

Daniel McIvor

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"WORK AND THE WORKING MEN  
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## "WORK AND THE WORKING MEN OF WINNIPEG."

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Work may be defined in a general sense, to move with labor and with some particular purpose or tendency.

Ruskin said there is a working class--strong and happy among both rich and poor: There is an idle class--weak, wicked, miserable among both rich and poor.

I purpose to deal with "work" ethically, then with the character and problems of the working men of Winnipeg.

In most cities and countries there are two classes of people, the workers, and the idlers, and the climate and surroundings will determine to a great extent which will be the larger class. We are fortunate to have such a climate in Manitoba, that is not conducive to idleness but stimulates us for work. Apart from the climate many of us have no choice in the matter and no need for encouragement or reproof. We at least have the spur of necessity which would soon prick our sides if we tried to dispense with what is our lot. It might be said with some truth that idleness is not a very glaring fault of our city, that compared with others is as actively industrious and that many among us suffer from over work rather than under work.

In choosing our work we should be careful to consider what we are best suited for, and what our physical nature can endure. For some kinds of work are evil because of unhealthy surroundings and fierce competition, but work must have a place in all schemes to ameliorate the race. Work is needed to attain moral progress and to conserve it when attained. There is nothing more astonishing on this earth of ours than the spectacle of some who don't know how to kill time--so long as there are thorns and thistles of various kinds to keep sown. And there is nothing more pathetic than that of others, willing to work and unable to find a place where to use a spade or handle a tool. There is something wrong somewhere, which it behooves us to put right, when these two classes exist.

Many treat the work and science of life as a painful necessity in order to qualify for the rest that remaineth, and look forward to a millennium of ease and not to a millenium of holiness. It is the same as the offence taken at Christ's birth and home and occupation. The Jews sneered at the Nazarene and the Nazarenes sneered at the carpenter. Every class has its prejudices and men could not easily rid their minds of a natural prejudice against a provincial tradesman as a teacher of religion. Celsus, who wrote the first great polemic against Christianity, made it one of his objections that Christ had worked with his own hands. It was a natural objection to a learned philosopher, who did not enter into the heart of the faith, and who, therefore, could not see the bearing of the strange fact. We fail utterly if we do not see that common work has been sanctified by Him and common duty hallowed. He has taken away the curse from work by His life, as well as the curse of sin by His death.

The false standard of life also widens the cleavage between different classes of the community. The foolish envy of idleness creates bitterness among the workers. Richard Jeffries in one of his sketches tells of meeting three women field workers. He envied them and thought their health ideal. There was that in their cheeks that all the wealth of London could not purchase, a superb health in their carriage that princesses could not obtain: But he could plainly see that they regarded him with bitter envy and hatred written in their eyes. They cursed him in their hearts because they worked and he seemed to be idle. Because he did not seem to be doing any visible work they hated and envied him; and he who knew both lives would have gladly exchanged places to get their unwearied step, and to be always in the open air and abroad upon the earth.

Addison, in the Spectator of 1712, satirizes the emptiness

of many lives of his day, and the satire is perhaps the keener that it consists merely in transcribing from supposed diaries; one is that of a man who had nothing to put into his diary, but when he got up in the morning and when he went to bed, when he smoked, and what he had for dinner, and when he went to the coffee house which was a substitute for the Club of these days. The other extract is from the Journal of a fashionable woman who he calls Clarinda, detailing for five days the time spent in dressing, in washing and combing her lapdog, in shopping and cheapening a couple of fans, and in seeing company, with a little mild employment thrown in of working half a violet leaf on a flowered handkerchief. Is there not enough force in this antiquated satire to sting still?

Nothing thrives, as Proverbs says, in the sluggard's garden. If a man will do nothing for his farm, his farm will do nothing for him. Human life and the whole order of society are maintained by labor, and those who will not work have no real place in the social scheme. The world's means of subsistence is won by labor, and life without some sort of service in it can only be classed as parasitic. Wilful and persistent idleness puts a man outside of the plan of campaign. To prophesy reward for industry is not just to state a low form of prudential morality; it is to state a fact on which the very world is built.

#### Advantages of Forming A Habit of Work.

"Do the duty that lies nearest to thee, Thy second duty will already become clearer." (Carlyle)

We usually hear of the evil of this great force, the power of bad habits and the difficulty of breaking them. Habit is spoken of as if it were a diabolic influence menacing us on every side. We forget that it is a law of life designed for its best interests. We forget that it is full of life and blessing and is meant not to destroy but to conserve and strengthen human life. If this force is meant as a preservative, it is in its deepest interior an inducement to good habits and the law is as strong on this side as on the other. It ought always to be remembered that the odds are on the sides of health and good; and in every sincere moral endeavor, we put both nature and God on our side. If by reason of use evil can lay hold and grasp the mastery, so by reason of use good also grows--faith and love, and moral vigor, and spiritual vision. By reason of use good habits attain and secure and increase good.

There is no habit more important than the habit of work, because it is open to all of us in our place and degree, and because to most the working hours mean a big slice of our lives. We will work all the more intelligently if we look at the hopeful side of this sphere of life, and if we see how it is linked on to moral life generally, how the law of habit uses it to bless and strengthen the whole man. Professor James, in his Psychology, speaking from the Strick scientific standpoint regarding habit says, 'As we become permanent drunkards, by so many drinks, so we become saints in the moral, and authorities and experts in practical and scientific spheres, by so many separate acts and hours of work. Let no youth have any anxiety about the upshot of his education, whatever the line of it may be. If he keep faithfully busy each hour of the working day, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning to find himself one of the competent ones of his generation in whatever pursuit he may have singled out. Silently between all the details of his business, the power of judging on all that class of matter will have built itself up within him as a possession that will never pass away. Young people should know this truth in advance. The ignorance of it has probably engendered more discouragement and faint-heartedness in youths embarking on arduous careers than all other causes put together.'

Sir Joshua Reynolds, who preached this doctrine untiringly, says in his second discourse on the methods of study, 'If you

have great talents industry will improve them; if you have but moderate abilities industry will supply their deficiency. Nothing is denied to well-directed labor; nothing is to be obtained without it. Not to enter into metaphysical discussions on the nature or essence of genius, I will venture to assert the assiduity unabated by difficulty and a disposition eagerly directed to the object of its pursuit, will produce effects similar to those which some call the result of natural powers.' There should be some necessary qualification here, especially in speaking about art. Labor alone is not enough for any branch of work. There is much truth in Hazlitt's criticism that industry alone will only produce mediocrity in art is not worth the trouble of industry. Efforts of course may be misguided, and end in inevitable failure. Application the most laborious can never take the place of the initial gift, without which high art is impossible. But allowing for this, Sir Joshua's preaching of industry and the persistent habit of labor may well be taken to heart. Careless, slovenly work is responsible for more failures in art than any other cause. Men trust to what they call their genius, many a gifted artist has never come to his kingdom because he has never learned to toil:

Darwin in a letter to Romanes, refers to this 'tireless labor' as a necessity if a man is to advance any science at all. He writes, 'Trollope in one of his novels gives us a maxim of constant use by a brick-maker "It is dogged as does it," and I have often thought that this is the motto for every scientific worker.' Here in its own degree, in the sphere of scientific truth as in the sphere of spiritual truth, it is by reason of use that the senses are exercised to discern good and evil. To accept our work as part of our duty, to cultivate it as a habit, is to safeguard our lives from many a mistake and error, and even from many a sin. "We are traitors to our opportunities and gifts unless we make them the servant of habit."

Many illustrations could be taken from the lives and writings of great men, showing how they cultivated this great habit till it was ingrained both in their work and in their character. ~~See~~ Lord Macaulay, a man very different from Sir Joshua Reynolds or Darwin, whose work is often ignorantly thought facile and shallow, one thing in it certainly is its amazing industry, the patience and energy with which he carried on his historical investigations, whether we accept his or not. Thackeray gives him deserved credit in this. 'Take at hazard any three pages of the Essays or History; and glimmering below the stream of the narrative you, an average reader, see one, two, three, a half score of allusions to other historical facts, characters, literature, poetry, with which you are acquainted.....He reads twenty books to write a sentence; he travels a hundred miles ~~to write~~ to make a line of description.' This is no exaggeration. We see from his private journal the terrible toil he pledged himself to undertake for the writing of the second part of his History--Visits to Holland, Belgium, Scotland, Ireland, France; ransacking Dutch and French archives; turning over thousands of pamphlets; exploring in libraries; soaking his mind in the literature of the period.

To speak of any man as a careful artist does not mean that every piece of work needs to be retouched and gone over again and again with painstaking industry; but that the capacity to do any thing with finish and delicacy, however easily, has come from previous years of training. Tennyson's Crossing the Bar was written in his eighty-first year on a day in October when the suggestion for it came to him. He showed the poem to his son, who said, 'That is the crown of your life's work.' He answered, 'It came in a moment.' But no one as a rule put such fastidious and exacting care into his work as did Tennyson, correcting and polishing and revising. In all great art we are deceived by the appearance of ease, with no points and no marks of the file anywhere, we see the artist's finished work, but we do not see the hundreds of sketches made for that work, and all the training of eye and hand and taste without which the work would have been impossible. The capacities have been brought into efficiency by intense and persistent labor. When we look on a great complete work, such as Milton's Paradise Lost or Gibbon's Decline and Fall, or Michael

Angelo's Last Judgment--to take great achievement in different spheres--we are inclined to forget all that led up to them. We think of them as a kind of miracle outside cause and effect and attribute them vaguely to the inspiration of genius. An unremitting habit of work was one of the secrets which made such achievements possible. This is not to say that if any man will only persist in similar intense toil he will rival Milton's epic; but it does mean that without such toil the epic would never have seen the light of day.

Even style, which is often spoken of as a gift, can only be perfected by scrupulous training and fastidious taste. If any writer of our own time could be called a "Stylist", it was Robert Louis Stevenson, and we might have accepted it as one of his natural gifts if he had not frankly revealed the long training to which he subjected the gift. There were years of labor before he had his instrument ready for its work. Even after he attained fame he would write an article seven or eight times over, and in his early days he toiled terribly in learning to write, 'playing the sedulous ape' to many masters. In a letter to a friend he wrote: 'I imagine nobody had ever such pains to learn a trade as I had; but I slogged at it day in and day out; and I frankly believe (thanks to dire industry) I have done more with smaller gifts than almost any man of letters in the world.' It is true what Paderewski, the famous musician, who visited our city a short time ago said, in reply to Ralph Connor, who asked him if he considered Stevenson a great writer; 'He is too artificial to be a great writer and his imaginative powers are weak, that a great author is born not made.' So genius cannot be explained as an infinite capacity to take pains, for without that something we call genius the pains will be wasted; but a passion for an art which shows itself in such a way is a presumptive of genius, sufficient at least to go on with

#### THE MORAL BENEFIT DERIVED FROM WORK.

Work is the cure for sin and care. (Ralph Connor)  
Man must work as a natural necessity and it is well that it is so to most. It is the law of life that we must work to eat. But work is not only a necessity to most of us for obvious reasons but for a deeper reason is a necessity for all who would live a sane life.

This does not mean the narrow limiting of work to manual labor. Society is an organism very complex, with many a plan to be filled. The world cannot dispense with leaders any more in industry than in politics and thought and religion. What we need in trade as well as in state-craft is a conception of the commonwealth. There is the sweat of brain as well as the sweat of brow. Does not the scholar work though he seem detached from men, if in the loneliness of study he seek to find truth for the life of the world? Is not the artist a worker who tries to reveal the soul of beauty for the world's joy? Work must be understood in its widest sense, but is a moral necessity in some form or other. In its deepest meaning it is service of God and of man, and from that there is no reprieve. If man must work in order to live, it is true he must work in order to live well.

The experience of all time teaches that work is a law of life, not merely as a practical necessity, but as a moral law. A serious occupation diligently pursued is necessary for a sane wholesome and happy life. Words of the Fourth Commandment often overlooked are 'Six days shalt thou labor and do all thy work.' They have an essential connection with the preceding injunction. The day of rest is to be kept for the sake of the six days of labor. Rest is enjoined as a part of the moral law, but one of its functions is as a preparation for the needful toil to follow.

Negatively there is a moral need of work in guarding against evil. Nothing can avert the inevitable degradation which follows idleness. Plenty without labor is a curse both to individuals and to the country. In climates where the earth is bountiful and little labor is needed for a subsistence, the race is enervated and there is no spur to progress. The worst forms of

morality are only nursed in idleness. Life cannot be kept sweet and true apart from the filling up of time by useful labor.

Even for health of body work is necessary and highest in the list, instead of lowest as we usually put it manual labor must be placed. Most men who have had to do brain work all their lives have sometime or other wished they had been taught some trade, something they could do with their hands. The wisdom of the old Jews in teaching their children a handicraft is acknowledged by all. Especially when skill and art is possible is such work desirable for a contented, happy moral life. Burton gives idleness credit as a great cause of melancholy, the evil disease which he diagnosed and illustrated so copiously. He calls melancholy a disease familiar to all idle persons, an inseparable companion to such as live at ease and have no calling or ordinary employment to busy themselves with. 'As fern grows in untilled grounds and all manner of weeds, so do gross humors in an idle body. A horse in a stable that never travels, a hawk in a mew that never flies, are both subject to diseases, which left to themselves are most free from any such incumbrances. An idle dog will be mangy, and how can an idle person think to escape?' It is an accepted and proved doctrine among us that health of body depends on the proper exercise of our powers such as work gives.

Again, if idleness can cause sickness of body, it is also responsible for much sickness of soul. Many a sullen mood and evil vapor and querulous temper would disappear through contact with the realities of life--to say nothing of the shameful sins and follies bred in a society given over to pleasure, without the steadying influence of any serious occupation. The spur of poverty has not always been an evil. It has often been a blessed though sometimes a painful necessity.

Or again if work usually means health of body much more does it mean health of mind. Objectless, effortless life is a poor thing. Its aim is not to give something as a contribution to the world's welfare, but to get as much as possible for self. Even when that seems possible through the want of any pressing need for real work, it is a failure. The most unhappy lives are the idle ones. Young Prince Henry of Shakespeare's plays is not forth at first as an idle and somewhat profligate youth careless of his position, but when he is wakened up to his folly and to the responsibility which he should have, he is described as getting sick of his useless life and declares

If all the year were playing holidays

To sport would be as tedious as to work.

It represents a young man whose heart was right, realizing that there is a man's part ~~to play~~ for him to play, that there are interests and occupations which give a happiness that idle pleasure seeking fail to give. As Carlyle taught his generation: "Idleness alone is without hope. There is endless hope in work, were it even work in money making." Amid all his lamentation he felt that the hope of his country lay in the fact that it was peopled by a noble, silent, working people, who only needed to be wisely led to spend their busy practical genius on worthy objects.

Work is a positive necessity also in developing the good. It is a great instrument for the discipline of Character, and this discipline is not confined to some special sort of work such as the specially designated religious. It refers to the ordinary duties and common tasks of our daily occupation, the zeal and energy and alertness and honesty and uprightness of our business, the spirit in which we work, the manner in which we get through our days. Spiritually it makes little difference what our work is; it is the manner of our doing it. A scavenger may be a truer public servant than a cabinet minister. (Hugh Black on Work)

There is difficulty caused by the subdivision and specialization in all modern history. Culture, we are assured, is only possible to those who are not dragged into the narrowing condition of being compelled to do a special kind of work. It is true that there is a culture from which the ordinary worker is shut out, the sweetness and light which come from an extended knowledge of literature and art, the refinement of intellect and

taste. But that after all is only on the surface of life, the polishing of an instrument. The culture of character and the culture of soul are not confined to any such select class, and indeed moral strength and true wisdom will be found among the unlettered as often as among the highly educated; for character is produced from the ordinary material of life by the common tasks and daily duties. God does not give us character, He gives us only time; He does not give us results, but only opportunities. 'Have a lust for thine own work and thou shalt be safe,' said St. Thomas.

The benefits derived from work are worth considering. Emerson said, 'The reward of a thing well done is to have it done.' Also Solomon said 'In all labor there is profit; but the talk of the lips tendeth only to penury.' When we say that in labor there is profit we naturally think of the material return which labor earns, the gain it receives; and this seems to be the chief thing in the mind of the proverb maker. Industry leads to prosperity. This can be seen in our own city, as seen among the Icelandic people, poor when they came, but willing to do any kind of honest work, and now their homes are a credit to our city and their young men do honor to our university. But to lay too much emphasis on this is to put the emphasis on the wrong thing. While it is part of ordinary worldly prudence to direct the eyes of the young to such common fruits of work as its temporal good in at least affording a living. But there are other fruits even more important in the long run, other things by the way of more lasting worth than any material gains. The great value of work is not for what it earns, but for its education and training of body and mind and soul. It reacts on character, cutting deep into the nature virtues like patience and self-control and courage, establishing habits of concentration, persistence and foresight. (Mackenzie's Ethics)

A confirmed habit of work gives independence of mind which enables a man to dispense with many other supports, and enables him to disregard many criticisms which would distract the worker and weaken the work. The petty worries of life can always be at least mitigated thus. (Stout's Psychology) Emerson wrote in his journal what was almost part of his faith: 'To every reproach I know but one answer, namely to go again to my work.'

Another of the benefits that come from work is that it brings a balm for grief. Since it gives forgetfulness of self? it can be an antidote to pain of heart. There are many instances in life and literature of the power of work to drive away grief. Sir Walter Scott used work to keep his mind from brooding on the downfall of his life's greatest scheme. His journal is an unpretentious record of a noble life revealing his brave true soul. How often too when a young man leaving the old country has come to our city. Not finding things as he expected, feels disappointed and homesick. However, driven by necessity he takes the first work offered him and plunges into it with a will and very soon the responsibility of the work drives away all feelings of loneliness or homesickness.

Work brings happiness. It is the experience of all ages that to make happiness the end of life, the one definite purpose toward which a man strives is infallible to lose it. It is bound to result in frittering away life in trivialities, or swamping it in grossness. Experience teaches that happiness is got by the way in pursuing other ends, and not by pursuing itself as an end. (Mackenzie's and Aristotle's Ethics)

The above principles will be seen illustrated in a more or less degree, in the life of the various classes of the working men in Winnipeg.

#### THE WORKING MEN OF WINNIPEG.

The working men may be divided into two classes. The artisans and the laborers. The division is more than a division of work. At the present time it means a difference mentally, morally and to some extent physically. For anyone would readily

agree that the artisans of our city are much superior to the present laboring class. The kind of work engaged in gives more mental training and also, the countries from which the artisans come, show that they have been trained in habits of thrift and been fairly well educated, which cannot be said of the laboring class at the present time in our city.

I will deal first with the laboring class, then secondly with the artisans, the class to whom most of the Trades Unions belong.

#### THE LABORING CLASS.

Having written City Engineer H. N. Ruttan last May asking for information re the nationalities of the men employed by the city, I received the following reply: "The nationalities of the men employed by the city at the present time are as follows: English 170, Canadian 179, Scotch 62, Irish 33, Welsh 4, Russian 67, Galacian 102, Italian 38, German 165, Austrian 66, Iceland 4, Hebrews 20, Swedish 47, Norwegian 2, Danish 1, French 4, American 6." Also in speaking to several of our city contractors, they said there are more Galacians and Russian Germans doing laboring work in our city than all the other nationalities. I have tried to get the nationalities of the men employed in our city ten years ago but I failed. However, being then engaged in construction work, I came into contact with the laborers of the time, and I found that there were more Icelanders, Danes and Norwegians than all other nationalities.

The above statement presents a serious problem to the people of Winnipeg. For it will be easily seen that the nationalities of the laboring classes have almost completely changed. It is true that in the engineer's statement there are a large number of English and Canadians, Scotch and Irish. But in the construction work these are needed for the mechanical part of the work, especially as brick-layers and stone-masons, so that the majority of the laborers employed in our city belong to Asia, Eastern and Southern Europe. We hold that the laboring man of today is vastly inferior to that of ten years ago, for the following reasons:

First, educationally and intellectually. I don't think there is any reasonable comparison between the immigrants from Southern Europe and Russia with the Icelanders and Scandinavians. The Icelanders have proved themselves to be our superiors intellectually in some instances, as the university records show, also their eagerness to have their children educated according to Canadian ways. I have found when giving orders to an Icelandic laborer that he was quick to understand and it was only necessary to tell him once. Whereas, with the Galacians, it was difficult to make him understand, and hard for him to rivet his attention on the order, showing more of a listless disposition, preferring to put his attention on the preparation of a cigarette.

Then again socially there is a vast difference between these classes. One has only to visit the western part of our city and then the North End to verify this statement. In the home of the Icelanders there is cleanliness and thrift; with every sign of home comfort and decency, with small families and each child properly clothed and fed. Whereas in the North End the very opposite is the case. Uncleanliness, large families, children ill fed and poorly clad, and the numbers in the houses far exceeding common decency. A Missionary the other night in giving a report of the homes in the North of the city to the Assembly of laymen of the city assembled in Grace Church, said she found one hundred living where there should not have been more than thirty.

Also, physically the Scandinavian and Icelanders is much superior. The home life and surroundings tell on a man's physical fitness for work. A man can do better work on three "square meals" a day than on cabbage bread and beer, which is the chief diet of the Galacian, as proved by recent city



investigation. A man who gets his meals regularly and well cooked with proper hours of sleep will certainly be more fit for work than the man who does not get these.

Or again morally, here the contrast is more marked. "The Icelanders of Winnipeg are a happy, virtuous democratic people. They find much pleasure in their various pursuits and are most law abiding." (Mr. Benedekken) It is a rare thing to hear of an Icelandic appearing in our police courts for drunkenness or any other crime. They are noted for purity of morals and uprightness of character. This is also backed up by the traditions of their people, being noted for habits of thrift and willingness to work, these playing an important part in the development of their character. Whereas in the case of the Galicians the very opposite is true. They come to us with foreign customs and their standard of morality is much lower than ours and the traditions of their people prove this. It is quite a common thing to hear of one of their marriage ceremonies ending in a drunken brawl, resulting in loss of life or injuries to many. It cannot be doubted that they have cultivated habits of drunkenness, etc. in their own country, which as Canadians, we feel if not checked will be detrimental to the welfare of our city.

The Icelanders who were with us ten years ago, some are still here, having gone into business or professional life, several of whom occupy leading places in our professions and legislature. Others have gone to the Icelandic Colony on the shores of Lake Winnipeg, where they have gone into farming or fishing. And although there are no millionaires among them, yet there is a general condition of comfort and content that would do credit to any people. When they came from their Island home, they were forced to work or starve. They preferred to work, and as a result of their labor and thrift they have developed strength of mind, purity of morals and nobility of character. Proving that work is very helpful in keeping out the bad, developing the good and refining the best in man.

The foreign population of the North End of our city do not show the same signs of improvement. They are not so able or willing to adapt themselves to Canadian customs as the people from Northern Europe, and just how best to deal with them is the problem that is taxing the leading men of the city. Principal Patrick in one of his lectures on Sociology said, one way by which these people may be helped is by "Keeping up the standard of living" and this is in accordance with leading economists, (Mill's Political Economy). Also at a mass meeting of the laymen of the city Methodists on January 28th, Mayor Ashdown said with regard to people of North End, that compulsory education was absolutely necessary, and this seems to be the opinion of the leading educationalists of the Province. And I would add, if they can be provided with suitable work, so as to be able to educate their children and keep up the standard of living, we may have a people that Canada may well be proud of.

#### The Artisans:

The other class of working men in our city is the Artisans, which are represented by the grades Union, and it might be suitable here to give a short account of the history of labor unions on the continent.

It appears that the shipwrights formed a society in New-York in 1803. The tailors, also the carpenters, organized in 1806 in the same centre. This may be said to have been the beginning of labor unionism in the United States. The printers were the first craft of any consequence to extend their organization all over the country. They established the National Typographical Union in 1852. The national Labor union established at a convention in Baltimore in 1866, entered politics in 1872 by nominating the Labor Reform Ticket, putting Charles O'Connor up for President. Its votes were few and it attracted no general attention in the campaign. Starting as a local secret society

in Philadelphia in 1869 and holding the first general assembly in 1878, the Knights of Labor was the earliest society which aimed to gather all the workers of all trades into a single organization. It had 50,000 members in 1886. The American Federation of Labor rose as the Knights of Labor fell. At a convention in Columbus, Ohio, in 1886, the American Federation of Labor was formed and it has gradually absorbed nine-tenths of all the labor organization of the United States. In it the several crafts retain their autonomy, but are federal for purpose of co-operation. (Webb's History of Trades Unions) In 1907 the American Federation of Labor comprised 119 national and international unions and claimed to have 2,000,000 members. The affiliated unions published 345 weekly and monthly papers devoted to the cause of labor. Outside of the American Federation are about fifteen labor organizations the most important of which are the Knights of Labor, The Stone Masons' International Union, The Bricklayers and Masons International Union and the various switchmen, trainmen, conductors and others. The Societies not affiliated with the American Federation of Labor have a membership of 500,000, making a membership of all labor societies of the United States in the aggregate about 2,500,000.

In 1907, when the Trades and Labor Congress met in Victoria, B. C., there was affiliated with it 448 Unions, with an aggregate membership of 27,667. (Report of Labor Congress 1906) This is but a small proportion of the total number of union men in Canada. Perhaps the reason why so few of the Canadian Unions are in actual affiliation with their own national body is because of the affiliation of so many of their local unions with international bodies, which have their headquarters in the United States. The annual conventions of these central organizations, and their executives, are regarded by local unions as the final court of appeal, and as the guardians of their interests in matters that cannot be finally disposed of within the local meeting room. This delegation of authority to headquarters in the United States detracts from the position which the national labor gathering of Canada should occupy in regard to all Canadian unions. Every year, however, finds the union man in Canada showing more appreciation of the obvious advantage to himself, which affiliation with his own country's national labor gathering means, and no doubt the gathering which took place in Winnipeg last summer had a much larger membership than any previous Congress.

The growth of trades organizations in the Dominion has been very marked during the past six or seven years. In the last four years the formation and dissolution of unions have been as follows, as shown by the Labor Gazette.

	1903	1904	1905	1906
Formed	275	148	103	154
Dissolved	54	104	106	85

According to the above figures there has been a net gain in the number of unions of 332, and of these the most active element is found in the transport and building trades.

In the Winnipeg Trades and Labor Council, there are 59 Unions, all of which are in a fairly healthy condition. The officers of this Council are President, Vice-President, Recording Secretary, Financial Secretary, Treasurer and Statistician; and an Executive Committee which is composed of the above officers and three additional members elected. Besides these there are the standing committees, the Legislature, Municipal and Labor Committees composed of five members each, and organizational and educational committees composed of four members each. The council itself is composed of delegates elected from each of the unions. The number of delegates vary with the strength of the union. Then again each union has its own officers and executive according to its own particular need. Take the Bricklayers and Masons as example. They have a President, Vice-President, Recording Secretary, Financial Secretary, Treasurer, and Shop Steward, one for each job, whose duty it is to see that no non-union men work on his job. Also there is a business manager whose duty it is to see that the shop stewards do their work and report to him, and to look after the general business of the union. He gives his whole time to the

work and receives a salary of \$1200 a year. He can hold office for only one year at a time.

The wages of union men differ according to their various kinds of work. The minimum fair wage schedule adopted by the Provincial Government is as follows: Stonemasons 60 cents per hour, Bricklayers and Masons 55 cents; Plasterers 50 cents, Plumbers and Lathers and Steam Fitters 40 cents, Tinsmiths 39 cents, Carpenters and Electricians 35 cents, Painters 30 cents, Builders Laborers 25 cents, ordinary laborers and team drivers 20 cents. All union men work nine hours a day except laborers and team drivers who work ten hours. (W. H. Reeve, Provincial Fair Wage Official) From this it will be easily seen the advantage of a Union. The laborers are poorly organized and cannot work in harmony, the result is that they have lower wages accordingly and longer hours.

To become a member of any of the above unions it is necessary either to have your travelling card, which certifies you to be in good standing with dues paid up, or you must serve an apprenticeship/ the time varying according to the demand of the Union. In the Bricklayers Union, the term is three years and the boy must be under 16 years of age. He receives from ten to fifteen cents an hour for the first year, about twenty-five cents the second year and 30 cents the third year. In many cases the wages will depend on the man, if he can earn more he will get it. (Authority experience) If a Union man breaks any of the laws of the union, he is fined and if fine is not paid he is suspended and finally expelled and black mailed, after which he finds it difficult to obtain entrance into a union in any country or city.

The following is the platform of Principles which the Winnipeg Council aim at putting into practice:

1. Free compulsory education.
2. Legal working day of eight hours and six working days to a week.
3. Government inspection of all industries.
4. The abolition of the contract system on all public works.
5. A minimum living wage, based on local conditions.
6. Public ownership of all franchises, such as railways, telegraphs, water works, lighting, etc.
7. Tax reform, by lessening taxation on industry and increasing it on land values.
8. Abolition of the Dominion senate.
9. Exclusion of the Chinese.
10. The Union Label to be placed on all manufactured goods, where practicable, and on all government and municipal supplies.
11. Abolition of child labor by children under fourteen years of age, and of female labor in all branches of industrial life, such as mines, workshops, factories, etc.
12. Abolition of property qualification for all public offices.
13. Voluntary arbitration of labor disputes.
14. Proportional representation with grouped constituencies and abolition on municipal wards.
15. Direct legislation through the initiative and referendum.
16. Prohibition of prison labor in competition with free labor.

(Trades Union Directory Winnipeg)

In considering the above principles it must be admitted that some of them are narrow, one-sided and unpractical, and if carried into effect would injure rather than help the working man. But we must not forget that the Trades Unions are fighting a hard fight for their own existence, and that too against strong opposition. In this respect the Trades Unions do not transgress more than other organizations, such as the Builders' Association, Grain Exchange,

Medical Association, Retail Merchants, College Boards, and even the Ministerial Association. Each of these are jealous of their own interests and defend them vigorously. Then if we do not blame them, why should we blame the working men for organizing a platform which according to the light of their practical common sense, they think will be for the best interests of all workmen.

We must admit that the organization of labor has helped the cause of workmen, therefore the ~~and~~ interest of the public at large, for when the large class receives better remuneration, shorter hours of work, has more time for recreation and illuminating intercourse or reading, more comforts in the home, sick and funeral benefits, etc., then society as a whole is benefited. The maintenance of labor organizations has been attended by some regrettable conflicts and hardships, it is true; but the benefits have far outweighed the evils, and the evils have been due to incompetent or otherwise unreliable leaders rather than to the masses of union workmen.

Besides their labor newspapers, public lectures and annual councils, there are three ways that the Trades Unions have of keeping themselves before the public eye. These are:

Union Label,  
Labor Day Celebrations,  
Strikes.

#### THE UNION LABEL.

The Union Label is placed on all goods made by Union labor and the mark guarantees six things: That the worker received a living wage; that the factory was in proper and sanitary condition; that the worker toiled a reasonable number of hours; that the machines employed were safely guarded so as not to inflict injury on the workers; that no children below school age were engaged in the work; that a proper proportion of competent workers were employed. (The Peoples Voice) These principles ought to be supported and the Union Label honored, for if they are the sweated industries of Chicago as described by Upton Sinclair will never be heard of in Winnipeg.

A movement in favor of the "Union Label" is on in real earnest in Winnipeg, and it is understood a paper will be regularly issued in the city within a few weeks to be devoted exclusively to the support of the movement, and the encouragement of those merchants who carry Union Label Goods. (Labor Editor of Tribune) The object of the movement is to get every man enrolled so that the label will be demanded on everything he buys, and when he gets accustomed to asking for the label, he will instruct his wife or mother to ask for it too on all she buys, and if the women become interested, there seems to be every assurance that the movement will go forward rapidly.

#### LABOR DAY CELEBRATION.

Labor Day holds an established place among the annual holidays in the Canadian Calendar. In the importance of its significance it stands second to none of them. It is the day on which in all the cities of the Dominion there is a striking demonstration of how important a part of the Canadian people is constituted by the wage-earners--important in number, and more important in character and intelligence. In no country is the reward of industry surer. The prosperity of the Canadian wage-earner is strikingly testified in the whole character of these annual celebrations of Labor Day, the crowds that line the streets to watch the labor parades being only less notable and significant of the meaning of the day than the parades themselves.

At the time of the inauguration of the day as a public holiday it was felt by organized labor that an effort must be made to attach the day definitely to the service of Labor's cause and it was this which led to the organization of huge spectacular parades and athletic sports programme. These things were meant as

a means to an end. So engrossing did their preparation become that the end to be attained was lost sight of in many cases and the means became the object of the day to many.

The turn is now coming. A couple of Canadian cities abolished the parade this year. The central labor bodies of Chicago have stated very plainly that they are opposed to the expenditure of time and energy and much money by the workers on the demonstrations. This argument may be resisted for some time, but it is so well based that it will eventually prevail in that and most other cities. A better way of utilizing Labor Day will be found. (Bulletin of the Bureau of Labor--1907)

When the parades were first organized it was the practice to erect platforms in some central spot at which the parade would wind up and listen to appropriate speeches on political and economic subjects. The practice fell into disuse and the reason seems to be in most cases as it was in Winnipeg, that the incidental work in preparing for the parades was so heavy on men who were working at their trade all day that other features simply could not get attention. (Business Manager of Bricklayers)

In no country are the relations between labor and capital on a more satisfactory basis than in Canada. Never in this country has labor day meant the hoisting of the flag of strife that makes May Day a day so often a day of disorder in some of the Old World countries; nor has this country suffered from the unrest and antagonism between labor and capital which has found on occasion such violent expression in some parts of the neighboring Republic. Among Canadians as among all thinking people the problems of how to better existing conditions of society are earnestly thought on; but there are no class divisions created by these problems, as they exist in this country. Here in Canada we have been happily free from the pressure of poverty in its worst forms. There is work for all, and opportunity for every man to better himself. Ours is the country for opportunity, as it is the country of free self-governing institutions.

#### STRIKES.

When there is a clash between the working men and employer, either through a demand for higher wages, or a lowering of wages, if both parties are not willing to give way, often the result is a strike. Winnipeg has been remarkably free from strikes as compared with cities to the south of us, yet judging by the effects of the late strike of the electric street car employees we have some elements in our city laborers when ~~left~~ left uncontrolled would not stop at justice or damage of property.

Strikes are insurrections of labor--(Walker's Political Economy) In claiming that strikes may, in certain states of industrial society, in their ultimate effect really aid the laboring classes, let me not be misunderstood. To strikes I assign the same function in industry which insurrections have performed in the sphere of politics. Had it not been for the constant imminence and insurrection, England would not through several centuries have made any progress towards freedom, or even have maintained its inherited liberties.

Strikes are the insurrection of labor. They are wholly a destructive agency. They have no creative power, no healing virtue; Yet as insurrections have played a most important part in the political elevation of down-trodden people, through the fear they have engendered in the minds of oppressors, or through the demolition of out worn institutions which have become first senseless and then pernicious, so strikes may exert a most powerful and salutary influence in breaking up crust of custom which has formed over the remuneration of a body of laborers, or in breaking through combinations of employers, to withstand a legitimate advance of wages. Doubtless even more important than the specific objects realized by strikes, has been the paramount impression produced upon the minds and the temper of both employer and employed. The men have acquired confidence in themselves and

trust in each other; the masters have been taught respect for their men, and a reasonable fear of them.

It must not be thought that because strikes, often perhaps, we might say commonly, fail of their immediate object, they are therefore nugatory. Many an insurrection has been put down speedily, perhaps with great slaughter, which has been followed by remission to taxes, by redress of grievances, by extension of charters and franchises. Even an unsuccessful strike may make employers more moderate, considerate and conciliatory, as they recall the anxieties, the struggles and the sacrifices of the conflict.

Yet as insurrections mark off the first stages of the movement towards political freedom, so strikes belong to the first stages of the elevation of the masses of labor, long abused and deeply debased.

Happy is that people and proud may they be, who can enlarge their franchises and perfect their political reform without bloodshed or the threats of violence, the long debate of reason resulting in the glad consent of all. In like manner, no body of laborers can get for themselves by extreme measures so much of honor and of profit as they will when, through cultivating moderation, good temper and the spirit of equity, they attain the capability of conducting their probably unavoidable disputes with the employing class to a successful conclusion without recourse to the brutal and destructive agency of strikes.

As strikes are caused by the intolerance and selfishness of masters, and by the fanaticism of labor leaders and ignorance of working men, we feel, judging from the character of the contractors and employers in Winnipeg and the common sense of the labor men. Strikes in our city in the future will be rare.

#### ATTITUDE OF WINNIPEG TRADES COUNCIL TOWARDS JAPANESE IMMIGRATION.

At the Canadian Labor Congress held in Winnipeg in September, 1907, a strong resolution was passed and sent to the Dominion Government which is summed up in the following words. Therefore, we it resolved, that we respectfully but firmly ask the abrogation of the Japanese Act of 1906, so far as Canada is concerned, that as a necessary preliminary to that end the Dominion Government be urged to immediately call upon the Imperial Authorities to give the six months' notice required to terminate the treaty with Japan: that, pending the termination of the treaty the Japanese authority be called upon to restrict the immigration of Japanese in accordance with the alleged convention that not more than 400 or 500 be allowed to come to Canada during any one year.

The Trades and Labor Unions have as one of their principles the total exclusion of the Chinese. In the above resolution it will be seen that they are willing to adopt a restrictive policy, which shows the practical common sense of the labor leader in our city.

There are those who in a wholesale way condemn Trades Unions and everything they advocate. Thinking that no good can come from such quarters, whereas if the people knew something of its aims and more of the work done, not judging it by the cruelties caused by strikers, these people would change their opinions and support the honest everyday workingman in his struggle for his rights. I believe in the organization of working men for proper purposes, organization of farmers for proper purposes, organization of capital for proper purposes. The evil lies not in the organizations, but in the misuse to which the organization may be put.

The character of the artisans in our city is of an high order. They are fairly well educated and well versed in every day affairs. Their homes are comfortable, many of them owning their own houses. In moral questions, they often show the willingness to stand for the purity of the moral life in our city. The latest example of this is their zeal to have the "Bars" closed at six o'clock, and also their approval of "The Lord's Day Act" in keeping Canada a religious country. We find also that they are willing to

have the leading men in church circles address them in their Trades Hall. Such men as Professor Osborne, Principal Patrick, J. L. Gordon, Dr. Bland, Rev's McKinnon & Stewart and Shaw. And when there was trouble between the Electric Street Car Employees and the Company, the men chose Principals Patrick and Sparling to act as intermediate agents for them. When the strike was settled the men showed their appreciation of the services of ~~the men~~ these men. So if the men who are privileged to address the working men from time to time, are broad minded, warm hearted, and who understand something of the problems that working men have to face, there is no doubt that the men will be helped. For there are many of the men who would willingly listen to these ministers speak in the Unions Hall who never go to church to hear them. This leads me to deal with the

#### RELATION OF CHURCH TO THE WORKING MEN.

The cause of church neglect by artisans is not chiefly the conflict between capital and labor, and yet it is largely the result of selfishness. The poor believe they are not welcome to the churches. The contribution box is omnipresent. The pews are some times private property. In most congregations a well-dressed man or woman is sure to have a good seat, and poorly dressed is equally sure to have a place in the corner or by the door. A reporter in Toronto tried the experiment of going to various churches in ragged clothing but scrupulously clean. In every church which he visited save one he was seated by the door behind a pillar or tucked away in some obscure corner. Another Sunday, well dressed, he went to ~~the same~~ the same churches; the best seats were at his disposal. The fault cannot have been entirely with the ushers; it was in the spirit of the places. For such conditions the churches themselves are largely responsible. If a poor man who is a christian man, comes into one of our wealthy churches he attracts little attention; he is often left to shift for himself. If, however, a rich worldly man comes, not because he wants to worship, but because it will give him social prestige, he is offered the best place, and his family is burdened with attention. The poor ought to come to church simply to worship, but they will be more than human if they do not feel that they are not wanted. If they are told that they are welcome they will reply, "Actions Speak."

The doors in most churches are not so broad as those in the Kingdom of God. Moreover the church, as a rule, does not go to the people. It expects them to come to it; when they do come it acts, far too often, exactly as managers of concerts and theatres--that is, it gives the best places to those who can pay for them. This is not so much a matter of intention as of bad ~~will~~ <sup>will</sup> intention. At Westminster Abbey and St. Pauls (London) the doors are open all day, the poorest can get the best seats at whatever hour they choose. When Canon Liddon or Canon Farrar preached nobility and tramps crowded together, and no one asked about the social station of his neighbour. The splendour of the buildings kept no one away. The largest audiences are usually found in the grandest edifices. A minister with the heart of Christ will always attract the people. But in these days the masses, whether correct or not, do not feel that any are desired in the Churches unless they belong to a certain social grade, or are able to dress so as to be acceptable to those who seem to be in the majority.

This condition of things the church can do much toward changing. It can set an example of hospitality. It can show by word and action that it sympathizes with the laboring man. It can discountenance class distinctions. It can keep the doctrine of brotherhood ringing in the ears of its audiences until its importance is recognized and accepted. If discriminations are not tolerated, they will cease to exist.

The church cannot discharge its duty towards the artisan class without carefully studying its social environments. The amusements and distractions of a great city, and tenement house

irresponsibility, are causes of moral deteriorations quite as prolific as the injustice of employers or a vicious economic order. Nearly everything in the environment of day laborers tend to fix attention and desire on the life that now is. The amusement of a crowded district attract; and those who have little else to interest or amuse are very likely to spend time and money, which they can ill afford, upon the fascinations of pleasure, and it is hard to blame them for doing it.

Of course, it must be admitted that we have few large tenement buildings and the cheap theatres and Sunday attractions that attract workmen in large cities, but we have the tendency as is seen by the persistent attempt to break the New Lord's Day Act, and in having the theatres open on the Sabbath Day, and also during the summer months to give band concerts, etc., in the various city parks. So here is where the church has a work to do in keeping the environment pure, otherwise her influence on the working classes will be relatively small.

An aphorism in Coleridge's "Aids to Reflection" with the addition of a single word, is applicable here: "He who tries to teach men the principles and precepts of spiritual wisdom before their minds are called off from foreign objects and turned inward upon themselves might as well write his instructions, as the Sybil wrote her prophecies, on the loose leaves of trees, and commit them to the mercy of the inconstant winds." Until men are taught from childhood to honor and seek something better than dime theatres, loose music halls, and cheap excursions, they will have no taste for religion or its services, consequently the ministry, in the great cities, has no more important work than to stir up the wise and wealthy to make better conditions of living for wage workers.

Laboring men throughout the world are intensely interested in social questions. With simple economic problems the pulpit has no more to do than with science and literature, but most such subjects have moral relations which too often have been overlooked by the churches.

At a conference between English laborers and English clergymen the spokesman of the laborers said: "The clergy are honest and hardworking on their own lines, but we want them to take a new line; we are in the presence of a social breakdown, and I say that as matters stand, for practical purposes, to me and my duty in every day life, the bulk of the clergy of all denominations are of the least possible use in the world to me and mine."

Thoughtful artisans are more concerned with social than with metaphysical problems. They do not believe in any religion which does not aim at the betterment of the present condition of the wage-earners. The evils of their fellows ring in their ears. The cry of today drowns all voices that speak of tomorrow. The present hell gives no promise of a future heaven. "What will make life worth living for us?" A rational answer to that question thoughtful men will go anywhere to hear. The churches have that answer in the teaching of Jesus, and they should give it clearly and without fear or favor.

If the working men find that the church and other institutions get away from them, it is not entirely the fault of the church, for it is a democratic institution and if it was not what the people considered it ought to be, they should flock in and change it.

#### THE HOUSING OF THE WORKING MAN.

The housing of the working men is a subject that should receive careful consideration during the coming years. Concurrent with the active agitation for cheap power that Winnipeg may receive the impetus of a manufacturing city, there comes the grave responsibility of providing adequate accommodation for the thousands of working men, who in the ordinary course of events, will come to Winnipeg and will be required by the various concerns establishing here. The phase of the question has not seemingly entered



into the consideration of the subject at any point, and yet it is so serious a one that all kinds of complications may ensue unless provision for the housing of the average workingman who earns \$600 to \$700 a year is made in this high priced city. The progress of Winnipeg will be sadly impaired by non-attention to this question. While building at a great rate has been going on little or no attention has been paid to the housing of the workmen. There is no lack of houses renting from \$35 to \$75 per month, which are away beyond the average mechanic, but there is a dearth of suitable dwellings which would rent in the neighborhood of \$20 monthly. The apartment block in Winnipeg is fast replacing the typical two-story cottage. But both cottage and apartment house are too expensive at present. The apartment houses that are being erected are too sumptuous and as a matter of fact all seem to be designed for exclusive people. Most of the two-story cottages are too large and difficult to heat, unless roomers are taken in, which in turn calls for a heavy outlay for furniture and is decidedly inimical to the privacy of the family life and domestic happiness. A prominent renting agent in the city said: "We have no small houses or cottages on our lists renting from \$15 to \$20 per month. There is a constant demand for such houses and we can keep them well filled and have a waiting list. It is a great pity that more four or five roomed cottages are not built for they are infinitely better as a renting proposition than houses of larger size."

There are those who see in the small cottage with a plot of ground for cultivation the ideal home for working men, for home comforts, morally and physically, especially for children; this is much superior to tenement buildings, where the children are crowded and the sanitary conditions unhealthy.

There are others who recognizing the possible size of Winnipeg in the future and knowing the value of land in a big city, believe in the erection of sanitary workmen's apartments of four or five small rooms each with its separate entrance, each with modern plumbing, each with a shed on a level that would be most convenient, would make most desirable homes for the average workingman, and would be a profitable investment at a small rental.

If the tenement or apartment blocks referred to above were built it would appear from all accounts that there would be a ready demand immediately they were complete. Suites of four or five rooms to rent at \$15 to \$20 a month would form a profitable investment if erected on property that was not too valuable. Such blocks need not be centrally located, but if the site was carefully chosen with an eye to proximity to a manufacturing section with ready access to electric cars, there is no reason why such a project should not be eminently successful. Several consequences would follow to others than the working man, who now finds it hard to house his family. The adoption of such a system would mean a more compact city. Concentration of population makes municipal improvement easier, less expensive, hence lower taxes. Under proper supervision, with good buildings it may also be said that it makes sanitation easier. Well built houses of this kind would mean a great saving in fuel, easier distribution of gas, electricity, and as expenses are thus reduced and conveniences increased, something will be accomplished toward the solution of the labor problem.

I thought I would have had space to treat of Kerr Hardie and the socialistic element among the workmen here, but I find I have too much material. Suffice to say that the Socialistic element is weak as yet, of course we have a few who come from other parts bringing their fads and fancies with them, but the home they find here is not congenial.

In conclusion I would say that we the working men of Winnipeg and as true Canadians feel that work is honorable, honorable in all; that the idle are the fiendish; the idle are the tempted; the idle, whether well born or low born are a curse to themselves and a curse to the race; that the ideal is for every man to have a task to do for God and humanity, a task he loves,

into which he puts his heart's best desires and his brain's best thoughts, and in his effort finds the highest satisfaction of created souls--the consciousness of fulfilling the purpose for which he was made--"Strong in will, to strive, to seek, to find and not to yield." (Huxley)

NOTE.

My chief authorities for second part of Thesis:

1. Eight years' experience with the men in Winnipeg and access to the Trades Unions Office and acquaintance with the officers for past year.
2. All the Magazines that came to the Hall.
3. Political Economy Mill's and also Walker's.
4. History of Trades Unions Sidney Webb.
5. Works-----Wages-----Pro Commons.

authorities quoted or used on "work"

Aristotle's Ethics

Mackenzie's "

John Ruskin Essay on Work

Hugh Black on Work