

WHISKARD'S

WE ARE SHOWING
Bargains!

EVERY DAY.

Wide Black Gimp

For Dress Trimming, regular
price 20c. Whiskard's
price

10c yard.

ONE LINE OF

White Fringes

1c a yard.

A 3 Yard Lace Curtain

TAPED, AT

50c a pair

AT WHISKARD'S

See Our Special Line of

CURTAINS

75c a pair

Special Line of

Colored Silk Spanish Laces

—ONLY—

5c a yard

AT WHISKARD'S

We have a few more pieces of our

Colored Silk Chiffon Lace

5c yard

AT WHISKARD'S

SALISBURY SUITINGS

—ONLY—

8c and 10c yard.

We have some lines of

Ladies' Underwear

—AT—

SPECIAL PRICES

Ladies' White Skirts

At 25c each.

Ladies' Night Dresses

At 40c each.

LADIES' WHITE

Chemises and Drawers

At 25c each

—AT—

WHISKARD'S

232 DUNDAS STREET.

Land for the People.

Who Are the Owners of This
Mundane Sphere?

One Class Should Not Collect Tribute
From Another.

Difference Between Sale of Land and
Sale of Goods.

The Mosaic Law Applicable to All Ages
and to All Peoples.

In the Canadian Methodist Quarterly for
July appears a comprehensive paper on a
question that has occupied the serious
attention of millions of the inhabitants of
this continent within the last year or two.
The writer, who is known to be a well-
versed student of the subject, takes as the
foundation of his remarks the text:

"The Land Shall Not Be Sold Forever."

Let us in this connection recall the words of
some eternal principle resting on a basis of
justice, obligatory on all ages or conditions
of society, or was it only a temporary ex-
pedient, applicable merely to a certain
peculiar condition of the Jewish people?

The question resolves itself into this: Can
land be justly treated as an article of com-
merce, to be bought and sold, just as food,
clothing, shelter, or any product of labor,
or does land differ from other things, so
that justice forbids its sale?

Between the land, the gift of the Creator,
and commodities the product of the labor-
er, the Mosaic economy made the widest
distinction. No restriction whatever was
placed on the sale of the products of in-
dustry, but the sale of land was strictly
forbidden. No one could do more with the
land than to give a lease till the jubilee
year.

This method has been spoken of as an
entail, resembling the entail common in
Britain. But these two entails differed as
widely as two things could differ. The
British entail secured land to everyone, the
British entail secured it to particular heirs
only, and excluded all others. The other
entail insured equality, the other perpetu-
ated and intensified inequality.

To determine the rightness or wrongness
of selling land, we must examine what sell-
ing means. How does anyone acquire a
right to sell? Evidently a man can sell
only what is his. That which he owns
absolutely, and that which he owns only
temporarily, he can sell only temporarily.

When one man catches fish and another
catches game, and they exchange their
product, this constitutes buying and selling.
The one sells fish and buys game, the other
sells game and buys fish. We call this
selling fish or selling game; in reality it is
exchanging services. Each renders a ser-
vice; each confers a benefit; each is
enriched only on condition that he en-
riches.

After a man has toiled to catch
fish or game, to raise a crop
or build a house, on what condition can I
justly demand any of these commodities
from him? Should I attempt to take them
without offering some equivalent product
or service, would he not immediately and
intuitively recognize that I was subjecting
him to an injustice, and would he not feel
that he was justified in resisting my efforts?

Undoubtedly he would. It requires no
demonstration to prove to a man that he
is defrauded when he is compelled to ren-
der or surrender service without receiving
an equivalent service in return.

Are we not quite safe in assuming this
as one of the basic principles of ethics,
that honesty demands that services should
be reciprocal—service for service, product
for product, benefit for benefit? Suppose
we deny this doctrine, and assert that one
part of humanity has the right to claim
service without rendering service, do we
not at once proclaim the doctrine of
slavery, fraud and theft?

When a man toils, raises a crop, provides
a house, cures a disease, elucidates a phi-
losophy, invents a machine, organizes an
industry, or charms our souls with the
beauties of song or oratory, then he estab-
lishes a right to charge his fellow-man,
a right to sell. The right to make a
charge rests on a service rendered or a
product furnished. Can anyone, on any
other condition, justly claim the right to
demand product or service from his fellow-
man? Unquestionably he cannot.

Can any man, any nation, or any
Government, furnish land? Is land a
product of industry? Do land speculators
carry on factories for the production of
town lots? Did the landlords of Ireland
furnish that island to their tenants? These
questions at once call the attention to the
essential distinction between land, which
no man furnishes, and the products of
labor, which men do furnish.

WHO ARE THE OWNERS OF THE EARTH?
It cannot be the exclusive possession of
any generation, or of any one nation, or
any generation. "In the beginning God
made the heavens and the earth," and "the
earth hath he given to the children of
men." The only doctrine as to the owner-
ship of the earth is the doctrine of the
doctrine of the fatherhood of God and the
brotherhood of man. I proclaim to any
man that God created this earth to be
humanity, and that the rest are here on
sufferance only, tenants at will of the
"owners" of the earth, that these "owners"
have the right, the unquestionable moral
right, to exclude the "non-owners" from
the gift of the Creator, and we at once
proclaim a doctrine diametrically opposed
to the spirit of Christianity, and which
reduces the expression, "Our Father," to
a meaningless platitude.

If the land belongs just as much to the
child as to the parent, then the latter cer-
tainly can have no moral right to sell that
which belongs to another. For one genera-
tion to sell out the right of the next
generation, is evidently in morals what
in law, would be deemed ultra vires. One
generation is not the "owner" of the earth;
it belongs to all generations—to the last
generation just as much as to the first, to
every one of every generation as much as
it belongs to any one of any generation.

THE TWO USES OF LAND

The farmer uses the land as an agent of
production. He is a laborer, a producer.
In the growing abundance of his product
expedient, to render his production more
abundant. Only after he has produced
does he claim the right to clothing, hard-
ware and other products. His selling is
exchange of product for product, or
service for service. He offers abundance
for abundance. His right to sell is the pro-
duct of his industry cannot for one moment

be questioned. The value that he offers in
the market, the charge that he claims the
right to make, is simply the payment, or
the reward, he demands for his industry.
He has made a sacrifice, has rendered a
service, has conferred a benefit, and he
claims a product, a benefit, in return.
And has not his industry given him an un-
impeachable title to that reward?

Is the same way the carpenter, the
builder, the shoemaker, the farmer, and
the abundance of their products, and they
claim a share of the abundance only after
they have contributed their quota of ser-
vice to the production of that abundance.

But when we investigate the claim of the
land speculator or owner of ground rent
to reward, then we find a marked contrast.
His claim is exactly opposite in character
to that of the farmer, the builder and the
clothing. He rejoices in scarcity, for as
scarcity of land increases, as population be-
comes more and more congested, and people
are compelled more and more to economize
space, so grows more and more his fortune.

While busy industry seeks the factory, the
factory, the mill, the mine, and the abun-
dant of its production, while the farmer
brings forth wealth in lavish richness, the
speculator adds not one iota to the world's
wealth, but lays on industry a heavy hand,
and compels it to surrender an extortionate
tribute. The farmer uses land for produc-
tion; the speculator uses land for extortion.

The Creator furnishes the raw material;
industry comes with its magic touch and
converts that raw material into the finished
article. Industry comes to the ore, to the
soil, to the clay, to the iron, to the wood,
to the food, the building. The contact
of industry with the soil is one of benefi-
cence, bringing forth sustenance for the
multitude of men. The contact of
speculation with the soil is one of malice.
Let industry have access to the
original sources of wealth and it enriches;
let speculation come and it impoverishes;
let land that begets the abundance goes
away with nothing, for it is despoiled; the
land that begets nothing goes away with
nothing, for it is despoiled.

flowing, empowered by law to despoil.
God's law would reward each according to
his work; man's law reverses this order.
The farmer, the builder, the shoemaker,
the house, poor surroundings, poor educa-
tion, and allows no hours-a-day to "reap where
it has not sown, and gather where it has
not sown."

Is this honest? If it is honest, then we
must abandon all proper ideas of religion.
"We use unto them that put darkness for
light and light for darkness, that put bitter
for sweet and sweet for bitter?"

For centuries a common saying, "The land
shall not be sold forever," has been re-
garded as a dead letter, hardly even worthy
of investigation. We have treated the
gift of God as though it were a product
of toil. Our forefathers, we have
taken the heritage of humanity, and given
it to be the exclusive ownership of one
portion of the people.

It is reported that the site of New York
city was sold for \$25, and it is also
reported that one piece of land that city
has since been sold at the rate of up to
\$200,000,000 per acre. The value
of the site of that city has been esti-
mated at \$2,000,000,000. When settlers
came there, they found a wilderness, but
with little for the occupation of land,
but with every increase of population
with every additional railroad line,
the value of the land has increased.

After a man has toiled to catch
fish or game, to raise a crop
or build a house, on what condition can I
justly demand any of these commodities
from him? Should I attempt to take them
without offering some equivalent product
or service, would he not immediately and
intuitively recognize that I was subjecting
him to an injustice, and would he not feel
that he was justified in resisting my efforts?

Undoubtedly he would. It requires no
demonstration to prove to a man that he
is defrauded when he is compelled to ren-
der or surrender service without receiving
an equivalent service in return.

Are we not quite safe in assuming this
as one of the basic principles of ethics,
that honesty demands that services should
be reciprocal—service for service, product
for product, benefit for benefit? Suppose
we deny this doctrine, and assert that one
part of humanity has the right to claim
service without rendering service, do we
not at once proclaim the doctrine of
slavery, fraud and theft?

When a man toils, raises a crop, provides
a house, cures a disease, elucidates a phi-
losophy, invents a machine, organizes an
industry, or charms our souls with the
beauties of song or oratory, then he estab-
lishes a right to charge his fellow-man,
a right to sell. The right to make a
charge rests on a service rendered or a
product furnished. Can anyone, on any
other condition, justly claim the right to
demand product or service from his fellow-
man? Unquestionably he cannot.

Can any man, any nation, or any
Government, furnish land? Is land a
product of industry? Do land speculators
carry on factories for the production of
town lots? Did the landlords of Ireland
furnish that island to their tenants? These
questions at once call the attention to the
essential distinction between land, which
no man furnishes, and the products of
labor, which men do furnish.

WHO ARE THE OWNERS OF THE EARTH?
It cannot be the exclusive possession of
any generation, or of any one nation, or
any generation. "In the beginning God
made the heavens and the earth," and "the
earth hath he given to the children of
men." The only doctrine as to the owner-
ship of the earth is the doctrine of the
doctrine of the fatherhood of God and the
brotherhood of man. I proclaim to any
man that God created this earth to be
humanity, and that the rest are here on
sufferance only, tenants at will of the
"owners" of the earth, that these "owners"
have the right, the unquestionable moral
right, to exclude the "non-owners" from
the gift of the Creator, and we at once
proclaim a doctrine diametrically opposed
to the spirit of Christianity, and which
reduces the expression, "Our Father," to
a meaningless platitude.

If the land belongs just as much to the
child as to the parent, then the latter cer-
tainly can have no moral right to sell that
which belongs to another. For one genera-
tion to sell out the right of the next
generation, is evidently in morals what
in law, would be deemed ultra vires. One
generation is not the "owner" of the earth;
it belongs to all generations—to the last
generation just as much as to the first, to
every one of every generation as much as
it belongs to any one of any generation.

THE TWO USES OF LAND

The farmer uses the land as an agent of
production. He is a laborer, a producer.
In the growing abundance of his product
expedient, to render his production more
abundant. Only after he has produced
does he claim the right to clothing, hard-
ware and other products. His selling is
exchange of product for product, or
service for service. He offers abundance
for abundance. His right to sell is the pro-
duct of his industry cannot for one moment

CHILDREN'S

NURSING

BOTTLES,

15c to 25c EACH

McCALLUM'S

DRUG STORE.

Hamilton to Montreal

S.S. OCEAN

EVERY SATURDAY,

Callings at Kingston, Brockville, Prescott
and Cornwall.

Fare—Cabin—Hamilton to Montreal, \$8; re-
turn, \$16. Toronto \$7.50; return \$14. In-
cluding meals and berth.

Passengers are advised to secure berth
tickets by daylight and making connections
at Montreal with all railways and steamers for
the Lower St. Lawrence ports. Two full days
in Montreal.

Fare for round trip, including meals and
berth, \$16. Toronto \$14.50; return \$29.00.
Passenger leaving London by 8:05 a.m. train
arrive in time to connect with the steamer.

ESTATE OF JAMES S. O'BRIEN, Catharines,
Ct. G. M. GUNN & SON, 411 Richmond Street,
London Agents.

MICHIGAN CENTRAL

"The Niagara Falls Route."

FOR THE

World's Fair.

This is the only line landing passengers directly
at the entrance of the

FAIR GROUNDS.

All trains pass in full view of the World's
Fair buildings.

Particulars for rates, maps, sleeping berths
and other information, apply to

CITY OFFICE

235 Richmond Street (Telephone 269) or depot
corner Clarence and Bathurst Streets.

JOHN PAUL, City Ticket Agent.
O. W. RUGGLES, General Passenger Agent.
JOHN G. LAYEN, Can. Pass. Agent.

LAKE STEAMSHIP LINE

One of the fast electric-lighted steamships

MANITOBA

ALBERTA AND

ATHABASCA

Extended to leave ONTARIO every

Tuesday, Thursday and Saturday.

On arrival of Steamship Express leaving Tor-
onto at 10:00 a.m., calling at Sault Ste. Marie,
Mich., only, making close connection with the
through trains at Fort William. The 8 a.m.
train from London, makes direct connection at
Sault Ste. Marie with the 10:00 a.m. train for
Thos. R. Parker, City Passenger Agent,
161 Dundas Street, corner Richmond.

Hamilton Steamboat Company

PALACE STEAMERS

Macassa & Modjeska

Commencing June 10, leave Toronto 7:30
a.m., 2:00 p.m. and 5:00 p.m. Leave Hamilton
7:30 and 10:00 a.m., 2:00 and 5:00 p.m.
Calls at Oakville, weather permitting.

F. ARMSTRONG, J. B. GRIFFITH
General Agent, Toronto, Hamilton, Kingston
and other points.

WHITE STAR LINE

Royal and United States Mail Steam-
ers for Queenstown and Liverpool.

GLYNDALE Aug. 9
MAJESTIC Aug. 12
BRITANNIC Aug. 15
GERMANIC Aug. 18
TEUTONIC Aug. 21

From White Star dock, foot West Tenth St.,
Saloon rates: On Teutonic and Majestic, 20
and upwards; second cabin rates, Majestic
\$30, second cabin, Britannic, \$20 and up-
wards. Excursion tickets on favorable terms.
Steamers leave company's office, 41 Broadway,
New York.

For further information apply to W. Y.
WARD, DE LA HOOKE, "Clock" corner Rich-
mond and Dundas streets, agents of the line
for London, Ont.

ALLAN LINE

Royal Mail Steamships, Liverpool,
Calling at Montreal.

Laurentian Aug. 5
Numidian Aug. 12
Sardinian Aug. 19
Parthian Aug. 26

RATES OF PASSAGE.
By Cabin, \$25. Parthian, from \$30 to \$80, single
and upwards; \$250 return. By other steamers,
\$45 and \$60, single; \$85 to \$115 return. Second
cabin passengers only.

CARRY BAGGAGE ONLY.

STATE LINE SERVICE

New York and Glasgow, via London.

STATE OF CALIFORNIA

STATE OF CALIFORNIA

STATE OF CALIFORNIA

STATE OF CALIFORNIA

STATE OF CALIFORNIA

STATE OF CALIFORNIA

NAVIGATION AND RAILWAYS.

ELLISON'S

Port Stanley & Cleveland Line.

CLEVELAND DAY BOAT.

The new and fast screw steamer

JOE MILTON.

Leaves Port Stanley every Saturday at 8
a.m. on arrival of 6:00 a.m. train from London.
Not sitting up all night. A cool refreshing
trip.

Fare—Port Stanley to Cleveland \$2. Re-
turn \$3.

P. S. CLARKE, London, agent, 415 Rich-
mond Street.

CLEVELAND and all points South
side wheel steamer "FLORA" leav-
ing Port Stanley at 9:30 p.m. every Tuesday,
Thursday and Saturday.

SINGLE FARE \$2.00
RETURN TICKETS \$3.00

Berths reserved and any information from
JOHN PAUL, City Agent, 385 Richmond
Street, or J. B. GRIFFITH, Depot Agent,
S. B. GRUMMOND, Owner and General
Manager, Detroit.

Hamilton to Montreal

S.S. OCEAN

EVERY SATURDAY,

Callings at Kingston, Brockville, Prescott
and Cornwall.

Fare—Cabin—Hamilton to Montreal, \$8; re-
turn, \$16. Toronto \$7.50; return \$14. In-
cluding meals and berth.

Passengers are advised to secure berth
tickets by daylight and making connections
at Montreal with all railways and steamers for
the Lower St. Lawrence ports. Two full days
in Montreal.

Fare for round trip, including meals and
berth, \$16. Toronto \$14.50; return \$29.00.
Passenger leaving London by 8:05 a.m. train
arrive in time to connect with the steamer.

ESTATE OF JAMES S. O'BRIEN, Catharines,
Ct. G. M. GUNN & SON, 411 Richmond Street,
London Agents.

MICHIGAN CENTRAL

"The Niagara Falls Route."

FOR THE

World's Fair.

This is the only line landing passengers directly
at the entrance of the

FAIR GROUNDS.

All trains pass in full view of the World's
Fair buildings.

Particulars for rates, maps, sleeping berths
and other information, apply to

CITY OFFICE

235 Richmond Street (Telephone 269) or depot
corner Clarence and Bathurst Streets.

JOHN PAUL, City Ticket Agent.
O. W. RUGGLES, General Passenger Agent.
JOHN G. LAYEN, Can. Pass. Agent.

LAKE STEAMSHIP LINE

One of the fast electric-lighted steamships

MANITOBA

ALBERTA AND

ATHABASCA

Extended to leave ONTARIO every

Tuesday, Thursday and Saturday.

On arrival of Steamship Express leaving Tor-
onto at 10:00 a.m., calling at Sault Ste. Marie,
Mich., only, making close connection with the
through trains at Fort William. The 8 a.m.
train from London, makes direct connection at
Sault Ste. Marie with the 10:00 a.m. train for
Thos. R. Parker, City Passenger Agent,
161 Dundas Street, corner Richmond.

Hamilton Steamboat Company

PALACE STEAMERS

Macassa & Modjeska

Commencing June 10, leave Toronto 7:30
a.m., 2:00 p.m. and 5:00 p.m. Leave Hamilton
7:30 and 10:00 a.m., 2:00 and 5:00 p.m.
Calls at Oakville, weather permitting.

F. ARMSTRONG, J. B. GRIFFITH
General Agent, Toronto, Hamilton, Kingston
and other points.

WHITE STAR LINE

Royal and United States Mail Steam-
ers for Queenstown and Liverpool.

GLYNDALE Aug. 9
MAJESTIC Aug. 12
BRITANNIC Aug. 15
GERMANIC Aug. 18
TE