

THE VIEW OF TOLSTOI'S RUSSIAN BOY

Tolstoi knows that he writes for primitive imaginations—and he does his work in pictures—easy to grasp. Here is one of his pictures. Study it and think over it. Remember that Tolstoi, born rich, powerful, with all his interests apparently on the side of the lucky, busies himself forever with the cause of the poor.

Tolstoi gives to his "picture" this title: "How Shall We Escape?" There's room for only part of the picture here.

A boy is born in the country. Laboring always with his father, his grandfather, his mother, he sees each year the finest crops from the fields he and his father have plowed, harrowed and sowed—the fields that his mother and sister have mowed and reaped, binding the corn into the sheaves which he himself has helped to stack—he sees always that his father carries the best of these crops, not to his own house, but to the squire's barn beyond the manor gardens.

As they pass the manor house with the creaking cart he and his father have piled up, the boy sees on the veranda a richly dressed lady seated at a table spread with a silver kettle, fine china, cakes and sweets; on the other side of the carriage drive he sees the squire's two sons in shining shoes and embroidered shirts playing ball on the smooth lawn.

The ball is knocked over the cart. "Pick it up, boy," cries one of the young gentlemen.

"Pick it up, Johnny!" shouts the father to his son, taking off his cap and walking by the side of the cart, holding the reins.

"What does it mean?" thinks the boy. "I am tired with work, while they are playing; yet I must fetch the ball for them!"

But he fetched the ball, and the gentleman takes it from the coarse, sun-burnt peasant boy's hand with the white fingers and returns to the game without noticing him.

The boy's father has gone on with the cart. The boy runs along the road to catch them up, kicking up the dust with his clumsy, worn-out boots, and together they reach the barn, which is crowded with carts and sheaves. The bustling overseer, his canvas jacket wet with sweat at the back, and a stick in his hand, greets the boy's father with an oath for driving up the wrong place. The father apologizes, turns back wearily, tugging at the reins of the exhausted horse, and stops at the farther side.

The boy approaches his father and asks: "Father, why do we bring our corn to him? Haven't we grown it?" "Because the land is theirs," answers his father, angrily.

"Who gave the land, then?" "Go and ask the overseer there. He'll explain it to you. Do you see his stick?"

"But what will they do with this corn?" "Thrash it and grind it, and then sell it."

"And what will they do with the money?" "They will buy those cakes with it that you saw on the table when we passed."

The boy becomes quiet and thoughtful. But he has little time for thought. The men shout to his father to bring his cart nearer. He pulls the horse up to the stacks, climbs to the top of the load, unties the rope and wearily hands the sheaves up one by one, straining his hernia with each effort, while the boy holds the old mare, which he has driven for the last two years, brushing away a warning against leprosy. The spread of the leprosy in San Francisco 12 the flies as his father tells him, and wondering, for he cannot understand why the land does not belong to those who work it, but to those young gentlemen who play about in fancy shirts and drink tea and eat cakes.

The boy thinks about this continually; when waking, when going to sleep, when attending the horse, but finds no answer. Every one says it is as it should be—and lives accordingly.

This puzzle that confronts the Russian boy is a very old puzzle.

Why do I work hard and get little, while others work not at all and get everything?

That question has been asked ever since men abler than others began to take a bigger share of labor's product. The inferior savage gnaws at a bone and envies the indolent fat chief eating the animal's brain or its heart.

The thin girl behind the counter looks with tired, puzzled eyes at the fat picture of short-tempered luxury trying to decide on the color of a dress that she does not need.

Tolstoi's view of the problem's ultimate solution is less admirable than his sympathy for the unfortunate.

He thinks that public ownership of land would solve the problem of human misery.

He says that government—which means power—is based on private ownership of land.

Government is too powerful to permit nationalization of land. Govern-

ment power is based on the army.

Therefore, Tolstoi says to Russians: Don't join the army. Government will be powerless without soldiers; we shall have all land owned by those who work it, and poverty will vanish.

It is a pretty dream, as pretty as any will-o'-the-wisp floating across a swamp.

There is no short cut to human happiness. No laws will make men equal. No lack of army will prevent the abler men from getting the bigger share and handing it on to their children, worthy or unworthy.

Men are put here to work and induce-ments are offered them. The eternal inducement to primitive man—and we are all primitive men—is a share bigger than the share of the less able.

Not laws, but education, will solve our problems and do away with the hideous suffering that follows inequality of distribution.

The really educated man does not want more than his share.

The really educated man cannot be made a slave or kept a slave, though he be born in conditions of slavery.

For many years, and probably for many centuries to come, the few will have more than they need and the many will have less. For the world needs the best work of the ablest, even though injustice be the price paid for it.

Education, gradually working, gradually changing men's brains, will accomplish the miracle of eliminating selfishness and suffering.

We no longer kill men for amusement. Education has done that for us. We no longer offer human blood as a sacrifice to our gods, nor do we murder each other in religious quarrels. Education has done that.

We do eat and drink too much and parade our luxury before suffering want.

Education in time will change that.

The public school is the lawmaker of the world. Work for the public school.—Examiner.

GOVERNMENT OWNERSHIP.

The United States Government pays every year to the railroads \$38,000,000 for carrying the mails and for the use of cars.

In France, where the government controls all the railroads, owns many of them, and will eventually own all the railroads, they carry the mails free in return for their grants of right of way.

In Switzerland the railroads receive nothing for carrying the mails. The company that got permission to build a railroad had to carry the mail free in exchange for the privilege—with this exception: If the railroad actually earned less than 3½ per cent a year, the government paid a reasonable price for mail service. The Swiss, more wise than we, have now made all railroads government property.

In Germany, all railroads must carry one mail car free. If other cars are needed to transport the mails, the government pays a small rate, which barely represents the cost of hauling the cars. Austria's rules are practically the same as those of Germany.

The British Parliament, like our own National Congress, consists largely of men owned by the railroads. But they have some shame over there, and although the British mail service includes the parcels post and does the work of our express companies, the government pays to the railroads for all of its carrying, including this enormous parcel express business, less than one-ninth of the amount which the United States Government pays the railroads for carrying of pure mail matter.

If you want to know how the railroads rob the government, through the connivance of Senators, Congressmen and others influenced by the railroad lobby, study these figures which compare the charges for transporting the government mail matter and express matter to a New York Central station, 20 miles from New York:

For carrying 200 pounds per day of mail matter, at \$50 a mile per annum, the railroad is authorized to charge \$1000.

The express company carries a 200-pound package the same distance every day for \$365 a year.

In other words, the government pays \$1000 for carrying 200 pounds of mail matter 20 miles every day for a year in addition to paying an enormous rental for the cars. Express matter travels the same distance at the same speed for \$365 a year, and both the railroad company and the express company make a good profit on the transaction.

Poor's Manual gives the Pennsylvania Railroad Company's own statement for 1900 as to its earnings.

On passengers, the railroads earn a small fraction over 2 cents per mile per passenger. On freight it earns a little less than a third of a cent per mile per ton.

The government, however, pays all the railroads including the Pennsylvania, an average of 12.18 per mile.—Craftsman.

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Trade Union Directory

Portland Federated Trades Assembly—Meets every Friday in A. O. U. W. Bldg., sixth floor, Third and Taylor streets.

Amalgamated Association of Street Railway Employees of America, Division 181—Meets first and third Monday evenings at 8:45, in Union Hall, Union block.

Amalgamated Meatcutters' and Butchers' Workmen, Local 145—Meets every Thursday at 8 P. M., in Eagles' Hall, corner Second and Yamhill.

Amalgamated Sheet Metal Workers' International Association, No. 16—Meets every second and fourth Tuesday at 22½ Yamhill street.

Amalgamated Woodworkers' Union No. 68—Meets every second and fourth Thursday, at 230½ Yamhill street.

Beer Drivers' Union, Local No. 201, National Union of United Brewery Workers, U. S. A.—Meets every first and third Saturday, corner Eleventh and Morrison streets.

Blacksmiths' Union—Meets every Wednesday night at 23½ Morrison street.

Bricklayers' International Union, No. 1—Meets every Wednesday at 22½ Yamhill street.

Brotherhood of Painters, Decorators and Paperhangers of America, Local No. 10—Meets every Thursday, 23½ Morrison street.

Brotherhood of Railroad Trainmen, Sunset Lodge No. 138—Meets every first and third Sunday, at 2 P. M., in Auditorium Hall.

Building Trades Council—Meets every Monday evening at 23½ Morrison street.

Bartenders' League—Meets every Monday afternoon at 2:30 o'clock, at G. A. R. Hall.

Cigarmakers' International Union of America, Local No. 202—Meets every first Tuesday at 22½ Yamhill street.

COOKS' ALLIANCE, Local No. 185—Meets every Monday evening in G. A. R. Hall, First and Taylor streets. G. C. Hollman, secretary, No. 33 North Sixth street.

Expressmen's Union—Meets every Tuesday evening at 23½ Morrison street.

General Longshoremen's Union, No. 266—Meets every Thursday evening at Union Hall, Union block.

Grain Handlers' Union, No. 232—Meets at Schrantz's Hall, corner Knott and Delay streets, every Tuesday evening.

I. L. A. No. 254—Meets every first and third Saturday at Union Hall, Second and Stark streets.

International Association of Machinists, Local No. 63—Meets every first and third Friday in Alisky building.

International Brotherhood of Bookbinders, Local No. 20—Meets every third Tuesday evening of each month at 300 Alisky Bldg., Third and Morrison streets.

Iron Molders' Union No. 139—Meets every first and third Thursday at 22½ Yamhill street.

Journemen Barbers' Union, No. 75—Meets every Monday evening in Eagles' Hall, corner Second and Yamhill streets.

Journemen Horseshoers' Union No. 41—Meets every first and third Thursday in room 21, McKay building.

Journemen Plumbers' and Gasfitters' Association, Local No. 51—Meets every Monday evening at 22½ Yamhill street.

Journemen Tailors, Local No. 74—Meets every second and fourth Monday in Union Hall, Second and Stark streets.

Lumbermill Workers' Union of the Northwest No. 1—Meets every first and third Sunday, at 2 P. M., in Upchurch Hall, corner Seventeenth and Marshall streets.

Mount Hood Lodge of the Brotherhood of Boilermakers and Iron Ship-Builders, Local No. 72—Meets every second and fourth Thursday in Alisky Hall.

Multnomah Typographical Union No. 58—Meets every first Sunday of the month at 2 P. M., in Auditorium Hall.

Musicians' Mutual Association, Local 99—Meets every first Tuesday at 2 P. M., in room 214, Chamber of Commerce.

National Association of Letter-Carriers, Branch No. 82—Meets every second Wednesday of the month in the Post-office building.

National Union of the United Brewery Workers of the United States, Local No. 7—Meets every second and fourth Saturday at 22½ Yamhill street.

Portland's Bldg. Women's Local, No. 113, I. B. of B.—Meets every first Tuesday evening in the month in Hall No. 300, Alisky Building.

Plasterers' Union, No. 1—Meets every Friday evening at 127½ First street.

Portland Laborers' Protective Union—Meets every second and fourth Sunday, at 2 P. M., at 22½ Yamhill street.

Portland Printing Pressmen's Union No. 43—Meets every second Tuesday of the month in McKay building, room 21.

Portland Bakers' and Confectioners' Union—Meets every first and third Saturday, at 5 P. M., at 22½ Yamhill street.

Portland Theatrical Stage Employees' Union—Meets every second Thursday of the month at Cordray's Theater.

Retail Clerks' Protective Association, Local No. 24