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We are Union.

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Using this Label are fair to organized labor.



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Unfair Employers mean Unfair Dealers.

"THE LABOUR BUREAU"

ONTARIO

By an Act passed at the 1901 session of the Ontario Legislature a Bureau of Labour has been established for the purpose of collecting, ascertaining and publishing information relating to Employment, Wages, Hours of Labor throughout the Province, Cooperation, Strikes, or other labor difficulties; Trade Unions, Labor Organizations, the relations between Labor and Capital, and other subjects of interest to workmen, together with such information relating to the commercial, industrial and sanitary conditions of workmen, and the permanent prosperity of the industries of the Province, as the Bureau may be able to gather.

For which purpose the co-operation of Labor Organizations and others interested in the general prosperity of the Province is invited.

F. R. LATCHFORD,
Commissioner of Public Works
B. GLOCKLING,
Secretary of the Labor Bureau

THE CHAS. ROGERS & SONS CO. LIMITED.

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Manufacturers of the Celebrated

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484 QUEEN ST. W.

I respectfully inform all Trades Unionists and their friends that I have a full line of

MEN'S SUITS MEN'S PANTS MEN'S OVERALLS, SHIRTS, Etc.

with Union Label attached at reasonable prices and solicit your patronage for Union Made Clothing.



R. R. SOUTHCOMBE
Tailor & Clothier
484 QUEEN STREET WEST
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When you have learned what taxes are, who pays them and who should pay them, you have pretty nearly solved the social problem.

RELIGION OF THE LAND QUESTION

Address Delivered at a Theological and Sociological Conference at Victoria College.

By W. A. Douglass, B.A.

In introducing this subject it is necessary to point out some of our social relationships.

A sower went forth to sow. That seed he sowed in the soil, where, nurtured by its fertility, fanned by the wind, moistened by the rain and the dew, and heated by the sun, it sprang up in the activity of vitality and rejoiced the heart of the husbandman by returning him twenty-fold, thirty-fold or a hundred-fold.

From the time Adam first struck his spade in the Garden of Eden to the present day, invariably the sower has looked for abundance where he began with scarcity.

At the same time another man is standing in front of a forge. Into that furnace he has cast the crude ore. He passes it through the various processes of purifying, rolling and fashioning, and behold the result—the ponderous locomotive, the still more ponderous engines of the ocean steamer, or the delicately adjusted watch.

Where this man commenced with a mass of crude ore he strove by every possible means that ingenuity could suggest, to produce an abundance of skillfully adapted machinery.

Between this farmer and this mechanic there is a most intimate relationship. The farmer wants the machinery, and the mechanic wants the crop. Each has done his utmost to produce in the greatest abundance. Each has toiled, and, therefore, the exchange involves toil for toil, sacrifice for sacrifice, benefit for benefit, mutual enrichment and mutual elevation.

By each man thus attending to the particular duty for which he is fitted, the combined product is vastly greater in quantity and better in quality.

By extending illustrations of this kind I could show you that it is on this relation of special function, and exchange of riches for riches, or service for service, that depend the growth, the continuance and the development of our civilization and the possibility of the success of religion.

Do you think that this statement is too rash and not exactly in accord with the truth? Then I ask your attention to this consideration: Suppose we abolish all possibility of exchange and compel every man to erect his own home, make his own clothing, provide his own literature and newspaper, construct his own railroad and telegraph, work out his own philosophy and religion, what would be the result? You know just as well as I do, that the result would be destitution the most abject, and barbarism the most gross.

Destroy all exchange, and we destroy at once all civilization.

This is the reason why I state that it is upon the relationship of service for service that depends the possibility of civilization and of religion.

AN ESSENTIAL DIFFERENCE.

Permit me now to call your attention to another relationship.

The growth of population on this continent is without parallel in the history of the world. Beginning in the United States and Canada at about four millions at the time of the Revolutionary War, it has doubled every twenty-five years, till it now amounts to about eighty millions. This population has not spread uniformly, but has crowded more and more into the large cities, so that while the general population has doubled every twenty-five years, the civic population has doubled every ten years.

Let us now observe what effect this increase of population must have on the amount of available land. When the first settler comes to any town site there are a hundred or a thousand acres at his disposal. But when another settler comes there is but half the land available for each. With every doubling of the population there must be a halving of the available, so that at last where there were a hundred acres available for the first settler, there are at last a hundred or a thousand persons crowding on to one acre.

While industry is ever striving by every possible device to multiply products, increase population must inevitably divide and subdivide the land. Here we have two movements, one ever multiplying, the other ever dividing and subdividing.

A CRUCIAL QUESTION.

Can any of you here see the slightest parallel or resemblance between these two movements, labor beginning with a few seeds and ending with the abundance of the harvest, and population beginning with a superabundance of land for each, and at last ending with a thousand people crowding on to one acre? Is not the difference between these two things just as great as the difference between north and south, food and poison, drink and credit or liability and asset?

Now, what could we think of the navigator who would ignore the difference between the north and the south, the physician who would ignore the difference between food and poison, the accountant who would disregard the difference between debit and credit, or the preacher who would deny the difference between good and evil? Would we not at once declare that this was the most puerile madness?

And yet in our legislation for taxation, or recognition of the rights of property, we treat the multiplication of goods and the division of land as though they were one and the same thing. The world-wide difference between the results of the energy of individuals, in the raising of crops and the building of houses, and the division of the land caused by increase of population are treated as though they were one and the same thing.

WHO SHOULD OWN THE CROP.

When farmers make crops abundant, and other toilers strive by their energy to make other goods abundant, it is universally conceded that these toilers have a right to a share in this abundance. But as population increases in any centre and thus makes land relatively more scarce, it is in accordance with justice that if I hold the title deed to that land I should be enabled to say to these toilers, "A large share of that abundance belongs to me and only a fraction of it belongs to you."

Do you think that is the way God intends us to divide the wealth of the world? That those who produce everything should receive in many cases only a fragment of what they produce, and that those who produce nothing should enjoy in many cases overflowing fortunes?

If there is any hesitation in your minds as to the answer that ought to be re-

turned to that question, let me call your attention to what must be the effect on society if we adopt that method of dividing the products of industry.

Suppose for argument sake that one of my ancestors had acquired possession of a few acres of land in the centre of New York City a hundred or two hundred years ago. At that time, when population was sparse and land abundant, he could say to those who wished to occupy that land, "Pay me a dollar a year."

As population increased he could say, "Pay me ten dollars a year." As it still further increased he could say, "Pay me a hundred dollars a year." After another increase he could say, "Pay me a thousand dollars a year, ten thousand, fifty thousand, a hundred thousand dollars," and if I were heir to that estate and the land well situated for business, I could claim from the occupants five hundred thousand dollars yearly for every acre in the estate.

We would witness eventually this MONSTROUS DEVELOPMENT:

The more these people paid me, the more they would have to pay; the more they paid, the greater would be their debt, the larger their obligation. It is a debt that paying never pays. It is a debt that continues year after year, generation after generation, and age after age to the end of all time. It is a debt that ever grows becoming larger and larger with every increase in the population, and every improvement in the mechanical arts. It is a relationship that severs society in twain, placing on one part the whole burden of maintaining civilization, and then allowing that part but a fragment of its advantages, while I would be relieved from all its obligations. I need do nothing to support myself or to support my fellows, and I would be free from all obligation to do anything for the support of government. I would be wholly exempt from all taxes.

It is a relation that ever drives the two poles of society further and further apart; labor always striving by every device to achieve fortune, but ever driven back close to the borderland of penury, crowded down into stuffy tenements, lowly hovels, sweat shops and slums, till all the sweetness and joy is pressed out of life, while I would be carried up to greater and greater fortune. During bitter nights of winter there may be seen at the same moment the gorgeous revelry of a Bradley-Martin ball, with its extravagance so wasteful, that it smites the conscience of the world with its wickedness, and at the same time a poor man standing on Broadway through the long hours awaiting the toll of the midnight hour, that they may secure a loaf of stale bread to carry home to their famishing children. What a sight to see a Christian Christian nation! Injustice enthroned, righteousness trampled beneath our feet, the brotherhood of man nullified, the right of the child of God to the gifts of God ignored, the right of the toiler to the product of his industry denied, the essential claims of religion set at naught. Is it any wonder that we see such appalling failures in our civilization?

How small we seem from this thraldom of injustice, and how shall we replace the presence of severance and hostility by the unity of harmony and good-will?

Behold the multitude of toilers on the farm, in the factory, at the forge, and see them striving with every possible ingenuity to fill up the storehouses with wealth to the point of repletion. Note the millions of value these toilers thus produce. Then note again the vast amount of value that comes to the land in our large cities and which increases with every addition to the population.

The first value is due to the energy of individuals, while the second value is due to the combined presence of the multitude.

Here we find two distinct sources of value. What is the appropriate designation of these values? When a man puts in the seed, fertilizes the soil, fights off the weeds, the out-ward and the weevil, to whom should be long that crop? In the name of all that is holy, should not the product belong to the producer? And as the value of the land is due to the presence of the community, does it not belong honestly to the community, and is not its appropriate place in the public treasury for public purposes?

Let us once adopt the simple expedient of avoiding the taxation of improvements and of confining taxation to the values caused by the community presence, what would be the effect on society? No longer could any man use land as an agent of extortion. No longer could one man use land for the impoverishment of his fellow. Instead of being able to say to his fellow: "You must surrender the abundance of your product to me," he would be compelled to produce some commodity or to render some service, and then he would meet his fellow with an exchange of benefit for benefit and riches for riches.

Having thus established relations of harmony between man and man, having removed the temptation which makes the equality in extortionate speculations, having established conditions which would tend to develop the best there is in man instead of the worst, as we do at the present day, what basis should be placed on the rapid advance of our civilization? With plenty for all, with leisure for the cultivation of the higher faculties, with justice enthroned and man brought into harmony with his environment, would we not be warranted in looking for the speedy advent of that time of which poets have sung, for which martyrs have died, and whose consummation will be the glory of the Kingdom of God?

The quietest and yet the most stubborn strike is reported from Bridgeport, Conn. A correspondent of the New York World relates that one night ago 100 men walked out of Parson's foundry. Seventy of these were iron moulders and thirty were their helpers. The contention relates to piecework. Since the day of the walkout neither side has sought a conference looking to the termination of the strike. The foundry people have managed to keep running, but they have been badly hampered by inexperienced men. The strikers still maintain a picket whose duty it is to urge the non-union men to quit work. In many cases these appeals have been effective, and the company has found it necessary to employ some new men every week during the past year. It is said that "both sides to the difficulty have lost money. Neither side has expressed a desire to state its case in the papers, as is usual in such matters, both appearing to be perfectly content to let matters stand as they are, no doubt with the feeling that each is right, and because talk would be useless. And on Dec. 13, in Emma's Hall, the iron moulders celebrated the anniversary of the strike."

A UNION LABEL EYE OPENER

Are the Labor Union people of Toronto consistent, and are they really honest in the cause of Labor?


We believe they are. Does not their proud records prove that they are?

And now for the story of the "Eye Opener," a plain unvarnished tale of truth, and one that will surely interest all. The Editor of this Labor Journal, who is verily a crank on the honor, honesty and fidelity of the "Union Labor" people of this city has assured us in the most emphatic language that all that the most eminent people have said as to the grand manner in which Union Labor people have stood by their own, back to back and heart to heart, ready to face in battles, bitter or sweet, for the sake of the grand cause which they uphold, is a grand, noble truth which nobody can deny, and is a fact that we as friends and supporters of the Labor Union people of Toronto can wager the success or downfall of our "Labor Union" business.

Now the Editor has been so Cockey he has Converted us to his Ideas. Tho' neither a Prophet, nor the Son of a Prophet, he may be right, we leave it to you to decide. The proof of the Pudding is in the Eating, and the proof of his Contention will be found in the response to this Add.

We are going to give an almighty good show to see whether he is talking right or not. We are going to issue a coupon in this paper and in this paper alone and only in this one issue. To get the benefit this coupon must be cut out of this paper, or the paper with the coupon must be brought along, at the time of buying, and must first be countersigned at the store office. Absolutely no deviation from this rule. THE PAPER OR COUPON MUST BE PRODUCED AT THE STORE.

THIS COUPON ENTITLES HOLDER TO SPECIAL REDUCTION AS QUOTED IN THIS ADD.



GOUGH BROS.

"Union Label" Outfitters from Top to Toe

EYE OPENER

No. 1

Saturday, April 25th.

THIS COUPON IS GOOD FOR THIS DATE ONLY.

Our Regular Price	Coupon Price	Our Regular Price	Coupon Price
Men's Suits, in single or double breasted, in blacks, blues, fancy worsteds, hair lined, stripes, heather mixtures, greys and fawns, etc., guaranteed all wool, cut and tailored right in the swellest style, because made by union labor, the best in the land.	\$18.00 for \$15.00 15.00 for 12.00 12.00 for 10.00 10.00 for 8.00 8.00 for 6.50	Men's and Boy's Hats, all the latest styles in blacks, browns and pearls, all the widths, all the blocks, absolutely every style that is on the market. There's no use in taking we have the most complete line of Hats to be seen in the city.	\$3.00 for \$2.25 2.50 for 2.00 2.00 for 1.60 1.50 for 1.20 1.25 for 1.00 1.00 for .75
Men's Swell Spring Overcoats, good for wear in rain or shine, guaranteed waterproof. The long swagger style that's all the go in, drab, olive, mid-grey and green mix, and dark greys, in plain or hair lined, strip, with or without cuffs, right now and up-to-the-minute, in fashion and style.	\$18.00 for \$15.00 15.00 for 12.00 12.00 for 10.00 10.00 for 8.50 8.00 for 6.75	Men's Shoes, "our pet hobby" and the department we shine in, all sizes, all widths, every style and shape imaginable, the stout wearing Boston calf, the softer kid dongola, the vici kid and the captivating "Burro Jap" patent leather in lace, button and blutcher styles in shoes and men's low Oxford shoes. The "Burro Jap," the king pin of the lot, as it is the patent leather we unconditionally guarantee.	\$6.00 for \$5.00 5.00 for 4.00 4.00 for 3.25 3.50 for 2.90 3.00 for 2.50 2.50 for 2.00 2.00 for 1.60
Boys' Suits, in two-piece, three-piece fancy vestee, fancy blouse, Halifax and all the newest styles in every description of style that is swell, neat and natty.	\$6.00 for \$5.00 5.00 for 4.00 4.00 for 3.25 3.00 for 2.40 2.50 for 1.99	Gentlemen's Furnishings in great variety. Shirts, collars, cuffs, underwear, gloves, new neckwear, fancy vests, socks, braces; in fact everything requisite for a gentleman's toilet. A discount of 20 per cent. will be given which means	\$1.00 for 80c 75c for 60c 50c for 40c 25c for 20c 15c for 8c

ALL GOODS MARKED IN PLAIN FIGURES

No Humbug! No Fake! We'll do all we say we'll do. No More! No Less!

Now isn't this something big we are offering you. We believe you will take a great advantage of it. It's as much for your own good as for ours. We are trying to do you squarely, and we believe you appreciate that kind of effort. Show that you do even if only for this one and save dollars in the transaction. We intend to stagger you by the values we will offer you that are the right stuff, the stuff that last. He Union Label one. The kind to wear, the kind to swear by, the kind you want, isn't that so?

Remember we are the only store of the kind in the city, the only firm that have the "Labor Unions" of the city at their backs. We deserve your support because we support you. We are at your back. We'll fight for you in sickness, distress or TROUBLE. We'll live or die for you; even if it would force us out of business; but such a thing is we believe impossible in the city of Toronto, for we have proved ourselves such friends to the Labor Union people of the city that, outside of a divine dispensation, we could not possibly lose their trade and having their trade solid what more can mortal man ask for.

The Prices tell the Tale and we hope the Labor Union People of Toronto will tell the Prices.

If they do we firmly believe the response to this announcement will be of such a magnitude that our large store, with entrances on 186 Yonge and 6 and 8 Queen, will be filled with a plentiful army of satisfied buyers, who singing our praises will send up a mighty reverbation of applause that will resound throughout the city and country alike. We have doubled our staff for Saturday in anticipation. We have sacrificed profit on the altar of popularity. We have made the isolation. The ceremony will undoubtedly meet with approval of the devotees of "The Mighty Dollar." Patriotic paens of the Labor Union multitude (our patrons) will proclaim "We are the people."

We invite the "Labor Union" Great Guns, who are in the city in consultation for the benefit of Labor, to call and inspect this great gatling gun labor store of ours where we are shooting out Labor Union Goods for the benefit of the community, full lickety-split.

GOUGH BROS.

186 Yonge Street | Toronto. | George St., Peterboro.