spent to-day; if the needs of wife and children cry out to-day; if you are hard pressed, and are in deep distress to-day, can you look at to-morrow without fear and trembling? It is because then we are in straits, difficulties, troubles, and penury to-day, that to-morrow is enabled to intrude itself in ugly black shapes, to load us with intolerable burdens, and to fill us with dark forebodings. In a true sense, to-day is everything, and a responsibility is laid upon us to make to-day right, and to make it liveable. Our work is to sweep away all wrongs and injustices which may exist to-day. Our duty is to get what is needful for to-day; to have a fair, honest share of God's free gifts to man as that to-morrow's shadow when it comes will be one of hope and good cheer to us. For if we are getting to-day what we ought, then to-morrow will have no fears for us, in fact, we shall welcome it as a good gift sent from Heaven to bless us and do us good. What is to-morrow, but a part of to-day. The future is but a link of the present. They are indissolubly connected. You cannot by any device separate them. If then our industrial conditions be unjust, unfair and dishonest, to-morrow, unless we are wise to sweep them away to-day, will ever be full of worries, cares and anxieties to the man who is loaded with responsibilities. Our industrial salvation to-morrow depends upon us doing our duty to-day with all our minds and with all our hearts.

INDEPENDENT ITEMS.

Prepare for Labor Day.

It pays to advertise in The Independent.

The Ironmoulders' strike at Cleveland, Ohio, is expected to be a long and bitter one.

Ironmoulders report state of trade fair in this city; no card no work. In Victoria trade is bad.

The committee are preparing to make the celebration of Labor Day a noteworthy event, surpassing all others.

Which is why I remark
And my language is plain,
That for ways that are dark,
And for tricks that are vain,
The modern politician is "peculiar."
Which the same I am free to maintain.

In another column a very able article appears under the caption "Aaron, Moses, Etc.," from the pen of a respected subscriber, Mr. C. W. Anderson-Neary, of Alexandria, Egypt. The author is a well-known authority on matters electrical.

As the Alpha approached Steveston on Sunday last with a load of excursionists, she passed many hundreds of fishing boats, all manned by Japs. One lone white hailoaed the party, and asked: "Are you coming to visit new Japan." The question meant a great deal.

To use an expression of the street, Evans, Coleman & Evans are "cheap guys." At the entrance to their wharf a man was stationed during the Johnston-Hackett boat race and he collected 25 cents from all who desired to see the race from that vantage. When a firm of their standing descends to such contemptible tricks it is a sorry condition of affairs, indeed.

Let us remind our readers again that advertisers value space according as it brings them returns. They want to know that their ad. is being read by those who need their goods, and our readers must be depended on to give the demonstration. Those who advertise in The Independent are reliable, and the purchaser will get good value for his money. Remember them to your friends and make them feel that their patronage of your official organ is appreciated.

The various unions of the city are beginning to make arrangements for a great Labor Day parade, which it is proposed shall far surpass any previous efforts of the labor organizations of this city. We believe that this is a most important matter, and that it is the duty of all who can possibly do so to get into line on this occasion. The showing made by a large parade will do a great deal to strengthen the respect in which organized labor is held. Let every union do its best to make the coming celebration and parade a grand success.

Workmen are asked every now and again by the churches to contribute to mission funds for the purpose of sending out men and women to convert the heathen. What do they receive in return? They should expect nothing, you will say. Certainly. But what is the result? A product after the manner of Rev. Winchester and Bishop Perrin. These two men have done more harm to the workmen of British Columbia than all the efforts of a thousand parsons to do good. Such men as these furnish the only argument the eastern politician has in refusing to pass prohibitive legislation against the Chinese and Japs.

If the various military men and newspapers of the province lay the flattering unction to their soul that because the Trades and Labor Council passed no resolution regarding the militia, and that they are not disturbed over the Steveston affair, it would be well for them to pause. The union men of this city have a deep prejudice against the militia. Not against the militia as an institution, nor against the men who are at present members of the local corps, but against the act that gives them being and empowers irresponsible persons to call them out at any time at the solicitation of men whose honor does not rise above dollars and cents.

WHEN ROGUES FALL OUT.

(Written for The Independent.)

When rogues fall out, then is the time
For honest men to get their due,
And thus it is I write this rhyme
Addressed, oh, working men, to you.

Let rogues upon election day
(Republicans or Democrats)
Fight in their old time-tested way,
But keep ye cool beneath your hats.

But no! Ye'll cringe, and whine, and beg,
Like whipped curs beneath the lash.
Or, mongrel! with a broken leg,
Ye are indeed "poor working trash."

Your fathers, Grits or Tories were
And ye'll be Grits or Tories too,
"Because your fathers did not stir
To free themselves, no more should you."

Such so-called logic, night and day,
Is fed you by the robber class
In handfuls, like the new-mown hay
Is fed to yonder starving ass.

And will ye thus without a kick
Swallow it down contedly?
Can ye not see your tyrant's trick
Or are ye blind eternally?

Arise I say, and be ye men,
Such as your grandsires must have been.
Demand by ballot your rights again
No longer on your lords to lean.

Shout till the echo rends the skies
"We will no longer live on lies."

—SAMUEL KING.

Vancouver, B. C., August, 1900.

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Ingrains, were 15 and 17, now 10 cents; embossed gilts, 40, now 25 cents; beautiful gilts, 20 and 15, now 12 and 10 cents; dining room papers, 13 and 10, now 8 and 7 cents; bedroom papers, 8, now 6 cents. All other papers in proportion.

Now is the chance to secure your wall papers at these prices. It will pay you to visit our store.

A BIG REDUCTION IN STATIONERY—Envelops, two packages 5 cents; lead pencils 10 cents per dozen.

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...MAKES A SPECIALTY OF...

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Usher's Black Label Liqueur Whisky

—LARGE STOCK OF— IMPORTED AND DOMESTIC

.Cigars.

QUANN BROS., - - Props.

CORNER CORDOVA AND CARRALL.

RUBINOWITZ & CO.

are desirous of doing the square thing to all, and, to this end, so as to enable the fishermen to the equivalent of

20 Cts. Per Fish

instead of 19, intend to allow them

5 Per Cent. Discount

ON ALL GROCERIES, RUBBER BOOTS AND OIL CLOTHING, AND

10 Per Cent. Discount

ON ALL OTHER GOODS IN THEIR BIG DEPARTMENTAL STORE AT STEVESTON, B. C.

RUBINOWITZ & CO., Vancouver and Steveston.

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Your boy his school suit yet? If not pay us a visit to-day. We are having a special sale of

Boys' Clothing

and can save you money. In fact, it will pay you to buy another suit, even if you have already bought. These goods are strictly up-to-date and new. First-class workmanship and good quality materials in

TWEED, CHEVIOTS, ETC.,

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FONTLEROY,

AND OTHER STYLES.

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WHOLESALE AND RETAIL DEALER IN

Fish, Game, Fruit, and vegetables.

112 CORDOVA ST. 'PHONE 442

Clothing, Furnishings, Hats and Caps For Men And Boys.

In clothing the material counts for a good deal, but the making is equally important. The designing and cutting must be done skilfully; the putting together and finishing must be done carefully. That's where we excel, our standard of excellence being much above the ordinary, although prices are less than is usually asked. Put us to the test. These suggestions may aid in making comparisons:

MEN'S SUITS—Single-breasted, all wool, Canadian Tweed, in medium grey checks, lined with Italian cloth, well made, regular $7.50, to-day for $4.95.

MEN'S TROUSERS—Made of all wool, imported English colored worsteds, best trimmings; regular price $3.00 to-day $1.95.

MEN'S WATERPROOFS—Detachable cape, sewn seams; special to-day $4.50.

BOYS' all-wool Canadian tweed, two-piece suits, neat patterns in brown and dark grey, well trimmed; regular $2.50, to-day $1.85.

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LETTERS TO THE EDITOR.

THE CHINESE QUESTION.

Editor Independent: In view of the question which is being, and which has been for so long carried on in British Columbia against the Chinese, may I occupy a limited space in your widely circulating journal in order to give, more especially to our Eastern fellow countrymen, some idea of the state of affairs in Cariboo. The Chinese have, I believe, a stronger footing in this district and are more injurious here than anywhere in the Province, and until some steps are taken to prevent their increase, Cariboo will not take the place she was surely destined for in British Columbia. It would be surprising to eastern people could they understand the exact state of affairs. The Chinese have long been established here and have much unseen power, and it is difficult to move against them. For instance, printed petitions were sent up here by the anti-Mongolian society of Vancouver, a couple of years ago. Were they ever circulated for signature? No, they were quietly suppressed and, for reasons best known to those who had them in charge. Then again the farm lands immediately around this town are to a very large extent held by Chinese direct from the Crown, to whom they pay rent, which is absolutely contrary to law. Time and again white settlers have made application for these lands which would afford homes for many. Are they able to obtain them? No, the powerful Chinese retain them on terms unmentioned in the Land Act, and they are allowed to record water rights for the irrigation of these lands, which is also directly contrary to that act. Then Chinese are granted liquor licenses in the town, as though the saloons run by white men were not already sufficient! As may be imagined these Chinese saloons are much frequented by Indians, but the Chinamen are too crafty and close to get caught selling liquor to Indians and very seldom are convicted. It is also a well-known fact that they supply liquor to habitual drunkards, of whom the white saloon keepers have been warned by the constable. Further, it is impossible to convey any idea of the destruction wrought by the Chinese with respect to mining. Suppose a canoe be taken and one travels up or down the Fraser river for many miles from this point, at almost every bend of the river you will see, far above high water mark, acres upon acres of water washed stones without a single tree or a single blade of grass. Nothing but a dismal vast wilderness. These were once rich river flats, rich not only in gold, but many of them in soil as well. To-day or in the future they might be smiling farm lands, a source of continual wealth to the country; but now they are blighted, their wealth has departed forever, and they must remain what they have become until the end of time, an eyesore and a reproach to the men of this generation. And who has benefitted by the gold washed from these benches? The Chinese have worked them almost without exception, and have caused the gold taken from them to quickly drain away to China without leaving any equivalent for the wealth robbed from this Province. The people of California recognized this fact when vast areas of rich lands were laid waste by these same people. Is it not time for our local Government to turn to these matters and prevent further damage, even if it not be already too late. Then, sir, perhaps most important of all, there is the "labor question." White labor simply cannot hold its own against gangs of organized slaves. Last spring when driving down the Cariboo road I met large numbers of men who were lured into this district by the fact of mines being opened up. These men were tramping nearly 300 miles from the railway, carrying their food and bedding upon their backs, they were tramping, but were not tramps, several whom I met I had previously known upon the coast, they were mostly men who were trying to get a footing in the country, buoyed up with the hope of getting work and doing well in order that they might send east for their wives or their sweethearts and make homes out here. Now what was the result when they reached the end of their long and toilsome journey? They found that hordes of Chinese were being employed in cutting the ditches, building the flumes and in tilling the fields. And these white men had to return from whence they came, starving, perhaps, their spirits broken, their hopes crushed, cursing the country and the country's laws. And what hope is there for the bona fide emigrant to gain a footing in this country? He finds the Chinese competing with him in all kinds of unskilled labor. The Chinaman can live in the meanest and most meagre way. He has no family to support and consequently can afford to work for a much lower wage than a white man. His bosses must keep him employed, even if only to pay his board, so that these people remain absolutely rulers of the labor market. For instance if the white man were to ask one dollar per day for his services, the Chinaman could drop to fifty cents, and were the white man able to live and work at such a wage, I have no doubt but that the Chinaman would come here and work for a still lower sum. Under these circumstances you will admit that there is small encouragement for the working classes, nor is the prospect of the future, unless the Chinese be excluded, much brighter. Now let me draw your attention to China in order to realize the enormous population we are drawing from. These people are literally crowding each other off the land and they have to live upon rivers, lakes and harbors in order to exist. It is estimated that Chinese population in British Columbia amounts to about 20,000, but what is this number compared to the nearly 400,000,000 in China. Why, sir, if 20,000 Chinese had come over to British Columbia in the month when Christ was born, nearly 1900 years ago, and 20,000 more had come here every month during that 1900 years, there would still be more people left in China than there are in all Canada today. Why then, it may be asked, are there not more than 20,000 Chinese in British Columbia? Simply because it is to the interest of the Chinese bosses to carefully regulate the labor according to the demand, and the 20,000 will become 2,000,000 as soon as this number can find employment here. Then there is the question of trade, and here is where the people of the east are affected, although they seem to imagine that the question does not affect them at all. Now I have said there are 20,000 Chinese at present making a living in British Columbia. Do these people send east either personally or through the local stores, for their clothes, their food and their other necessaries? Do their wives and their daughters obtain their hats and their boots and their many requirements from the same source? And thus make Canada richer and increase manufacture and trade? True these people have no wives and families in this country, they live upon rice and goods imported from China by large Chinese merchants. Their clothes come from the same source, and thus every cent spent by a Chinaman and every dollar he saves goes over to China and the resources of this country are being drained away. Now, suppose these 20,000 Chinese were replaced by say 10,000 white laborers, a proportion of whom would have wives and families, and were the Chinese excluded, this would of necessity very soon be the case. Almost every dollar made and spent by these white people would remain in Canada to add to the wealth and prosperity of the Dominion. But it is said by some that an equivalent remains with us in the work done by Chinese. Where is the equivalent. I would ask, for the hundreds of acres of water-washed stones along our rivers, or for the cropped-out lands which might be gaining wealth for prosperous white families whose younger members would be growing up to develop the country and make homes of their own? Where is the equivalent for the happy homes of working men which might exist? We look around and see hordes of Chinese, the lowest type of humanity, herded together in our cities, living in filth and breeding disease and immorality, utterly and irrevocably different in their customs, religion and laws, a continual floating population, having no interests in the country beyond making a few dollars and getting back again to their native land. Now, with regard to the proposed increase of the per capita tax upon Chinese, arguments are brought up by the friends of the Chinese, principally the great employers of labor and the transportation companies, to the effect that it is unconstitutional, that it is against the laws of humanity, and so forth. If this be true, then I would ask why does a per capita tax exist at all? If it be wrong to charge $500 for a Chinaman entering this country, it must also be equally wrong to charge $100. In Australia and New Zealand they have not been blinded by such scruples, and these colonies have, since ridding themselves of the Chinese, entered upon a new era of prosperity. The United States, that land of freedom, have also dispensed with the services of the Chinaman, and instead of social life coming to a standstill for want of servants and washerwomen, and hosts of other troubles which some predicted, the country is decidedly better off in every way. Why then should not Canada, the nearest country of all to the source of trouble, follow suit and rid herself of this evil. Sir, the Canadians of the west are everywhere calling to their fellow-countrymen of the east for help to throw off the yoke of the Chinese, these parasites who have fastened themselves upon us and are sucking the life's blood from our veins, and we in far-off Cariboo have lent our voice to that call for help, believing that our eastern countrymen will not fail to answer our appeal for assistance. Let the people throughout Canada make it plainly understood that they intend standing by their western countrymen in this matter, and their representatives in the House of Commons will yet pass a bill raising the per capita tax on Chinese to $500. By thus doing they will earn our lasting gratitudee and forever cement the bonds of love and friendship between British Columbia and the rest of the Dominion.

CARIBOO.

Quesnelle, B. C., August 20th, 1900.

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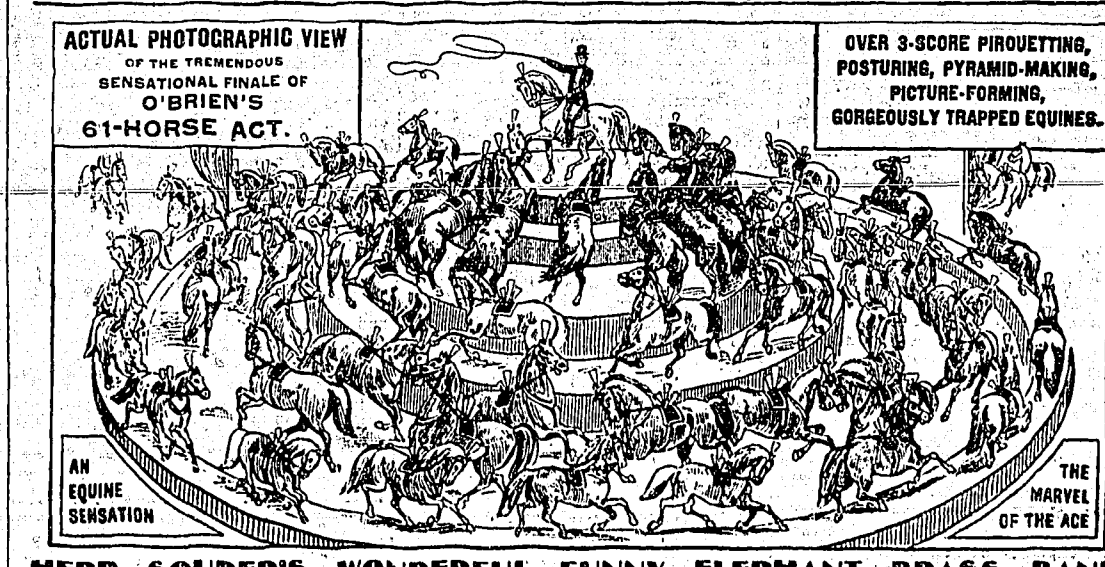

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WILL EXHIBIT AT
Vancouver, Saturday, Sept. 1st, 1900
OLD SHOW GROUNDS, CAMBIE STREET.

Reserved numbered seats and admissions Show Day at the McDowell, Atkins, Watson Co.'s Drug Store, corner Hastings and Homer Streets. Unlike other Shows the prices at Downtown Offices are the same as charged at Ticket Wagons on Show Grounds.

The rate for classified advertisements is one cent a word, but no ad. will be inserted for less than 25 cents.

Union Directory.

VANCOUVER TRADES AND LABOR Council, President, Jos. Dixon; vice-president, J. Morton; secretary, J. C. Marshall, P. O. Box 159; financial secretary, F. Williams; treasurer, J. Pearey; statistician, W. Davis; sergeant-at-arms, J. Dodd. Parliamentary committee—Chairman, John Pearey; secretary, J. Morton. Meeting—First and third Friday in each month, at 7.30 p. m., in Union Hall, corner Dunsmuir and Homer streets.

VANCOUR TYPOGRAPHICAL UNION, No. 226, meets the last Sunday in each month at Union hall. President, E. L. Woodruff; vice-president, J. C. Marshall; secretary, J. F. Watkins; P. O. box 66; treasurer, W. Brand; sergeant-at-arms, Guss J. Dunn; executive committee—Chairman, J. C. Marshall; Geo. Wilby, C. S. Campbell, G. T. Dutton, W. Armstrong. Delegates to the Trades and Labor council, J. C. Marshall, Geo. Wilby, C. S. Campbell.

STREET RAILWAY MEN'S UNION—Meets second and fourth Saturday of each month, in Sutherland Hall, corner Westminster avenue and Hastings street at 8 p. m. President, Robert Brunt; vice-president, H. Vanderwarke; secretary, H. O. Thomas; treasurer, J. Jenkinson; conductor, A. Russell; warden, G. F. Lenfesty; sentinel, John Paxman; delegates to Trades and Labor council; John Peary, H. O. Thomas, Prince Perry, Jas. Barton, Geo. Lenfesty.

RETAIL CLERKS' INTERNATIONAL Protective Association, Local No. 279.—President, G. B. Kerfoot; first vice-president, J. R. Jackson; second vice-president, J. Murray; recording secretary, W. J. Orr, 317 Harris street; financial, Mr. J. White; guide, P. A. Meagher; guard, L. Parent; treasurer, D. McLean; grievance committee, John Peters, T. A. Phillips, E. E. C. Johnson; Trades and Labor council delegates, John Peters, E. E. C. Johnson, P. A. Meagher; finance committee, P. A. Meagher, E. A. Teetzel. Meeting every first and third Tuesday in the month, in Sutherland's hall, Westminster avenue.

INTERNATIONAL BRICKLAYERS and Masons' Union, No. 1, of B. C.—President, Jas. Jeffrey; vice-president, Wm. Barker; corresponding secretary, T. A. Harman; financial secretary, Wm. Taite; tyler, Wm. Braniga. Meets every Monday evening in Union hall.

UNITED BROTHERHOOD OF CARPENTERS and Joiners—Meets every second and fourth Thursday in Union Hall, room No. 3. President, Wm. F. McKenzie, 487 Ninth avenue; vice-president, Hugh Wilson; secretary, A. E. Coffin, 730 Nelson Street; financial secretary, W. Falconer; treasurer, Geo. Walker; conductor, Benj. Carrol; warden, Jos Dixon; delegates to T. and L. council, Jos. Dixon, Robt. Macpherson, H. Wilson.

Meetings.

F. O. E.—VANCOUVER AERIE NO. 6, F. O. E., meets every Wednesday night, and second Wednesday only of the months of July, August and September. Visiting members welcome. H. W. Findley, W. P., Province office; S. R. Robb, W. S., World office.

I. O. O. F., M. U.—LOYAL THINE FOREVER lodge, No. 7392, meets every second and fourth Tuesday in the month in the hall, over Harvey's store, corner of Hastings street and Westminster avenue, Vancouver; sojourning brethren cordially invited. F. Black, N. G.; R. W. Partridge, secretary.

Real Estate.

REAL ESTATE SNAPS.

HOUSE AND TWO LOTS ON FAIRVIEW, seven rooms, nice garden, fenced, sheds in rear; only $850; easy terms; a bargain worth looking up. T. Mathews, 417 Hastings Street.

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TWO LOTS ON TRAM LINE—Corner Venables and Park Drive; size 33x132; price $125 each. T. Mathews, 417 Hastings.

FIVE LOTS ON GRAND VIEW—ONE block from Tram line; only $60 per lot. These are snaps. T. Mathews, 417 Hastings Street.

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SINGLE TAX LECTURE.

Rev. Herbert S. Bigelow, of Cincinnati, Ohio, a prominent advocate of the single tax theory, will lecture in the First Congregational church on the evening of Monday, the 27th inst., on the subject, "Stealing as a Fine Art."

"THOOT TO KILL"

Editor Independent: Apropos of the fishermen's strike: A beautiful sample of the two-for-five dudes who act in the capacity of messenger boys for the banks, with a chest on him like a stomach pump at rest, and a lisp that bespoke much cultivation, said that "Ba Jove, the Colonel had given orders to thoot to kill, and he wath going to thoot to kill." Just imagine a lobster of this description whose athletic appearance at once stamped him as a devotee of the checker board, long peanuts, etc., etc., and all such brawny games as that. Just imagine, this limburger specimen of humanity doing any harm to anybody! Is it not dangerous to trust anything like this with a gun and ten rounds of ball cartridges? But of such men the blood-thirsty officer commanding will have to fill up the ranks of the "Fighting Fifth," who painly showed their zeal for gore and glory on the plains of Steveston. G.

Vancouver, B. C., Aug. 31, 1900.

MOSES, AARON, ETC.

Has a real miracle ever been wrought by any power, occult or otherwise, in ancient or modern times? Certain scientists and many others will reply with an emphatic negation. Why? Because the argus eye of the present time reseach is fast rediscovering the natural means by which the thespian rogues and sages of the sub-paleozoic period produced the fantastic, wondrous, and apparently supernatural results by which they held their powerful dominations, and swayed the weaker wills, characters, and baser minds of nescient multitudes, for either good or evil, as best served the moment, purpose, or the interest at stake.

Not in all the hoary, primeval history of China, India, Persia, Mexico, etc., nor in the modern Christian or Arabic writings is there mentioned or even alluded to, one single bizarre or unusual act, event or occurrence bordering on the superstitions, which can not be easily and cleary explained in the near future, and much can be comprehended even now. The most extraordinary and mentally extraneous freaks of the cunning, suberous minded but learned priests of old—of prophets true or false—of eugean hermits—of ambiguous caitiffs—of exterpating suzerains and all facile principles were merely non-natural to the uninstructed present, who possessed the unenvied asufruct of beholding empiric philosophers at play—frequently horseplay. Even the omniscient Creator and His inspired agents saw fit to use only simple and everyday forces and natural means in the execution of so-called "miracles." The voices of science in all branches will soon fill the earth with a mighty chorus that must rend the false from the true, making obtuse problems and darkest phrases to be understood by babes. Amongst recent "discoveries" the grandest is that of electricity, which takes little ratiocination to claim, was likely known from the foundation of the world, and better comprehended by the truly knowledg-gifted ancients. Moses and many of the prophets were dabster electricians, but Christ as man was literally the Great Physician, and the first to practically apply this natural and Heaven-sent force to the curing of human ills. That He was an embodied electric spirit few can contradict successfully, for he was always attended by electric phenomena as patently proved. This has also been cleverly touched upon by Miss Marie Corelli in the creed of Casmir Heliobas, which could advantageously be studied by the narrow-minded and aesthtical alike—eight simple instances including the positive and negative dual shaped tongues, are cited in the "Romance of two worlds," but one can retreat into the depths of rear archaical history to show that from time immemorial electric science was well known and appreciated. The first authentic record is 1491 B. C., when the Israelitish Ark was constructed by Moses, who used fir-wood imported by Phoenicians as it was the best non-conductor amongst timber. This fir chest was sheeted in and out with gold, thus converting it into an expensive but most perfect and powerful leyden jar, as gold was known then as now to be 50 per cent. a better conductor of the fluid than copper. To charge this battery, a fire of rich carbonic material was kept burning on top of the ark. Carbon is of course an excellent conductor, and the particles floating in the smoky atmosphere brought sufficient electricity to highly charge this battery. But the sapient Aaron did better than Moses, as he placed the battery in a Temple surrounded by poles 150 feet high, covered with gold, and golden concatenations were hung from these to the leyden jar, making a complete connection. The general territory, we know, had an average elevation of say 650 feet, and this extra 150 feet would give an immense supply of the natural and mysterious fluid, especially in Palestine, that land of electric storms. However, the ohms and volts, and the nicety of working the machine were comparatively unknown, otherwise why did Aaron's sons fool around the battery and get killed, unless indeed they were the merest dilettanti. But Aaron was no scioiist in Theurgical art, for in his death-dealing necromancing he always removed the non-conducting camel hair carpets. Thus the condemned varlet remained on bare mother earth with the too natural result—instantaneous fire and a painless death, i. e., a "miracle!" Solomon covered his temple with copper, and copper pipes ran into subterranean water tanks, and he placed sagittal points on the roof 20 to 24 feet high to scare crows, we are calmly told, but this won't wash, no crow, even an ancient one, requires 24 feet of a gilded spear before he feels scared. It was simply a cute arrangement to load the roof and piping with electricity, probably to prevent robbers monkeying with the copper, and doubtless served other purposes as well. Can there exist anything new under old Sol?

C. W. ANDERSON-NEARY.

Alexandria, Egypt.

PRIZES FOR FLOATS.

The following is a list of prizes for the Labor Day procession, which has been drawn up by the Procession committee, and practically covers the proposed great industrial parade from one end to the other: Merchants' float, first prize $30, second $20; manufacturers' float, first $30, second $20; union-made goods, first $30, second $20; fishermen's float (two or more to compete), first $25; best display of home manufactures, first $20; firemen's float (best decorated apparatus), first $20, second $10; floats not otherwise classified (two or more to compete), first $20, second $10.

Telephone 1—2—5 for a fine livery turn-out. J. J. Sparrow, Palace livery stables.

OUR INDUSTRIAL SYSTEM MAN-MADE.

There is one thing, when we come to consider the origin and development of our present industrial system, we should not forget, and that is, it is man-made. It is largely a makeshift. It is an effort, an honest effort; it is a contribution on the part of those who created it to attain a proper regulation of industrial operations. It has, however, no divine warrant. In fact, we say it without fear of contradiction, that God never had anything to do with it. That will become more apparent the further we proceed. There are two positions which we may take towards this system under which so many groan, being burdened. First that of Hegel, the great German philosopher—a man who is to-day influencing many well-known leaders of thought and action. He says, whatever exists is rational. That is absurd. There may be a rationale or reason for whatever exists, that may be granted, but to say that everything is rational or reasonable is a very different thing. Suppose, for example, that a man said in the days when slavery was a part of our national life, "whatever exists is rational," why that would have been a justification both for its existence and its perpetuation. Suppose, further, he had said when the working man was a slave, whatever exists is rational, why that would have been a strong reason for keeping him then and now in that debasing condition. There was no doubt a reason why slavery existed, and why men attempted to perpetuate it, and that reason is neither difficult to find or give; but to say that the reason was reasonable or justifiable, is equivalent to saying that every unjust, unfair and inhuman thing which exists is reasonable, which is absolute nonsense. It is really wonderful what balderdash a wise man will utter at times. This statement of Hegel's has been called ultra-conservatism, and there is no doubt about it, but that the classes thought this a very comforting philosophic doctrine. For, literally carried out, it conserved them in their privileges and conserved the masses in their slavery. You have only to hold it up to the light to see how flimsy and gauzy it is. You have only to analyze it to see how full of error it is. You have only to apply it to see how full of nonsense it is. Whatever exists is not rational. Many things which exist are most irrational and unreasonable, and minds have ben given to us to test and prove everything; to find out what should and should not exist. When we apply this dictum to our present industrial system it does not help us. If a man says to us, that because it exists it is rational, we immediately ask, why so? How can you prove it to be rational? What are the reasons which show it to be reasonable, and therefore the best that we can possibly have? Such a saying or doctrine will not hold water. It may have suited the dark ages, but in these days it is of no weight. A man comes to us and says, You must believe in such and such a thing. Why so? "Because it exists," he replies. "Nay, friend," we reply. If we are to believe, you must supply us with some other reason than that it exists. Why does it exist, and why should it longer exist? Is it true? or is it false? Such questions go to the root of things and help us to arrive at proper conclusions why a thing should or should not be believed. So when a man says, our industrial system exists, and because it exists it is rational, we reply: "Exist it does, but if it be reasonable it must be for some more weighty reason than the fact of its existence." The other position is that expressed by Mephistopheles—Goethe's great creation. Of course everything that comes in the way of advice from the devil is suspicious. We have to be on our guard, and to be very careful about accepting his views in anything purporting to be in the interests of humanity. He has led us so often from the right paths that he is likely to do so again. His dictum is, "All that originates deserves to be destroyed." That also is arrant nonsense, and it is not a bit more sensible than the other. It goes to the other extreme. It is radicalism run mad. It is monstrously destructive, as the other is monstrously conservative, and while the one would preserve or conserve everything that exists because it exists, the other would destroy everything for the some reason. Justice, goodness, thought, and reason all originated. Love, man, freedom, liberty—all originated, but do they deserve to be destroyed on that account? This reason has only to be stated to see how dangerous and foolish it is. When a man therefore comes to us, and says that our present industrial system deserves to be destroyed, because it originated, why you see at once that is no reason for destroying anything, in fact it might be a reason for its preservation. We have men in our midst who talk like both Hegel and Mephistopheles—but the one is as dangerous to society as the other, and their reasoning is shallow and devoid of ordinary common sense. There is a deeper principal involved, which both Hegel and Mephistopheles do not take the trouble to notice. There is a question which naturally suggests itself, and which brushes aside these cobwebs. This question asks the thing which exists, are you right? are you just? are you the best we can have? and are you doing the best, not for a class, but for the whole people? That's what we want to know, and by knowing this in its very truth we can proceed either to preserve or destroy what exists. This brings us back to our industrial system. We say it originated; we say it exists, but we say further that it is man-made. It was made by men who had all the power in their own hands, and they made it entirely to suit their own ends and purposes. We may call it a growth. It has grown and grown to what it is to-day. A class of men made it. A selfish class made it, for it was made by and in the interests of those who had full control in the state, and hence it was not made in the interests of the powerless, or in other words of the working-classes. What was made by man can either be changed, improved, or destroyed by man. The thing which exists, and which proves itself by long experience to be in the best interests of man, can be kept by man. What thing, however, which proves itself to be detrimental to the best interests of man can be changed by man. We do not accept or reject our present system, because it exists—that, as we have shown, is no valid reason at all. We simply note the fact, that man made this system, that it has no divine warrant, that man may change what he has made, and the great and only reason why men should either accept it or reject it to-day is whether it is useful or useless; whether it is suited or unsuited to the interests of the greatest number.

PALACE CLOTHING HOUSE.

The Palace Clothing House Company, 110 Cordova Street, Vancouver, are receiving shipments of fall goods daily and the spacious store is filling up rapidly with a full line of all the latest styles and patterns in men's furnishings, for fall and winter wear. Fishermen would, therefore, do well by looking over the stock in this well-known establishment before purchasing their supplies. The prices are unusually low and the quality of the goods will compare well with the best eastern houses. Following is a sample list of bargain prices:

Rain coats	$4 50
Men's all-wool underwear, suit	1 00
Men's fleeced lined underwear, suit	1 00
Boys' serge suits for	85
Boys' short pants for	35
Men's suits for	3 85
Men's new Fall overcoats	5 00
Men's top shirts	25
Men's tweed pants	$1 00
Men's hmats, worth $2	1 00
Men's tweed vests	75
Men's white shirts	45
Men's fine cambric & Oxford shirts	50
Neckties	10
Braces	10
Handkerchiefs & linen collars, each	10

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