

BRITISH COLUMBIA FEDERATIONIST

INDUSTRIAL UNITY: STRENGTH

OFFICIAL ORGAN OF THE FEDERATED LABOR PARTY OF BRITISH COLUMBIA
PUBLISHED IN INTERESTS OF ALL WORKERS

POLITICAL UNITY: VICTORY

SIXTEENTH YEAR. No. 29

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SUMMERLAND, B. C.

Summer School of Social Science
Under Auspices Federated
Labor Party

AUGUST 24th TO 31st, 1924

Mrs. Rose Henderson, Montreal,
Director—Programme and
Accommodation

THE "Summer School of Social Science," under the auspices of Summerland local, B. C. Federated Labor party, will hold daily sessions, commencing August 24, and ending August 31. The place of meeting is at the "Log Cabin," on the Okanagan lake, at Summerland, B.C.

The object is to bring together students of all shades of progressive thought for mutual instruction, and to train speakers and teachers for the "New Era."

Programme: Mrs. Rose Henderson, of Montreal, will be director, and experts will be in charge of every department. Mrs. Henderson has just returned from campaigning in England, and has spent three months in Russia, so accurate information will be available as to the European situation, both political and economic. Katherine and Carroll Aikins will outline the latest tendencies in Canadian drama; George W. Weaver will speak on music; George F. Stirling is expected to deal with the economic problems of the farmer, and there will be speakers from different parts of Canada.

Full particulars of the curriculum will be announced later, but the subjects dealt with will be (1) Industrial history, (2) Marxian and Fabian socialism, (3) communism, (4) social reform, (5) social welfare, (6) arts and crafts, (7) drama and literature, etc., etc.

Accommodation: Tents will be provided for sleeping purposes; guests bringing their own blankets, and meals will be served in a common dining room—expenses being shared on a communal basis. For those who prefer, rooms may be secured at the Summerland hotel, or Premier hotel, West Summerland.

Attractions: Boating, bathing, domain experimental farm, a real holiday among beautiful and congenial surroundings.

Write for reservations at once, so that ample time will be given the management to make full preparations. Address all communications to:—The Manager, Jack Logie, West Summerland, B.C.

Building Permits

Building permits issued in Vancouver for the first half of July for new construction work amounts to \$168,265.

Civic Employees' Outing To-Day

The Civic Employees' union of South Vancouver are holding their annual picnic to-day at Bowen Island. Leaving Vancouver at 9 o'clock, the municipal employees and their friends will on this favorite picnic ground hold their annual sports. A big crowd of employees and their friends is expected at the outing.

Sheet Metal Workers

Sheet Metal Workers union, No. 280, of Vancouver, will be represented by A. J. Crawford at the annual convention of the Sheet Metal Workers International Alliance, which convenes at Montreal, commencing Monday, July 21. This is the first time for this body to assemble in Canada. A record attendance is anticipated. Mr. Crawford on his way eastward will visit Edmonton and Winnipeg in the interests of his organization.

Tailors Elect Officers

The Vancouver Journeymen Tailors union, No. 178, recently elected officers for ensuing term as follows: President, A. R. Gatenby; vice-president, A. Stringer; recording secretary, C. McDonald; financial secretary, H. Nordlund; inside guard, B. Brand; sergeant-at-arms, F. Franco; executive committee—Mrs. Dolk, Mrs. Franco, T. Templeton, A. Beamish; delegates to Trades and Labor council—C. McDonald, A. R. Gatenby, R. A. Lawson, Mrs. Dolk, A. Stringer; delegates to Canadian Labor party—Mrs. Dolk, A. R. Gatenby, C. McDonald.

Delegate to British Congress

John McClelland, of Montreal, will be the fraternal delegate from Canada to represent Canadian labor at the British Trades Union congress to be held at Hull in September. He will also attend the International Federation of Trade unions, which is to be held at Ruskin college, London, on August 17.

Acting President

J. T. Foster, of Montreal, vice-president of the Trades and Labor congress of Canada, is acting president of the organization during the absence of President Tom Moore, who is attending the convention of the International Federation of Trades unions in Vienna, with which body the Canadian Trades congress is affiliated.



GREETINGS TO LABOR-- WHEAT AS SOCIAL PRODUCT

[By a Prairie Chicken]

TO WRITE anything of interest to industrialists from the farming community, is rather a difficult task, yet, interest between the two must be established and maintained. Although widely separated at the present time, it is imperative that we bridge the space, as we cannot possibly do without each other. We farmers are often prone to forget, that wheat is a social product and would be useless to us, if the means of transport, and many other necessary stages were not applied to it by labor so called (as if we were not just a fraction of that unit). We find a difficulty even amongst ourselves to develop class-consciousness, and this does not often widen out to a working class consciousness. The idea of

WORLD'S GREATEST NEED

Birth Control—What It Will Do for the Down-Trodden Human Race

It will give every mother the right to have children only when she feels that her health and strength will allow her to give them the care and attention they need.

It will give her the possibility of recovering her strength in case she is worn out physically or nervously, or has any disease aggravated by pregnancy.

It will enable her to gain strength if she has worked hard and long hours before her marriage. No woman should become pregnant until she is well rested from fatiguing labor.

It will give her time to know her children, and to devote herself to bringing them up.

It will give her a chance to develop mother-love, instead of becoming a slave, a worn-out, broken, spiritless drudge.

It will keep her husband's love and courage. Fathers will no longer be intolerably harassed and driven to desperation by the claims of a family too large for their wages or salary to support.

It will prevent the practice of taking drugs and poisonous nostrums to avoid undesired pregnancy.

It will prevent abortion. Mothers will not resort to the murder of unborn children, when they can control conception.

It will prevent the death of mothers whose physical strength cannot stand the strain of pregnancy.

It will prevent the death of thousands of babies whose passing out is caused by poverty, ignorance, neglect and insufficient vitality inherited from exhausted mothers.

It will prevent child labor. Child laborers come from over-crowded homes with more children than the parents can afford to feed and clothe.

It will prevent prostitution—because (a) young people will be able to marry early and wait until their incomes are sufficient before having children. (b) Wives will be freed from the haunting fear of pregnancy which hovers over a woman from month to month, and frequently drives husbands to prostitutes.

It will prevent the birth of diseased children, especially such as inherited weakness or actual disease from unhealthy parents.

It will set the woman free to show her affection and express her love for her husband, an expression which will hold husband and wife together.

It will make of the home a place of peace, harmony and love. The man will want to come to it; the woman will find in it her happiness and development; the children, well nurtured and carefully educated, will grow up in it to be the greatest assets of the nation.

TRADES AND LABOR

Semi-annual Election of Officers
—H. Neelands, M.L.A., Re-
Elected President

BOYS WORK TEN-HOUR DAY

Delegates to Attend Meeting to Start Organization for Next Civic Elections

AT the regular twice-a-month meeting of the Vancouver Trades and Labor council held on Tuesday night, the semi-annual elections took place. There was a good attendance of delegates.

Following officers were re-elected: President, Harry Neelands, M.L.A.; vice-president, J. Dunn; secretary, P. Bengough; treasurer, F. E. Griffin; sergeant-at-arms, Mrs. F. A. Dolk.

C. McDonald, of the Tailors' union, was elected statistician, and F. A. Hoover, E. A. Jamieson, W. H. Cottrell, J. R. Flynn elected trustees.

Six delegates were appointed to the general meeting of the Canadian Labor party on August 1 to start organization for the forthcoming civic elections; they were Harry Neelands, Percy Bengough, Birt Showler, W. H. Cottrell, E. A. Jamieson and J. R. Flynn.

Notice of motion was given looking to a reduction of the per capita tax for the Trades and Labor council from 5 cents to 2½ cents per month.

Complaint from a delegate that boys of fourteen were being employed in a box factory on Cambie street, that they were worked ten hours a day, that one boy had lost a hand in the factory and another lost a finger, both without any chance of compensation, was referred to the executive for investigation and action.

Reports from unions consisted mostly of notices of picnics to be held within the next two or three weeks.

MRS. W. MAHON PASSES

Factory Inspector for B. C. Wage Board and Well-Known Laborite

Mrs. Winnifred Mahon, factory inspector for the Minimum Wage Board, passed away at the St. Paul's hospital at 7.30 a.m., Wednesday, following a brief illness.

Mrs. Mahon was appointed to this position in February, 1923, and her duties consisted of the inspection of factories where women are employed, and examination of the payrolls of all establishments covered by the Minimum Wage act. She had been a resident of Vancouver for over fifteen years.

Mrs. Mahon had for three years been president of the Garment Workers' union, and was also delegate from the union to the Trades and Labor council.

During the sixteen months that she was inspector, she made many friends among those under her supervision, and the women garment workers in the city especially spoke very highly of her and the interest she took in their welfare. She was a very active worker, and performed her duties in a capable manner. Mrs. Mahon is survived by her husband in Vancouver, her parents, three sisters and two brothers in England.

The funeral will take place on Friday afternoon to the family plot in Ocean View Burial Park, after a service at 3.30 in the Nunn & Thomson chapel.

Tailors' Picnic

The Journeymen Tailors' union of Vancouver and district, will hold its annual picnic Wednesday, July 30. They will leave by boat from Gore avenue wharf for Wigwam Inn at 9 a.m. Sports will be held for both adults and children and valuable prizes given the winners. The committee in charge promise plenty of fun and ice cream and give you a hearty invitation to join them. Returning boat will leave Wigwam Inn at 8 p.m.

ATTENTION!

THE FEDERATIONIST is again forced to hold over several good articles owing to lack of space. However, in the next issue we hope to be able to include them in these columns. An article specially written for the Federationist by Tom Richardson, ex-M.P., and who is so well-known in this province, on "The Position of the Emigrant in Canada," will we know be received with interest. Angus MacInnis also writes an article on the labor question, "As We See It." These and other articles by writers well-known to the readers of this paper will make next week's issue well worth reading. Mention this to your friends and boost the circulation.

The resumé of the coal situation in District 18 which we expected to have in this week's issue is also held back.



ORIENTAL QUESTION FROM WOMAN'S POINT OF VIEW

[By Mrs. C. Lorrimer]

DURING the recent election some excitement was caused by the passing of a resolution by the Canadian Labor party to the effect that Orientals ought to have the franchise. Great indignation was shown in some circles and it was the opinion of many that the resolution was detrimental to the labor vote. The first expression of feeling was out of place and the second went to prove that some workers do not as yet know how to use their vote.

The objection to the franchise for Orientals is, no doubt, owing to their supposed inferiority. Now let us examine ourselves. Quoting Lewis H. Morgan, L.L.D., from his book, "Ancient Society": "Mankind lived first in savagery, then barbarism, then civilisation. The history of the human race is one in source, one in experience, and one in progress. Since mankind is one in origin, they are essentially one, running in different but uniform channels upon all continents. The whole experience of mankind from savagery to civilisation was worked out upon the Asiatic continent. There the period of human occupation has been the longest." In fact over 500 years ago, China had a land policy which has not been reached elsewhere. Each family owned some land, and there was common land as well, on which all worked and the proceeds of which went to the payment of some of the community expenses. A rather good policy, one might say, for British Columbia to adopt, and which would go a long way to eliminate our bread-line!

Morgan further tells us of the rise of property. It is impossible, he says, to overestimate the influence of property in the civilisation of mankind. The growth of the idea of property in the human mind commenced in feebleness and ended by becoming its master passion. It introduced human slavery as an instrument in its production. The cruelty inherent in the heart of man which civilisation and religion have softened without eradicating, still betrays the savage origin of mankind and in no way more markedly than through the centuries of recorded history.

Now, the point I wish to make clear is that all races have the same origin, and that all workers, irrespective of color, are living under a system of human slavery, i.e., wage-slavery. The fact of the workers of the Orientals franchise does not settle the question. They should make an effort to understand the system under which they live and try to discover why the Oriental is here.

In the first place the Oriental comes to Canada hoping to escape the awful conditions of his own country, and if we will have the courage to admit it, that is what brought all of us here, too. The employing class brought Orientals here to obtain cheap labor. They are bringing Europeans here for the same purpose, because in some of the older capitalist countries, the workers have a lower standard of living. Cheap labor means big profits, and that is the religion and patriotism of the employing class. If the workers wish to exclude the Orientals from British Columbia they will have to take rather more interest in their own affairs. It is time that they were doing a little thinking for themselves instead of being spoon-fed. A short time ago, ten million dollars were sent from Ottawa to China for investment in industry; the Chinamen in China is being paid 20 cents per day. A report given for the International Labor Review by acting-president J. B. Taylor, of Peking university says: "Cotton spinning has assumed the lead in the industrial development of China. It has grown from one million spindles in 1915 to two

million in 1922 and since then another two million have been added." Taylor says that children from the age of eight work twelve and more hours per day in factories for 50 cents per month and board. Some plants keep their workers seventeen hours per day, every day, without holidays. The maximum wages in twenty-nine of the chief industries in China range from 20 to 53 cents per day. There are 221,000 women in the same industries whose wages average 4 cents per day. The present writer has worked at the rate of 4 cents per day in Britain and she does not feel at all superior to her colored sisters. To talk about this country being a great investing nation means simply that capitalists are building factories (Continued on page 4)

FICTITIOUS REPORTS

Old Country Family of Four Enticed to Vancouver Under False Rumors

Following is a copy of an article which appeared in a local paper at Rawtenstall, England, as a result of which a family came to Vancouver with a letter of introduction to "Schofield" who is unknown at the city hall, and is apparently fictitious. The family of four arrived at Vancouver with only \$23.00 between them and starvation. The article reads:

"Mr. Robert Schofield, a Rawtenstall, who went out to Vancouver, British Columbia, some ten years ago has forwarded a letter of appreciation to Mrs. Fairbourn, shipping agent of Rawtenstall.

Writing from the City Hall, Mr. Schofield recalls the fact of booking his passage with Mrs. Fairbourn and expresses thankfulness that he did so. He has, he says, done exceedingly well. He owns his own \$5,000.00 house, and a \$4,000.00 automobile. There are a lot of Rawtenstall people in Vancouver, and they have a Lancashire society with 1,500 members. He says there is plenty of work for both men and women in Vancouver, and if he "could induce a few hundred more from Rawtenstall to go out there they would never regret it." The city, he concludes, is slumless and prosperous.

Colonizing Canada at \$5,714 a Settler

In answer to a question Mr. J. A. Robb stated that the government had paid the Canadian Colonization Association—a private company—\$100,000 during the year, that the transcontinental railways had jointly paid another \$100,000, and that the Association had brought into Canada during the period 1923-24, exactly thirty-five settlers. He could not say how many families these thirty-five settlers included. The cost per settler was thus \$5,714.29.

Militarism breaks up the home, destroys the family, mocks at morality, violates conscience, breeds hate, disunites mankind, stifles the spirit of youth, and exposes the whole world to the lusts of reaction.—Common Cause, Sydney.

India is the happy hunting-ground of foreign exploiters, and everything is done to maintain this state of affairs. Newspapers are prohibited if they become tainted with radicalism, and deportation without any trial is a favorite weapon.

The powers who shouted about Belgium, secretly cut up Albania for Serbia, Greece and Italy in the secret treaty of London, 1915.

The wage rate of \$1.12½ an hour is paid to Hamilton, Ont., bricklayers.

MAN'S IMMORTALITY

What Is the Nature of the Human Soul?—Is It Separate from the Body?

INCEPTION OF RELIGION

Many Oldest Philosophies Held Man's Conscious Existence Ended with Death

[By Frances Willis]

THE average person who has grown up with certain fixed beliefs and who has been taught and trained to accept many things on faith will immediately answer that the human soul is part of some mysterious external force, or, in fact, part of God; that it is an entity entirely separate from the body and which may or may not have existed previous to birth, but which certainly goes on living after the death of the body. The skeptic or the unthinking sceptical will reply that there is no such thing as the human soul. But the broad-minded person who is used to consider all sides of a question and who has learned to think for himself and apply his reason to what most people take for granted, will regard the question as very debatable, and will not dismiss it without due consideration.

To many people who have made up their minds on the subject, or who have accepted the workings of other people's minds, and to those who never consider such problems, the question will no doubt, appear an idle one and not worth the time spent on it. But, in reality, it is one of a series of such questions which have an enormously important bearing on life, both the life of the individual and the life of society as a whole, as will be shown later.

Those who claim that man has a soul, distinct from his body, also claim that man alone of all animal life, is thus privileged. But a study of the mind processes of man and the lower animals shows that there is no sharp dividing line. Moreover, it has been proved that the laws which control the body also control the soul or mind, and psychic organ in animal life, from the lowest fishes to man, makes its appearance during formation before birth, as a simple cylindrical tube which is later known as the spinal cord and a club shaped organ which is later the brain. Thus the soul or mind of man starts its existence at precisely the same time as the one called creature starts its pre-natal growth.

A further proof that body and soul are one is shown by the fact that when certain parts of the brain are destroyed, a part of the soul is destroyed. Also in tracing the development of a child, we notice the growth of consciousness, intelligence in proportion as the brain matures. Thus, to quote Haeckel, the soul is not a special immaterial entity but the sum-total of a number of connected functions of the brain.

In contradiction of these facts, many people will assert that brain and mind and soul are distinct. But a careful introspection of one's own personality and the study of that of another person will reveal a combination of faults, virtues, impulses, instincts and peculiarities. All these are the result of heredity and the influence of circumstances and the quality of brain and nervous matter; there is nothing supernatural about the personality, there is nothing that cannot be attributed to the result of heredity, environment and brain-type.

The question of the immortality of the soul or personality is bound up with our ideas about the soul. The belief in immortality is comparatively a recent one, for as has been shown before, many of the oldest religions and philosophies had no doubt that man's entire conscious existence ended with death. And there is no question of this fact if the brain (which is part of the mortal body) and the soul are really interdependent. When the brain dies the soul also dies.

The question now naturally arises, "What effect will such beliefs have on the individual and on society, and why should they interest people who are ostensibly seeking the betterment of the conditions of humanity?" There are those who say that the belief in a conscious existence hereafter serves as an inducement to good and as a deterrent of evil; the old idea of reward and punishment still play a large part in the lives of thousands.

Anyone who believes that the soul of man perishes when the body, of which it is merely part, dies, cannot help but deplore the results of belief in man's immortality. There is no doubt that to an individual who regards this earthly life as a mere fragment of eternity, or as a necessary evil to be endured before participating in another and better life, social problems and indeed all questions bearing on life, will assume pitifully small proportions. Thus since the inception of ideas of immortality, man has been more or less content to endure the ills and miseries of life believing that he will be compensated in a heaven above. Millions of souls have cherished this belief and in consequence have cared very little about improving the earthly life. Once let people realize that our few years of existence on earth is

(Continued on page 3)

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FRIDAY.....July 18, 1924

LABOR AND FOREIGN AFFAIRS

WHATEVER individual opinion may be about the labor government in Britain, there is no doubt that the premier's policy in regard to France is receiving approval. He evidently believes that every move in the game of foreign politics should be open and above board.

All this is in contrast to the stand hitherto taken by statesmen in regard to foreign policy. The people have been kept in the dark as to motives and events, while the politicians and big-business cliques pursued their policy of double-dealing, secret agreements and wholesale robbery.

It is doubtful if the masses of the people, educated in foreign and domestic affairs, and whose social conscience is not altogether ruined by the greed of gold and the thirst for power, would have tolerated the treatment of subject peoples whose state of slavery is worse than our own.

Macdonald's call for candor and his own attitude towards other countries are really only the prelude to what we might expect under a socialist regime. When we realize that the prosperity of one country means the prosperity of the rest; when we are ready to acknowledge the rights of other nations; when we become broadly international in our views, then the world can hope for better times and the abolition of wholesale murder.

THE PROBLEMS OF OUR HONEST BUSINESS MEN.

A SHORT TIME ago one of our local business men was discussing with a group, the problems that he was having to face in the particular line of business in which he was engaged. Up until a few years ago the wage worker was the only one who was having real problems to face in this country; but now, it would seem that the wheels of fortune have moved on a pace.

Aside from the above, another factor comes into play in our modern business world, that of the honesty of competitors. We are prone to think only of the public, when discussing such matters, but here too, our small business man is facing what appears to us to be an almost insurmountable difficulty, so long as our present economic system remains.

spite of our religious training and upbringing.

One business man may try, and we believe that many do try, to give to the buying public the best value for their money that they can give under existing conditions. On the other hand another business man, following in the same line, advertises and represents to his own and prospective customers, goods which he claims are of equal value, if not superior, for a considerable less amount of money.

Not only is the public affected in such a deal, but the honest business man is placed in a most unfortunate and unenviable position. He is deprived of a legitimate profit on an honest deal, while at the same time he is represented as being an extortionist.

Sooner or later we will come to realize that this world has nothing better to offer any of us than a decent, honest livelihood, and that when we have gotten that, we will realize that therein lies the road to happiness and contentment on this terrestrial sphere.

We all must come to realize sooner or later—we hope sooner—that we can never hope to be truly happy while others about us are struggling against tremendous odds, odds that should never be and, what is more, need not be.

IT'S HUMAN NATURE

HOW OFTEN we have heard those words! If a considerable number of us have chosen to do something that we know that we ought not to have done, we immediately endeavor to find some suitable excuse, and one that we feel will enable us to retain our self-respect as well as the respect of our fellows, who by the way, are as guilty as ourselves.

A father, the other day, was giving his views regarding the rising generation and, after pointing out their many faults and shortcomings, he said, "Well, after all, it's only human nature!" Perhaps he was altogether wrong. It may have been only a father's nature, who knows? Nevertheless, frailties which human nature may be subject to, have been blamed for many, many sins, most of which, we fear, are not due to human nature per se, but rather to the unfortunate system under which we find ourselves forced to live and have our being.

The average man and woman today the world over, could they but gain their livelihood in an honest legitimate manner would never raise their little finger to harm even the most helpless among us, provided of course, they were not of unsound mind. We might state here, by the way, that in our judgment many of the conditions of unsound mind that we see from day to day are due, in many instances, to the effects of this system of competition under which we are endeavoring to gain our means of life.

The great question that should confront our minds, therefore, is: How is all this great injustice to the great mass of mankind going to be remedied? This has been a question that has been occupying the minds of the more thoughtful among us for some years past, but now, even the most thoughtless among us are beginning to see that something will soon have to be done. We hope that the masses have become too enlightened to lie down and die without a struggle as they have been known to do in the past, believing it to be, perhaps, God's will.

No, we cannot blame human nature any longer. All that nature asks for, whether it be human nature, or any other nature, is sufficient to gratify its natural desires. Anything that tends, in any way, to prevent the fulfillment of those natural desires should be the factor towards which we should direct our attention if we would alleviate the ills to which we are subjected so needlessly today. The sun shines as brightly as it has ever done before; the rainfall, it will be agreed, is on the whole quite sufficient to provide our soil with the necessary moisture, and the soil, there it lies bidding us come and partake of all the good things that it has to offer.

duty to society, there it lies, while many starve.

In other words, if we cannot obtain the right to do something that is going to be profitable to some one else, we are, under the present system of society, deprived of our right to live. The needs of our "human nature" mean nothing. Not until we have production for use in this world rather than production for profit, will "human nature" ever be seen in its true light, something to be proud of rather than something to scorn and deride.

OUR POLICE COMMISSION

IT IS little wonder that the old political machines are slowly, but surely, losing what little respect the general public may have had for them. Their absolute indifference to public opinion in so many cases—especially in this so immediately after the elections—has been such as to turn against them the more thoughtful minds among us.

The activities of the liberal machine of late, in connection with the appointment of a police commissioner to take the place of Mr. Harnett, has been such as to arouse the suspicions of even the most innocent and unsuspecting in our midst. It would appear Mr. Woodward has chosen one, who in the eyes of the machine, might be a little too exacting, and who might be rather too conscientious in the carrying out of his duties.

We have no personal knowledge of Mr. Woodward's choice, we admit, but when we see such delay and side-stepping of the main issue, we are inclined, judging from our many experiences in the past, to think that the choice, who ever he may be, is a good one.

If the liberals would ingratiate themselves into the goodwill of the public, then the sooner they "cut out" their political nonsense and settle down to business the better. Politics has been a game long enough now. It is getting beyond a joke. What we want today is a good honest administration by earnest, thoughtful and intelligent men and women.

As a matter of fact, Labor has little faith in the ability of any of them to govern our city, province or dominion under the present system. In fact, we are certain that it cannot be done satisfactorily. A system whereby we produce only for profit and disregard human needs is such as to contaminate the very elect. It has done so, it would appear, in the past, and we fear that it will continue to do so in the future. Be that as it may, however, we feel that we would like to see the best and most capable men and women that we have, take in hand all matters of government, not that we want to see them besmirched with the political corruption that we see everywhere about us, but rather to have demonstrated the absolute futility of the competitive system under which we are living today, regardless of who may have it in control.

GUARANTEES TO IMMIGRANTS

IT WAS reported recently that a large number of young people from Great Britain were likely to come to British Columbia, provided our government, or groups of our people, would exercise more responsibility for those who come and give them an assurance that they would be received and given a chance. The Y. M.C.A. it would appear, is more or less behind the scheme.

This sounds interesting. We would surely like to see our government attempt to take on such a responsibility for some one. It shows no inclination to do anything like that for the young folk here in Canada or British Columbia, who are directly under its jurisdiction, but it might be enticed to do something for some peoples, other than their own.

So far as any group of our people assuming any responsibility for immigrants, that is quite out of the question unless that group be the C.P.R. or some other profit-making institution undertakes it. But of that we have had all the experience we care for. To make a profit is such an incentive to the average individual, or group of individuals, that no intelligent person would think of allowing them to supervise the welfare of their fellowmen at the same time.

Some day our government must become sufficiently advanced, enlightened and humane to warrant their undertaking such a task. It is the obvious responsibility of all governments today the world over. But it must be remembered, however, that the duty of each and every government is to discharge that responsibility towards those at home first before assuming such a responsibility for others.

The house was enraged because dumb animals had suffered in the Rodeo. I agree with that attitude, but it is a strange thing that men can be easily roused when they see animals ill-treated, while they remain quiet when human life is suffering. —Rhys Davies, M. P.

After-Eating Distress And all forms of stomach trouble, such as gas pains, acid, sour, burning stomach are all relieved in two minutes by taking

JO-TO Jo-To sold by all Druggists.

Labor and the Poets

WILLIAM SHAKESPEARE

[By Frances Willis]

NO study of popular poets would be complete without some mention of Shakespeare who was one of the world's greatest writers.

The poet was born in the "heart of England," and his environment must have played a great part in shaping his genius. His home was surrounded by field and forest and river in which he delighted, and his imagination was fed by the history and legend with which Warwickshire is associated. And history and legend were living to him. There was the castle of Warwick the kingmaker, there was Kenilworth where Leicester entertained the queen with magnificent pageants, and there was the scene of Mary Stuart's imprisonment all near by.

At fourteen, he left school and followed various occupations; according to some traditions he was a country school-teacher and then was employed in a law-office. After his marriage, he went to London to seek his fortune, possibly because he had some ambition and probably to escape the wrath of a certain magistrate on whose preserves he had been poaching. To solve the bread and butter question Shakespeare commenced as a horse-boy outside the theatre; later he had some experience on the stage, but he was more successful in retouching old plays, incidentally, he was, as it were, serving his apprenticeship, gaining wide experience and mastering technique.

Many events conspired to make the Elizabethan age a period of great dramatic genius. The Renaissance, or revival of learning, was only just being felt in England; and its influence was mingling with that of the German reformation. And Shakespeare's age saw the coming of the Armada and much daring exploration and exploitation beyond the seas.

So it was natural that his mind moved in a large, free, genial world, and that nothing human therein was alien to him. He possessed a remarkable knowledge of human nature, and his works include studies of almost every imaginable type. If for no other reason, therefore, Shakespeare is worth studying. Through his plays and poems our ideas grow broader and more tolerant, and we turn away from each finished picture of a human being either with an indulgent smile at the weakness of our natures, or with the pity that can imagine and understand the lowest depths, or with the delighted admiration and something of pride for the noble strains that are in our kind. And, perhaps, unconsciously, our judgment changes—for judgment is after all only a question of outlook.

Shakespeare not only portrayed the individual truly; but he gave us living pictures of the life and times of men as backgrounds; indeed he has done more to diffuse the knowledge of history than many historians. Of all the historical plays, perhaps "Julius Caesar" is the most interesting, and certainly it makes a strong appeal to those just commencing a study of Shakespeare.

The plot is laid during one of those periods in the world's history when the "science of thwarting the common man" was at its highest; when Rome was flourishing in all her world-wide power; when the Roman empire with its veneer of barbaric splendor and rough justice, preyed on the then known world. It was an age of political corruption, self-seeking, and jerry-mandering. It was an age when there existed a deep gulf between patrician and plebeian; in other words, between the leisured class and the slaves, between the parasites and the producers. But it was also an age of dawning consciousness on the part of the masses who were learning to question their masters' actions and express, although in a crude way,

their discontent. Long ago, they had overthrown a king and set up a republic, and since then there had been frequent revolts against the bitter injustice, harsh tyranny and insatiable greed of the governing group. Not entirely free from the people were these efforts, but with the aid and guidance of men with ideals for the common good. The story of Julius Caesar is the history of another such effort, but in this case the popular cry for liberty drowned the ugly voices of the self-seekers; popular freedom was made the excuse to vent private envy.

Julius Caesar is not the hero, nor yet the central figure of the play. But he is the embodiment of a great power, nevertheless, and his influence lives on and, as it were, moulds circumstances after his death. Shakespeare must have thought well of Caesar; he is "the noblest man that ever lived in the tide of times," yet in the play we are presented with a man who is both weak and vain. One is forced to conclude, therefore, that the poet sought to contrast him with Brutus, or to show him as the conspirators thought they saw him; and to do this, he shows us the fast-aging, declining dictator suffering from "the last infirmity of noble minds," as Milton has it. There are various opinions about the character of Julius Caesar, but the prevailing one seems to be that he was a man of exceptional genius, one of the most magnanimous and large-hearted of men; one who loved Rome wisely and well, and who, single-handed, grappled with the proudest and most powerful oligarchy that the world has ever been afflicted with. Such apparently was the Julius Caesar of Shakespeare.

But Caesar had one fault; he was ambitious, and his enemies feared ambition in Caesar. Hitherto he had been an uncrowned king; now they fear lest he accept the crown. Therefore, they plot to murder him; and Brutus, his personal friend, heads the conspiracy, not because he hates Caesar but because he hates Caesarism; because by a strange twist of reasoning he thinks the dastardly crime justifiable on the grounds that Caesar might be transformed by the crown. "Think of him as the serpent's egg and kill him in the shell." Brutus is a bookish idealist as far as politics are concerned, but in every other respect his character is admirable—just enough mixed with fault to make it human, for Shakespeare never paints the perfect man. Brutus is above "grat," for he quarrels with his best friend months after the death of Caesar on the score of corruption. He is kind and considerate to those under him; he is noble and philosophical. And altogether he is quite above the mean motives of his fellow-conspirators whose actions are dictated by "personal envy of great Caesar."

The meeting of the senate is fixed for the day of March; the conspirators are all armed, their plans are faithfully followed and the great leader is murdered.

Mark Anthony, who is also a close friend of Caesar, is an interesting figure in the Shakespearean plays. In Julius Caesar we see him at his best—our, in spite of his frivolous superficial nature, he is sincerely shocked and grieved at Caesar's death. He could hardly believe that the "conquests, glories, triumphs, spoils of his friend, should be shrunk to this little measure." The conspirators are going to show him the reason for Caesar's death, and meanwhile he must appear friendly to them lest he share a like fate. But this sorely tries him:

That I did love thee, Caesar, O 'tis true; If then thy spirit look upon us now, Shall it not grieve thee dearer than thy death To see thy Anthony making his peace, Shaking the bloody fingers of thy foes, Most noble, in the presence of thy corpse?

He is given permission by the unpractical Brutus to speak at the funeral oration; Brutus first addresses the mob who demand enlightenment on this latest crime, and he easily convinces them that Caesar merited death because of his ambition. Quite as easily, Anthony assures them of Caesar's worth in a

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passionate and clever speech. He sets alight the popular passions and stirs discontent to frenzy until the mob is ready for anything. Civil war breaks out. The conspirators lose all and the power is seized by another ruler bearing a different name. Nothing is altered appreciably, and thus the little effort of the aristocratic republicans sinks to the ground.

The people present a most interesting study in this play. They are undetermined by the economic and moral evils of the huge, brutal slave system. They are ignorant, appallingly ignorant and vicious; those who are conscious of their human possibilities live their lives in helpless misery, brightened only by feverish hopes of and futile attempts at liberty; those who form the vast unthinking masses, drag out their wretched existence like brutes. They are all more or less at the mercy of their masters physically and mentally. They are easily corrupted and bought; they are led away by any popular orator who chooses to address them. Marullus the senator, by his eloquence, causes them to sink away tongue-tied in their guiltiness and perhaps puzzled, because they have sought to rejoice in the triumph of Caesar their benefactor. Both Brutus and Antony easily sway them; their easy credulity believes that the death of one man can give them liberty such as they dream of; they cannot perceive that the power will merely be shifted.

In short, a study of Julius Caesar leaves us with many thoughts. And the outstanding ideas seem to be that the self-seeking or unpractical politician never did aught for the common good, for the wellbeing of the people can only be attained by wisdom and uprightiness on the part of those who have to govern. Most people feel something like satisfaction when they compare the people of the Roman empire with the people of to-day. Indeed, it is remarkable that the inarticulate, ignorant, vicious fickle mob of comparatively a short time ago, has been gradually transformed into the present-day, working classes with their ever increasing knowledge, tolerance and power, and that in two centuries at least, the workers have been found fit to govern, fit to control the lives of millions.

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W. D. HARVIE,
Secretary.

July 14th, 1924

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Organic Evolution

ARTICLE IX.
[By Charles Hill-Tout, F. R. S. C., F. R. A. I., etc.]
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IN the last article we devoted our attention to that interesting group of primitive organisms, the bacteria. We found that if they did not actually represent the lowliest and earliest organic forms, they must be closely and genetically related to those that did; because in their simplest and lowest divisions no differentiation into distinct plant and animal forms had yet taken place; their chromatin had not been segregated into a nucleus as in typical cells; and also because their structure was wholly of the simple one-celled kind.

We saw, too, that their life-history was full of the clearest kind of evidence of the evolutionary process; and that their wide differences in form and function and modes of life could only be satisfactorily explained in terms of organic evolution.

In this article we are to take up some of the other lowly forms of life, which are more or less closely related to the bacteria, and see what evidence they have to offer along the same lines.

We will first seek to discover what may be of interest in the life-history of that extensive and widely-differentiated class of organism known collectively as the Fungi. In this class are included the moulds and yeast plants, both of which play important parts in several of our domestic industries.

The Fungi are a very large group and are divided into many families, genera, species and varieties; the fact alone proclaims here at the start that the law of variation has been exceedingly active among them. Our knowledge of them is not yet comprehensive enough to estimate with any exactitude the number of species that have arisen among them. These have been variously reckoned as running from 30,000 to 150,000, and it is pretty certain that there are at least 50,000 distinct species.

This discrepancy in numbering the species arises from the fact that in the higher estimates certain distinctive races and varieties have obviously been classed as species. The criteria employed for distinguishing between the one and the other are not always the same. Hence differences may easily arise. Some naturalists regard a specimen from the purely morphological or "form" point of view, other rather from a physiological or "functional" viewpoint. Even at best when the same standards of comparison are used it is oftentimes difficult to establish definite lines of demarcation between the three divisions of varieties, races and species; which incidentally shows us how insensibly a variety or a race may sometimes merge into a true species.

Later, when we come to the classification of life-forms we shall have to take up this question of what constitutes a true species, and we shall then see how difficult it is to reach a definition which is at once satisfactory to zoologists and botanists alike; and which covers all the requirements of classification.

In the meantime we may note that naturalists are constantly at odds in attempting to classify particular specimens of any group of organisms, with which they may be dealing; which fact in itself offers strong presumptive proof that species may and do arise from races or varieties by continued modifications and changes under the law of variation and in response, to environmental influences; and that in all we need consider at this point.

That the Fungi belong to the primitive organisms is clearly shown by their relatively simple structure as well as by their known antiquity and world-wide distribution.

Like the bacteria, to which some of their divisions would seem to be allied, their life-history extends far back into the distant past. We find their ancient forms in fossilized woods and in amber, and we can trace them back to the Carboniferous Period. Their relatively advanced organization in these early forms suggests, however, that they were in existence at a much earlier period than this.

The whole group of the Fungi with its many thousands of different species is now very generally regarded by naturalists as having been derived originally from the algae. Indeed, the similarity in the morphological characters of one sub-group of them has caused it to be named the alga-fungi.

Notwithstanding the fact that they are probably derivative forms, we will here consider their life-history in advance of the algae because, like the bacteria, they are not typical plants. They have become highly modified and differentiated, and now constitute a distinct and separate group of organisms. They have left the line of direct evolution and have strayed into by-paths of their own and have thus acquired characters and modes of living and reproduction quite distinct from that of typical plants; and they also offer us evidence upon the evolution of characters and organs not so clearly found elsewhere. They also in many ways form a natural link between the bacteria and the algae.

Thus, they resemble the higher bacteria in their inability to obtain their food directly from inorganic substances as do the typical plants. They appear to have lost their chlorophyll—that green coloring matter which is the essential agent in the process of assimilation in plants, and which enables them to decompose carbonic acid gas and water under the action of the sunlight, and convert them into starch and other carbon compounds.

stone by its root-like "hold-fasts." But they may be seen also at the base of a mushroom or toad-stool or other fungus.

To the casual observer they may seem to be real roots, but they are only the foreshadowings of the true root; they are merely modified extensions or processes of the thallus itself, not a real root. These do not appear till much later in the evolutionary history of plant-life.

We also find the widest differences in individual form among the fungi. They start from the very simplest unicellular bodies, in which there exists no apparent distinction of parts, and ascend by numberless transitions or stages to more and more complex multicellular forms in which true tissues appear; and continue to advance from this point till we find them acquiring and exhibiting some of the features of the higher plants; to wit, true vessels and compact tissue-bodies, such as characterize the higher of the present-day plant forms.

When we come to consider the primitive forms of animal-life we shall find that this progression or ascent of life is exactly paralleled among them.

Speaking generally, the fungi show a decided advance in complexity of structure upon the bacteria. Besides their compound forms and their development of cellulose, tissues and vessels, their cell contents appear to resemble those of other vegetable forms with the exception of chlorophyll, and what is more important, all seem to possess nuclei. Even the isolated cells of the simpler yeast plants have each a nucleus.

In all these characters they show a definite, measurable, evolutionary advance upon the more simple and primitive bacteria. They stand higher in the scale of life, and in the multiplicity of their forms exhibit an adaptability as wide as the world itself, as might be expected of such primitive organisms. Probably no other in nature, does the law of variation manifest itself so plainly and actively as among them.

During their long life-history many species of them have become highly specialized both in form and function.

In one species alone there are known to be six races each of which has acquired a special habitat or mode of living, apart from which it can now no longer thrive or even exist.

This habitat is formed by a very narrow range of grasses. One of these specialized fungi will grow and thrive on barley and rye only, and not on wheat or oats or other grasses. Another will grow only on wheat, barley, rye and oats, but on none of the other grasses. Another will grow on oats and some other grasses only but not on any of the other cereals; and still another will thrive upon any of the grasses except the four cereals.

There are many other instances of this high specialization among the fungi. Perhaps one of the most interesting is that of the fungus which long ago entered into a close and intimate partnership with one of the simpler algae. The two together now conjointly constitute that simple organism known as the lichen.

This is a case of what biologists call "symbiosis" or life-union, where the two plants have become so closely and intimately integrated as to form a single organism. This kind of union is for mutual benefit; one partner supplying the inorganic materials of their food and the other the organic elements. The organic world presents us with many instances of this kind of life-union. There are many interesting cases among the bacteria.

One is here reminded of the observation made by Father Wasmann on his parasitic beetles. We cannot supply a scientific explanation of the mode of life of organisms such as these we have just referred to, by merely declaring they were created expressly for this or that variety of grass.

The principle of evolution is the only one which gives us a natural and reasonable explanation of these phenomena. Why, therefore, should we not frankly accept it?

But it is in their methods of reproduction that the fungi furnish us with the best and most decisive proofs of the evolutionary process. Here they are particularly instructive and illuminating; for they exhibit a surprising number of methods by which life is passed on from one generation to another. They begin with the very simplest and earliest known methods and continue through a series of advancing stages until they reach and exhibit some of the relatively complex modes of fertilization found among the lower flowering plants.

As the simple single-celled bacteria foreshadowed in their temporary colonial groupings the compound many-celled forms that were to succeed them, so among the various species of fungi do we find foreshadowings of the processes and functions of reproduction that were later to characterize the higher organisms.

The yeasts and moulds exhibit the simplest methods of reproduction. Almost all of them reproduce themselves asexually as it is termed, that is without fusion or admixture of differentiated sex elements, such as characterize reproduction among the higher organisms.

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with distinct sex organs has now taken place.

But mark how gradual and how transitional has been the evolution. It does not seem possible to observe these steps and stages and satisfactorily explain them apart from the principle of organic evolution.

Among these fungi we actually see the evolutionary process at work going forward step by step from simple reproduction by budding or by fusion to spore-formation, that is, to propagation by means of seed-like elements of the parent-body.

First the spores or seeds are produced asexually, arising from a parent-form, which within itself possesses, more or less potentially, the characteristics of both sexes.

These in certain of the compound fungi arise from a stem-like portion or outgrowth of the organism, thus foreshadowing the stemmed flower and seed pods of the higher plants.

Next we see the earliest signs of sexual differentiation appearing. The nuclei of two different cells fuse together to form new spores. Later on these fusing cells have acquired distinct sexual characters of a female type. Two female cells now fuse together and new spores are produced. Still later we find a male cell arising and the two sexes are now fully differentiated and stand apart. Reproduction is now by means of the union or conjugation of male and female cells or elements.

Thus we are able to see the very stages and mark the evolutionary steps by which the early vegetable organisms reached the sexual reproductive methods which in a still more perfect manner, are exhibited by the flowering plants of to-day.

If these transitional phases are not evidences of organic evolution then they appear meaningless and without natural explanation. But if they are regarded in the light of the doctrine of organic evolution, as we think they should be, then they have a perfectly reasonable explanation and may be looked upon as not the least cogent part of that large body of cumulative evidence upon which science has established this illuminating doctrine.

The evolution of sex has such a tremendous importance in its bearing upon organic evolution, and is so full of deep interest and meaning, that we think it desirable to devote the next article to a consideration of some of its most significant features and its apparent purpose in the life-realm. It will make clearer many of the arguments to follow later.

(To be continued)

About all the world has accomplished so far is to bring disorder out of chaos.—Columbia Record.

The hard part is to love your neighbor as your self.—Muskegee Phoenix.

Man's Immortality

(Continued from page 1)

our only conscious life, and they will pay more heed to those systems which may their happiness. They will jealously guard what happiness and privileges they possess and will do all in their power to better their conditions.

Perhaps to the most scientific soul among us there comes an occasional longing that the doctrine of immortality were true, and the wish that death did not after all end all consciousness. This wish, however, only raises an inward determination that death shall only have its way when knowledge fails to combat it; in other words that the harbingers of death, disease of mind and body, want and war shall not stalk the earth as now.

And to the person with these ideas, immortality becomes nothing more than a beautiful myth, a theme for the imagination, an inspiration for art, literature, music and painting.

But even supposing that the question of man's immortality were an open one (so far there is no proof that can satisfy keen reason), surely it is infinitely better to give one's attention to matters that affect us here and now than to trust all to something which is at best a theory.

Intimately bound up with the question of the soul and immortality are the theories of a personal God and individual free-will, but as these would take up too much space here, they must be dealt with in further issues.

Lunacy Law Inquiry
[British Labor Press Service]
London.—Four labor representatives are included in the list of names of the royal commission appointed to investigate the existing law and administration in connection with the certification, detention, and care of persons who are or are alleged to be of unsound mind. The four labor people are Harry Snell, M.P., Miss Madeline Symons, Mrs. C. J. Matthew, and Earl Russell.

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TIMELY TOPICS

U.S. capital falls full, says recent press report. That sounds astonishing, for we have been led to believe that America was the land of the free. If such a condition is present in the capital, then we shudder to think what conditions must be like elsewhere. It might be, however, that the worst element have been gathered together in Washington. After the many scandals we have been reading about across the line we should be quite prepared to believe that such was the case.

Some one was protesting, through the daily press the other day against the dismissal of female help, to make way for male competitors. Were it not such a serious matter it would be most amusing to see to what extent, those who hold the reins of power in their hands, will go, in an endeavor to make this out worn system carry on. They seem to think that woman is some sort of an odd species of the animal kingdom that should live on love alone. Surely because a human being belongs to the female sex that should not render them any more immune from starvation and privation than the rest. Even the churches are loath to grant woman her natural rights at this stage in our enlightened civilization.

We see by the Vancouver Daily Sun that it is rather opposed to government by commissions. We think very little of government in any form such as we have had exhibited for some years past in Canada. It has been, in our opinion, purely a matter of manipulation by high finance, disguised under the name of "representative government." Its policy has been so definite that a man, though a fool, need not mistake it. When it comes to commissions, however, they are but a side issue of our present form of government. However, there is little doubt that the editor of the Sun was thinking of the P. G. E. In our humble opinion, if we had the right sort of commission with an absolute free hand, we have little doubt that we could make a lot of people feel rather uncomfortable in and about Vancouver, even to the publisher of the Sun.

Learned men become wild; need oxygen! If learned men become wild on account of the lack of oxygen when it is about the only thing that we can get free in this world we have little wonder that so many people are becoming wild because they need food for themselves and their dependents and, try as they may, they cannot get it. Though they might be willing to do anything and everything yet they are deprived of the necessities in this life. These learned men might better occupy themselves with devising ways and means to provide the masses with the necessities of life rather than wasting their time experimenting with oxygen. Let us settle the more important problems first.

Some of our citizens have become so hard-hearted as to criticize our council for its inactivity. So many people are always ready to criticize, but

they never try to think of anything constructive. The councillors have only a very limited sphere in which they can operate. The financial interests dictate just how far they can go. Were they to really attempt to do anything worth while for the masses the "big interests" would soon call a halt. They are allowed to arrange for the cleaning of the streets and the hauling away of the garbage, but when it comes to baking bread, something in which they might make a little money the employing bakers would soon be there in all their glory.

Christian missionaries in Korea find that they must discover fresh occupations for their women converts who happen to be engaged in the manufacture of wine, for instance. Whatever one's views on prohibition or otherwise, one cannot help thinking that it is remarkable how easily the older Christian countries manage to reconcile the exploitation of women in a thousand other ways with their most Christian consciences.

The president of the C.P.R. has departed on a pilgrimage to entice more unfortunate workers to leave their home and kindred and come out to God's country. Evidently the British are waking up to the truth about immigration, for the president is turning his energies upon Scandinavia.

Three instances have been mentioned, but oh, so briefly, in the press during the last few months, which prove that judicial murder, otherwise hanging, is not an instantaneous affair in many cases.

We are supposed to be living in an age of reason, but even that cannot convince our learned governments that criminals, i.e., persons whose brains are permanently or temporarily affected (often by reason of the economic situation) should be treated and not punished. Two wrongs never yet made a right.

While we have every sympathy for the U.S. president in the loss of his son, we could not help being impressed by our varying standards of human values, due, no doubt, to the vast differences in the quality of human clay. Millions of the world's workers are passing away unnoticed every day as a result of conditions which need not exist.

The memory of the "glorious twelfth" must be kept up by all means. How blind the workers are thus to commemorate their past masters' deeds instead of uniting against their present ones, and how the master-class must welcome such orders and commemorations which so satisfactorily divert the attention of the slaves from their miseries.

It was reported that the "bond of humor was strained when the fleet visited San Francisco." Although we doubt the authenticity of many of our daily press reports, we would not be surprised if this one were true. When you run about the world with an instrument of war, and more or less flaunt it in the face of those, who must some day be your enemy—if a war must be—some are surely going to resent it, and they cannot be blamed. If the fleet is for self-defense then let it stay at home where it belongs.

The navy spirit is still alive in Germany, they say. It annoys some of us when we hear such news. We still think we are a specially privileged race, it would seem, and have a right to boast about "our navy." Why should this special virtue of ours be such a hideous crime on the part of others? When will we learn to be fair?

Our tourist trade, it would appear has reached a new high record. And yet, prosperity is not with us! Prosperity does seem to be such an elusive treasure. "Honest John" was going to get it for us, via the freight rates route, when suddenly his foot slipped. Mr. Woodward, no doubt, will try; but we doubt his ability to fight the "liberal machine." He made a wonderful start, but soon, it would appear, undue pressure was brought to bear. Hence the present lull.

The "democrats" have at last selected their candidate for the presidency. We sincerely hope that Mr. John W. Davis will be able to show that he was worth all the trouble they went to. They surely took long enough, and made noise enough to select the very best the country could hope for. But, after all is over, no matter who is elected the Morgan or the Rockefeller interests will have the final "say."

We understand that the premier of Egypt, Zehgul Pasha, was shot by the assassin because he is pro-British. We would guess that the reverse was the case, for he is insisting that Britain give Egypt and the Sudan their rights, promised when Egypt entered the world war on behalf of Britain. And all he asks is that Egypt should be free from the shackles and exploitation of another race.

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Oriental Question from Woman's Point of View

(Continued from page 1)

where labor can be more cheaply exploited than at home. In the mines of B.C. there are Orientals employed who are a menace to the white workers because of their inability to understand the English language. There have been protests from labor in all parts of the province but with no results, because the coal barons require cheap labor. But the biggest menace of all to the white workers is their own ignorance. Just as long as the workers are content to be led away by the cry against the Oriental franchise, and the demands for Oriental exclusion, just so long will conditions remain as they are.—The informed worker knows that the Oriental will get the franchise if the employing class has anything to gain thereby. For this reason they have been given the franchise before.

We ought to remember that it is only a matter of a few short years ago since the women of the province were given the franchise. It was not given as a result of outside pressure but because the old-line parties thought that by women's ballot they would be able to offset the growing intelligence of the men. Let the workers of the province take stock of the awful conditions that prevail in Great Britain. There is no Oriental question there, yet the conditions are appalling. What is the matter with the world is not the Oriental question but capitalism, or ownership of the means of life by the few, which means, as Morgan says, the enslavement of the many.

The workers themselves can only produce a white British Columbia when they develop the intelligence to abolish capitalism. They will also discover that the Orientals prefer to live in their own country, and that they are in much the same position as the white workers. They are struggling for emancipation as we are. At Canton, 160 labor unions, with a membership of 170,000 paraded recently, demanding the eight-hour day and the abolition of child labor. What the workers need is knowledge and what we should refrain from at all times is the fostering of racial hatred. That in itself hinders progress and spells the workers' downfall. Some time ago I heard a university professor state that it was quite unique to think, and that thinkers know no country or race. He meant that the enlightened mind only thinks in terms of the human race.

It will be conceded that the cheap workers are most valuable in the eyes of the master class, for the first chance of sales depends on the low rates possible through cheap labor. When we take the trouble to study the question deeply enough we discover that the workers are but pawns in the game. To-day they are being driven from pillar to post. Millions of all races and color are wandering the earth in a vain search for the means of life. Millions of workers, too, are forced to remain in the one place because they are unable to strike out for better conditions elsewhere through their terrible poverty. I have made mention of the sending of capital to China. The same applies to India. Cotton products from raw material to the finished goods are produced through British capitalists in India while the Lancashire cotton operatives starve. It is plain that where cheap labor cannot come to capitalists, the capitalists go where there is cheap labor.

The next best thing that could happen after the workers of B. C. have learned to use their vote and through this have taken control of their own lives and working conditions, is not to deify colored workers having the same privileges, because therein lies the welfare of the world workers. The carrying on of the present system depends on the lowering of the standard of living of the white workers. They are being driven to the lowest possible standard of existence at the present day. To quote Robert Blatchford, "When the white workers are driven to accept a rice diet, the Orientals will have to eat grass."

Let the workers think the matter over. For when we are foolish enough to talk of race inferiority, we show our own ignorance and prove our low standard of values.

Enlightened mothers of the working class understand that a colored mother has the same aspirations about her child as the white mother. She looks forward to the day when her child shall take its place in the right relationship to its fellow-men. But disillusionment comes to both mothers. When they discover that there is no place for either child as when the colored mother sees her child used as cheap labor and the growing conviction of the white mother is that she is producing sons for the bread line and the battle field.

When we turn our eyes from the worship of warlords and parasites in general and give respect to the wealth producers and all useful members of society irrespective of color, we will be well on our way to a higher and nobler plane of existence.

LETTERS TO THE FED.

[The opinions and ideas expressed by correspondents are not necessarily endorsed by The Federationist, and no responsibility for the views expressed is accepted by the management.]

X + Y = O

Editor Federationist: I have about as much affinity for mathematics as a Hottentot has for Shelly's poems. I can remember only one street number besides my own, and that is because it is two hands with four between them—545. When people talk motor mileage and taxes to me I listen as to a humming of insects: it means no more to me. When I want to know how much I have in the savings bank I always have to look. With mental soil of this type stern fate has forced on me, a person nearing forty, the necessity of passing the "Junior metric algebra exam." Last year, to better qualify for my daily employment I took the metric exam, and by studying at night after work, I made a total of 75% without the algebra paper which I did not feel capable of even trying to write. As I was far beyond the minimum pass marks in the total I had a vain hope that they might let me through without algebra. "No," said the authorities: "If you had 100% in everything else you cannot pass without algebra." So during the past year I have sternly driven myself to the detested task, and last Friday wrote off my "supp." I had intended having a celebration and burning in the kitchen stove that vilest of books—"Hall and Knight's Algebra" with as much venom (or holy delight) as Luther burnt the papal bull. However, in second thoughts, I have postponed the ceremony till the results come out; for a new copy costs \$17.75.

I have now, at any rate, come within sight of passing; but to do this I have wasted more valuable time than on all the other subjects put together. When I say "wasted" I want to justify the expression because I would show that thousands of young people—many with no more taste for mathematics than I have, are wasting much time, not to speak of eyesight, on this comparatively useless (to the majority of people) subject, without which the doors of the University are ruthlessly barred to them.

I have been at some trouble to find out whether I am prejudiced, I have asked University professors whether algebra is required throughout the University course in the study of other subjects such as chemistry or physics and they have regretfully had to own that except to high school teachers who have to teach it and a few men doing special work, algebra is of no value except as a discipline: it makes one more correct. I have never required it in my own life. I have only known personally two persons other than high school teachers, to whom it was of any value in their daily work. People say "but you can solve arithmetical problems better by algebra, can't you?" I do not suppose one out of a thousand men will ever come up against a problem in every day life that cannot be solved by the ordinary practical arithmetic and mensuration that is taught in the public schools. Two girls were going out to the examination room ahead of me. "Did you do the problems?" said one. "Yes, did 'em by arithmetic; then juggled them." Comment is superfluous!

This matter of problems needs explanation. In school parlance a problem means the solving of practical matters such as dollars, pigs, fence wire and acres by means of arithmetical or algebraical processes. Your child does not sign and erase and sometimes weep over long division just so as to become expert in getting correct remainders. The object striven for in this as in other "rules" is to be able to figure out all the practical affairs of everyday life from selling eggs to buying stocks. What would you say if when he left public school, having passed the entrance, he had not the faintest idea as to what subtraction or division were for; if for instance he could do a long division with a three figure dividend but had not the faintest idea how to divide twelve candies among three boys or measure up the length of fence wire needed for the garden.

Nevertheless, it is possible and indeed quite usual for a high school pupil to pass in his algebra paper with 75% and yet be exactly in the same position as that mythical boy instanced above. I, for instance, can do any quadratic. I have memorized the formula and have learnt how to juggle the thing into shape, but I have not the ghost of an idea what a quadratic means practically. I am in the same class as the entrance child who is asked to make up a little addition problem about pigs and has not the slightest idea how to do it. It is true that 23 pages out of 293 in my algebra book are given up to problems; but one does not have to do them. In fact, the bulk of school algebra is merely a clever juggling with symbols or letters that mean nothing to the pupil. The primary school child gets his problem first and his symbols next. He is not taught the symbol 2 until he knows what two apples or two hands mean. The high school pupil who has little taste for mathematics will pass in his 2+2 and 2=1, but never all his life will he know what it all means unless he goes into advanced mathematics in the University, when of course, he must begin to put the processes into actual thinking and reasoning along mathematical lines.

In the great majority of cases, however, the school symbol juggling is absolutely forgotten within a couple of years after leaving high school. I recently asked a young first class public school teacher who was head of her class at high school two years ago, if she could do a factor for me. "Good gracious, no," she said, "I just retained Hall and Knight till I had poured it out on the exam. paper and never thought of it since." It is difficult to get the average pedagogue or education department person to look at algebra from the point of view of the average common practical person like myself. He cannot see the wood for the trees. The idea of making algebra an optional subject in high school savors of educational bolshevism. "It is

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invaluable training in correctness." A school survey is coming along he says. He has been saying this since the time when it became necessary to find reasons for studies. But while he has been reiterating his reason for the last hundred years it has not dawned upon him that the younger generation of studies—the natural sciences, practical chemistry, electricity, drawing, manual training have all come along and, nowadays, it is not necessary for all of us to walk the mental treadmill of algebra which may be good for discipline, but barren in interest or practical or cultural value. We can get all the training we require in correctness from arithmetical problems about papering walls and computing interest; from the work in the chemistry laboratory; from careful drawing of plans and nice fitting of joints in the manual training room, and the covering of a hat brim or fitting of a collar in the home economics department.

The New Brunswick branch of the National Council of Women has asked the provincial government to appoint a woman factory inspector.

Sir Edward Grey as foreign minister is impossible... because the key to his policy is the fatal antagonism of Germany. Similarly, he defends Russia's action in seizing North Peoria's independence.—Daily News, 1912

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