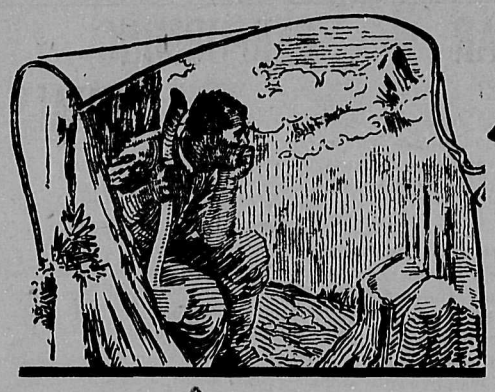
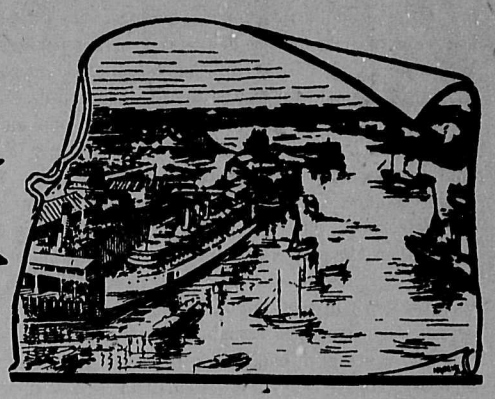


NEXT WEEK--- Full Text of the Inter-Allied Socialists Programme

The Week



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THE DEFENCE FUND

See Page 4

The Vancouver Disaster

THE terrible accident to the Vancouver Fire Brigade, which has resulted in the death of four invaluable lives, is a sharp reminder of the risks which firemen run in the normal course of duty. Press reports indicate that the accident was caused: (1) By the existence of a positive danger spot at the intersection of Commercial Drive and Twelfth Avenue, and (2) By the fact that a B. C. Electric car was travelling at not less than average speed. The accident might therefore have been prevented by civic improvements at the point of danger even if these required the expropriation of nearby property; by the installation of a fire alarm system covering all sections of the city; and by insisting on a cessation of all traffic until after the brigade had passed. These reforms should be put into operation at once. The lesson to be learned is that a stitch in time saves nine. And that lesson must be pressed upon the Mayor and Aldermen of this City. THE WEEK is informed by the Fire Chief that there are two danger spots, from his standpoint, in the City of Victoria. The first is at the corner of Fort and Quadra and the second is at the corner of Pandora and Quadra. These two places should at once be improved to the satisfaction of the Fire Chief, and the alarm system should be extended to cover these two points at least. Prompt action in this matter is imperative. Two accidents to the Fire Brigade have already occurred at these death corners. Except for a piece of miraculous driving and exceptionally good fortune, the former of the two accidents would have resulted just as disastrously as the calamity in Vancouver. Mayor Todd should make this matter his special business and see to it that before he leaves office Victoria is rendered secure from a needless accident such as just brought death to four brave men, bereavement to young families, and sorrow to the whole Province. The cost of placing fire-horns at the points mentioned is estimated at about $165 and this is surely little enough outlay for a life saving improvement.

Special Privilege on the Warpath

SPECIAL privilege is already mobilizing its forces. Under the euphemistic title *The Canadian Industrial Reconstruction Association,* the parasites of Canada are banding together for united action. Those reformers who have deluded themselves into the belief that the idle rich will, after the war, forego their stranglehold on the Dominion, must prepare themselves for a rude shock. Before the war these men dominated the country; during the war they have accumulated millions at the expense of their fellows; after the war they propose to march on to still further depredations. With this purpose in view the Canadian Industrial Reconstruction Association has been organized. The Provisional Executive Committee consists of some fourteen "Esquires," one Senator, two Knights, one Lieut.-Col., and one Major. These men have issued a circular designed to enlist the sympathy and support of the ignorant and the gullible. The circular speaks of: (1) Maintaining industrial stability; (2) Securing wise and prudent treatment of reconstruction problems. (3) Securing unity, stability and prosperity.

How worthy the purpose and how lofty the ideal to which these altruists thus dedicate their lives! The Association is of the opinion that "Parliament will legislate more wisely and the public will judge legislation more fairly if actual knowledge of working conditions is disseminated *together with a forecast of the probable effects of new legislation.*" Of course the altrusitic Industrial Reconstruction Association will do the necessary forecasting. It would never do to allow the ignorant masses to do their own guessing. Peradventure they might occasionally stumble on the truth and that calamity must at all costs be avoided. The Association further proposes "to maintain a sympathetic attitude towards projects of land settlement, co-operative organizations, and plans to improve rural conditions," so long as these do not menace the domination of monopoly and special privilege. But when they do begin to undermine the authority of the ground-hogs then will the Association become most decidedly unsympathetic. "Facts should be more influential than opinions," says the circular. Quite so. And the purpose of the Association therefore is to supply facts, duly selected, garbled and—if necessary—invented. With the right brand of facts at its disposal "Parliament will be strengthened to resist doubtful proposals." To be sure. And a doubtful proposal, of course, is one which will inspire doubts and fears in the hearts of the voracious members of the Canadian Industrial Reconstruction Association. The circular goes on to indicate two proposals which it must, with many regrets of course, place in the "doubtful" category. These are "direct taxation" and "free-trade within the British Empire."

"Direct taxation is a grave danger," so we are informed by this precious circular. "Land taxation will greatly retard immigration and settlement." Of course it will. All immigrants much prefer to hand over their hard-earned wealth to the plutocrats of the Canadian Industrial Reconstruction Association. To deprive them of this inestimable privilege will certainly make them choose lands where governments are more sympathetic towards monopoly. Land-value taxation reduces the purchase price of land and of course all immigrants strongly object to reasonable land prices. Land-value taxation forces land into use and increases the opportunities and remuneration of labour. No wonder these amiable industrial reconstructors view with grave doubts the proposal to tax land values. They much prefer a continuance and further increase of the customs tariff. Under it they have waxed fat and its perpetuation ensures that their heirs, successors and assigns will wax fat also. Therefore our self-appointed advisors are quite sure that customs duties must continue to be the chief source of revenue. This naturally leads to a firm rejection of the proposal to establish free trade within the Empire. It appears the Imperial Government has appointed a committee to consider a resolution adopted by the Imperial War Conference, 1917, which declared that the time had arrived to make the empire independent of other countries for its food and other vital supplies. This fills the Canadian Industrial Reconstruction Association with great alarm. It seems to pressage a measure of free-trade within the Empire. They, therefore, bravely assure us that "it is important that in any such inquiry the interests of the Dominions should not be prejudiced by neglect or want of knowledge." Of course these monopolists are not in the least concerned with their own interests. Their motto is *pro bono publico.* Nevertheless the public will be wise to keep a sharp eye on the future movements of the vampires who comprise the membership of the Canadian Industrial Reconstruction Association. Otherwise the future welfare of the Dominion will be seriously jeopardized. The perpetuation of special privilege, land monopoly, and customs tariffs, mean the perpetuation of poverty, slums and preventible disease, enormous infantile mortality, and the ten thousand other evils for which the capitalistic system is responsible. And if these things be continued much longer there will be an uprising of the common people such as the world has not seen since the days of the bloody French Revolution.

PEACE OVER EARTH AGAIN

Rejoice, O world of troubled men;
For peace is coming back again—
Peace to the trenches running red,
Peace to the hosts of the fleeing dead.
Peace to the fields where hatred raves,
Peace to the trodden battle-graves.

'Twill be the peace the Master left
To hush the world of peace bereft—
The peace proclaimed in lyric cries
That night the angels broke the skies.
Again the shell-torn hills will be
All green with barley to the knee;
And little children sport and run
In love once more with earth and sun.
Again in rent and ruined trees
Young leaves will sound like silver seas;
And birds now stunned by the red uproar
Will build in happy boughs once more;
And to the bleak uncounted graves
The grass will run in silken waves;
And a great hush will softly fall
On tortured plain and mountain wall,
Now wild with cries of battling hosts
And curses of the fleeing ghosts.

And men will wonder over it—
This red upflaming of the Pit;
And they will gather as friends and say,
"Come, let us try the Master's way.
Ages we tried the way of swords,
And earth is weary of hostile hordes.
Comrades, read out His words again;
They are the only hope for men!
Love and not hate must come to birth:
Christ and not Cain must rule the earth."

—*Edwin Markham.*

Only $70 a Year

"THOSE interested in the discussion on 'What Is Capital?' may derive consolation, or the reverse, from figures that have been compiled dealing with incomes in the United States. They show, according to the income tax returns for 1916, that 437,036 persons in America had incomes of more than $3,000 a year. It was also figured out that if all the rich people in the United States were abolished and their incomes divided among the rest, the net proceeds to the community would be only $70 a year apiece. Figures of this nature do not constitute a very powerful argument for the conscription of wealth."—*Colonist,* May 12th.

We have no wish to abolish "all the rich people in the United States or Canada, and we do not belong to the class who imagine that any system of "dividing up" would do any good. As a matter of fact, it's the dividing up that we object to. There is too much of it going on now. We want every man to be able to keep all he can earn. But we do object to the *Colonist's* way of saying *"only $70 a year,"* and arguing that these figures do not constitute a very powerful argument for the conscription of wealth. Taking it for granted that the *Colonist* is correct in its quotation, it would be interesting to note just what $70 a year for every member of the community amounts to.

Taking the population of Victoria to be 40,000, it would mean $2,800,000 per annum, not an inconsiderable sum. To a family of six persons it would mean a difference of $8 per week—and yet the *Colonist* says "only." There are a good many families in Victoria who would be "tickled to death" with "only" $8 a week increase.

But the most striking illustration of the value of $70 per head comes when we figure on the whole of Canada. Allowing for a population of eight millions it gives a yearly income of 560 million dollars—an income sufficient to keep our war expenses paid right up to date, and then some.

And yet the *Colonist* talks of it as "only $70" and says that it does not constitute a very powerful argument for the conscription of wealth. *We beg to differ!*

In another column we reprint an article on conscription of wealth recently published by the Great War Veterans Association. It reads well in connection with the above.

Farmers' Exemptions

"OTTAWA, May 9.—"If a scattered and broken remnant, overwhelmed because not reinforced, should return to Canada, it would profit little to tell them that while they were being decimated our production had been largely increased."—Sir Robert Borden.

"The campaign for the increased production of food stuff now launched by the Canada Food Board is of the most vital importance to the victory of the Allied cause. The crisis is grave and urgent beyond possibilty of exaggeration."—Sir Robert Borden.

It is hard to understand how any man who honestly believed the latter statement could use the former as an excuse for taking men who are essential on farms and placing them in the army.

As an illustration of this kind of thing there is a farmer just north of this city whose two sons do practically all the work. One is under age and the other has been called up. He was a good farmer but will make a very unwilling soldier, and would be worth far more to his country as a producer than he will as a fighter. Nevertheless, in spite of the statement that "The food crisis is grave beyond possibility of exaggeration," he has to go.

"If a starving army in Flanders should call to us in vain for food this Fall, it would profit little to tell them that we sent to help them the very men who could have produced the food."

East vs. West

WE are informed that, by recent order of Headquarters at Ottawa, no officers from the West may proceed overseas. Eastern officers only are allowed that privilege, even with Western drafts. It was published that British Columbia had been invited to contribute to the Tank Battalion, but highly qualified local officers who promptly tendered their services were met by the edict: "None but Easterners may apply." Reason given: Saving in transportation. It is said that several officers offered to pay their own transportation to a point within the favored zone, but were told curtly, "Decison final. Matter closed." They, as soldiers, can go no further. What is the reason for this discrimination against the West?

The Story of Confederation

THE subject of confederation was never dealt with more instructively and interestingly than by R. E. Gosnell of this city. His book, "The Story of Confederation," ($1.50 at all booksellers) is one which should be in the homes of Canadians in general and Victorians in particular. Mr. Gosnell is evidently a great admirer of the Fathers of Confederation. He writes as one who regards political union rather than economic prosperity as the goal of empire. He dwells on the splendid faith and foresight of the men who brought the various Provinces of British North America into close political union. He is blissfully ignorant or blindly indifferent to the fact that these men left the door wide open for special privilege and selfish monopoly to bleed generation after generation of Canadians white. Yet what else can be truthfully said of the men who, with the awful example of Europe before them, allowed undeserved and preventible poverty, disease and death to levy toll on their fellow countrymen? Men were escaping from Europe to avoid the evils inseparable from land monopoly. Why did these great men with the splendid vision allow similar evils to be reproduced here? Elsewhere

the march of civilization and the coming of the age of industrialism had brought riches to the few and grinding poverty to the many. Why did not the Fathers of Confederation so sow as to ensure a harvest of contentment and prosperity in this fair Canada of ours? Rightly directed, the C. P. R. might have become an immense boon to the Canadian nation. In fact and experience, it has become its abiding curse. Given reasonable vision and foresight the broad acres of the Canadian West might have become the home of millions of free and independent citizens. History is demonstrating that in Canada as elsewhere the people are becoming more and more sharply divided between the "Haves" and the "Have nots." The few attain to positions of ease, luxury and independence; the many become dumb driven wage slaves and casual laborers. The Fathers of Confederation had a dream of empire but it was an empire of might and extensive territory. They were proud of the empire upon which the sun never sets although it contains millions of human beings for whom the sun never rises. Men of vision forsooth! The Fathers of Confederation had about as much vision as the average monopolist and multi-millionaire. Vision was the one thing they lacked. They were of the earth, earthly. And inasmuch as this side of things appears to have escaped the notice of R. E. Gosnel, we can only conclude that he, too, lacks the vision of the golden age when all men shall be equal in their right to life, liberty and the pursuit of happiness. The words "empire," "confederation," etc., have come to mean little or nothing to the average man on the street. He is more interested in solving the problem of making the earth a suitable dwelling place for himself and his children and of making life itself a little more tolerable than it is at present.

LETTERS TO THE EDITOR

(Letters to the Editor on any subject of general interest will be published in these columns. They must be accompanied by the name and address of the writer, which will be treated in strict confidence if so desired. Short letters are preferred.—Editor.)

Federated Labor Party of Canada

Vancouver, May 15, 1918.

To the Editor of the Week.

The significance of the growth of the Federated Labor Party of Canada may be attributed to the fact that each male and female member is a teacher and an organizer, with the power to cinch their arguments with their ballot, with deliberate materialistic aforethought.

We have a span of time before us prior to the next election, and, it is to our concerted efforts during this all too short period of time that I address this call to the "gentlemen of labor," from Halifax to Victoria, hoping that their wives and sisters will not claim "exemption" from organizing services.

Nail the street car conductor on the back of the car, also catch the interested listeners on the rear end. A heart to hear talk with the employees where you work, in the noon hour, is part of your duties as a member. Pester your store clerk, chase your barber, hound your dentist, quiss the waitress, convince your doctor, grab the baker, make the butcher bring home the bacon, talk to the milkman, tag the tailor, line up your fraternal brethren and club members, rope in the undertaker, talk it over with the policeman, get the postman and letter sorters by writing on your envelopes, bombard your editors, slam the "knocker," smile on the booster.

Local parties, get your weekly meetings going, socials, picnics, speaker's classes, learn to talk, write about it, talk about it, work on it. Leave nothing to George. Are you selling any literature?

If you are dead, you need an undertaker; if you are tired you need a bed; if you are dead tired of present conditons, you need a political change. Deliver the "punch." We desire wizards that can "WIZ."

Sure you disagree with us on nearly everything, we expect you to, BUT listen, you agree with us to the point that it is necessary for the manual and professional workers to gain political control, and we will agree with every other dum thing you ask. If you differ from us on the political issue, well, we are really alive and willing to actively oppose you.

We have no personal animosity toward present political representatives. They are not obnoxious, but their intent or degree of misunderstanding of modern State requirements "gets our Angora."

Sure! Yes! Agreed! We don't know what we want, but we have a pretty good idea, and that is more than we have access to right now.

Thank the stars that you can write and fill in an application card.

We, the workers of British Columbia, comrades and well wishers, offer our sincerest efforts to the ladies and returned soldiers and invite them to make this their medium of achievement:—

Victoria: J. Dakers, Box 172.

New Westminster: W. Yates, 906 London Street.

Vancouver Island: T. Westwell, South Wellington.

Similkameen. W. Smith, Hedley, B. C.

Prince Rupert: G. B. Casey.

Fort George: J. McInnes.

West Kootenay, North: H. Kempster, Revelstoke.

Wset Kootenay, South: F. Pezeril, Nelson.

Crow's Nest: H. Beard, Michel.

Boundary: J. Roberts, Coltem.

If your locality is not represented here, as the movement is growing rapidly, apply to W. R. Trotter, Secretary to Provincial Executive, Federated Labor Party, Room 510, Dominion Building, Vancouver, who will make you "a member at large" until your locality is thoroughly organized, or, better still, organize your own locality and advise the secretary accordingly.

We are getting together nicely, but YOU, come out in the limelight: modesty always was your failing! This is not a secret service drama, but a reconstructive requirement of a nation, and, as a citizen, lend a hand. Apathy has placed you in the position you occupy today, and political endeavor along the right lines will place you in the position you should occupy. A few minutes daily to help others to help you, will change a desire into a reality.

S. H. COOKE.

Roman Catholicism

Victoria, May 14, 1918.

To the Editor of The Week.

Sir.—It is a strange characteristic of human nature that the thoughts and feelings which most deeply stir the heart are the ones we are usually most reluctant to discuss, and religion is no exception. Most men are religious both by instinct and training, yet it is but seldom that they will talk about it. For this reason I was pleased to see Sergt. O'Brien's letter even though he does not advance much argument to support his cause. He makes assertions very emphatically, but such unsupported assertions prove nothing except his own belief in them.

Sergt. O'Brien calls a renegade a priest who left the Roman Catholic Church. Suppose a priest of another church went over to the R. C. Church, would he also be a renegade? Does the Sergeant call Cardinal Newman a renegade? If not, why not?

He speaks of the R. C. Church as having "blazed the way in the world's progress." This is indeed strange reading to anyone who has studied the history of that church. The subject is too large to handle within the compass of a letter, but history shows that the church has always been reactionary, ever a bar to human progress. A very modern example of what the R. C. Church will do in defiance of the laws of both God and man is the atrocity known as the "Ne Temere Decree."

Does Sergt. O'Brien ever ask himself why he is a Roman Catholic? Is it not because he was born and raised in that faith? Would he not have become an equally zealous Methodist or Mohannedan if he had been brought up in either of those churches?

Perhaps it will be sufficient if we analyze one of his statements. He says that the R. C. Church was founded by the "Gentle Galilean Himself." The fact is that there does not appear to be any trace of the beginning of events which gradually led that church through many changes to its present form till the year 325 A.D. At the Council of Nice, held in that year, the Nicean Creed was adopted, but history records that its adoption was bitterly opposed by the majority of those who were present. In fact, the majority seem not to have believed in the divinity of Christ and the doctrine of the atonement. The Roman Emperor Constantine, by the weight of his authority, forced the Council to accept that creed. This brings me to the main point of my theme which is that any creed or dogma, when accepted by a large number of people, becomes always a dangerous, harmful and poisonous thing. It was an evil day for the world when that creed was accepted because it led to enmity, hatred, tortures, murder and war, in fact the church became the direct antithesis of everything that Christ had taught. The R. C. Church, and most of the other churches are not works of God but were made by men, and that is why they have been such an utter failure, as is proved by the horrible conflict now raging. Christ taught no creed. He said, "Blessed are the pure in heart," "Blessed are the meek," "Blessed are the peacemakers," "Blessed are they that hunger and thirst after righteousness." He also said, "By this sign shall all men know that ye are my disciples, if ye have love one to another." A broad statement that, because it can only mean that every man in the world, no matter of what race or creed, who cherishes in his heart the love of his fellowmen is a son of God and joint-heir with Christ.

Humanity has always regarded the way of the Cross as being too difficult, therefore men have always sought for some password, shibboleth or creed which would pass them on to an unearned and unmerited paradise. It is not easy to "Do unto others as ye would that men should do to you," nor yet to "Love them that hate you, bless them that curse you, and pray for them that despitefully use you and persecute you." Yet it is only by teaching all humanity to love and understand what is meant by the Brotherhood of Man that the world can ever become really civilized. The salvation of humanity lies in inculcating character from earliest childhood, not in teaching myths, faiths or creeds. The way is long and difficult, but I like to believe that we shall ultimately reach the period described in the following lines:—

"There's a good time coming, boys,
A good time coming:
Hateful rivalries of creed
Shall not make their martyrs bleed
In the good time coming.
Religion shall be shorn of pride,
And flourish all the stronger.
And Charity shall trim her lamp;—
Wait a little longer."

DOMINE, DIRIGE NOS.

"GETTING BACK TO GOD"

So many minor writers have turned religious for the period of the war, but they do not appear to improve the parlous condition of Christianity. Speaking at the City Temple, Mr. John Ovenham, the popular novelist, said "all this suffering is intended to turn us back to God." The idea is not new; but what sort of a Heavenly Father is Mr. Oxenham thinking of, when one remembers that the flower of the manhood of the world is arrayed for slaughter, and civilidation itesIf threatened with disaster? Mr. Oxenham had better stick to his romantic love stories.

* * *

In the course of the same address Mr. Oxenham said: "If we had won the war two years ago it would have been the worst thing that could have happened to us as a nation."

Interviewed later, Mr. Oxenham said he declined to withdraw a single word. We must get back to God, and presumably God is prolonging the war so that we may get there. This is quite "Providential," and illustrates the goodness and wisdom of the Christian deity. He permits thousands upon thousands to be killed all over Europe so that WE may get back to God. And, presumably, he will keep the war on until we do. And, in that case, the war looks like lasting forever, for the longer the war lasts the farther away from God people are getting.

* * *

The war is, in Mr. Oxenham's view, God's experiment in conversion. And a pretty job it is when one looks at it. For one must observe that all the killed are certainly not being brought back to God. They die as they have lived. At most the people who are benefitted are those who are left alive. The worst thing that could have happened would have been the stopping of the war two years ago—and thus have prevented the sinking of hospital ships, and bombing of children, and women, and old men, and all the multiplied barbarities of the war. SO THINKS Mr. Oxenham. For we are getting back to God—via poison gas, and flame-throwers, and air-raids.

The new postmaster of Jerusalem is named Smith, and the Lord Chief Justice of England is named Isaacs. Curious, isn't it?

Socialists demand that wheat shall be raised to make bread instead of to make profits. Is there anything unreasonable in this demand?

BUDDHISM AND WAR

In that most delightful of books, "The Soul of a People," Mr. Fielding Hall describes the astonishment of English officers when the British forces invaded Burma. The country was seething with strife, soldiers were everywhere, and yet the Buddhist monks were going about their business as usual, "preaching of peace, not war, of kindness, not hatred, of pity, not revenge." English officers looked and scoffed. If Buddhism had preached hatred to the invaders, had organized and fought, then Christian soldiers would have understood its value. As it did neither of these things they looked on it as not worth noticing. The reason for all this, as Mr. Hall explains, is that Buddhism is not an accommodating creed. It says "Thou shalt not kill," and it means it. If the Burman fought, he did so because the call of his country came to him, and he felt it his duty to obey. But he was under no delusion. His priests told him that the unchangeable law—not of their making, but of nature—was that killing brought its inevitable consequence, and the law was the same for all. The priests said, "There is not one law for you and another for the foreigner; there is not one law for today and another for tomorrow." "Buddhism is the unalterable law of righteousness, and cannot ally itself with evil." And the result of this inflexible ethic is, says Mr. Hall, that Buddhism "has never bent to popular opinion, never made itself a tool in the hands of worldly passion . . . . No ravished country has ever borne witness to the prowess of the followers of the Buddha; no murdered men have poured out their blood on their hearthstones, killed in his name; no ruined women have cursed his name to high heaven. He and his faith are clean of the stain of blood." Buddhists, says Mr. Hall, have fought, "but they have never fought in the name of their faith. They have never been able to prostitute its teachings to their own wants."

* * *

Mr. Lloyd George and the Churches

That is a magnificent testimony to the ethical quality of Buddhism, and by one who knows Buddhists intimately. And my mind recurred to the picture on reading Mr. Lloyd George's speech before the Free Church Council on March 13. Mr. George's avowed purpose was to gain the sympathy and help of the Churches—he even asked "reverently" for their prayers. The request may have been motived by policy or piety, and if the latter it would be only the latest of this quick-change artist's plans for winning the war. Still, one is fain to hope that the British case is not so desperate as to stand in dire need of prayer, which is always a bad indication. For men never pray for what they may secure by their own exertion. "God help me" is as sure an indication of helplessness as "God only knows" is of ignorance. But having come to the Churches for their prayers, the Prime Minister had to talk the language of piety. The war was to be kept a "Holy War," which we may remind Mr. Lloyd George is the German name for THEIR war, and we were to keep it so until "God wills that it shall come to an end." So the duration of the war is dependent upon God's will. Its length is dependent upon him; and the responsibility for all the misery and slaughter is his. God is working out his plan, and the Free Church Council, and Mr. Lloyd George, and Lord Northcliffe, and Mr. Bottomley and the Kaiser are all instruments in his hands.

* * *

The Churches and the War

Mr. Lloyd George told his hearers that the Free Churches had "nobly discharged" their obligations, and added that the Churches are "one and indivisible in this war." This is not quite the fact, as some clergymen have been turned out of their opposed the war, but because they opopsed the war, but because they held that the pulpit was not the place from which to preach war—but it is as near the truth as one may expect a politican to get. On that line the Churches have everywhere—even in Germany—"nobly discharged their obligations." For they have been as united in Germany as here, and, not only in this war, but in ALL wars. Can anyone recall a war in any part of Christendom in which the Churches of the nations engaged have not been substantially united? It is, indeed, part of the case against the Churches that whenever the nations have been on the verge of war, or engaged in war, the Churches have—to reverse Mr. Hall's statement of the Buddhists—preached not peace but war, not kindness but hatred, not pity but revenge. All their talk of love and brotherhood has been, to use Mr. George's own metaphor, "sounding brass and tinkling cymbals." They have been powerful to arouse passion, and absolutely powerless or careless to allay that fear and passion upon which the war lives.

* * *

How the Churches Make for Peace!

Mr. Lloyd George said the Churches must see to it that "war shall henceforth be treated as a crime punishable by the law of nations." Every sensible and every humane person will agree with that. War, as war, should be pilloried in the civilized world as the greatest of crimes, the greater because it is so largely impersonal in origin and conduct. But contrast that with all we have heard from the Churches about war since 1914. Has the talk of men, such as the Bishop of London and Mr. R. J. Campbell, concerning the "spiritual uplift" of war, the "moral cleansing" it has given the nations, etc., done anything to make the people realize that war is a crime? The people are realizing it, soldiers are realizing it, but we have no reason to thank the clergy of any denomination for this result. If war is ever to be treated as a crime, it must be realized as a crime—a crime on the part of those who initiate it, a source of demoralization with even those who are forced into it. War and militarism cannot have one effect in Germany and another here. To those who read human nature aright, Germany is to Europe as the drunken helot was to the Spartan—a picture of what other people may become if subjected to the same discipline, and to the play of the same ideals. And when to the Church's praise of war, we add their shameful silence concerning the exploitation of the public as disclosed in the recent reports, to say nothing of exploitation in other directions, the case against the Churches is pretty well complete. The Prime Minister said: "There is less hunger in this land than there was when the first cannon shot was fired. There is no privation." We believe that to be substantially correct. But what are we to make of a society which can only provide enough food for its members when engaged in war, and leaves hundreds of thousands on the verge of starvation while at peace? Does anyone need a more complete demonstration of the inefficiency or evil of Christian influence than that?

* * *

The Crime of Christianity

We do not blame the Churches for having failed to prevent this war. The indictment of the Churches, properly drawn, goes deeper and is much wider than that. The real crime of the Churches is that, having exerted so great an influence, the European War should be looked upon as a matter of course, and even hailed as a seedplot of human virtue. Suppose the Christian Church in all ages had said, as the Buddhist teachers said, "War is evil, war is a crime. You may be forced into war in self-defence; you may be so placed between the claims of country and the teachings of morality that to hearken to one means to ignore the other, or it may be that the claims of country is so imperative that one must needs make war and take the consequences. Still, the consequences are there. Brutality and demoralization follow war as inevitably as night follows day, and nothing can break the principle of causation in the moral any more than in the physical world."

Suppose the Christian Church had kept to this teaching generation after generation; suppose the Christian clergy had said further, "We do not say you must not defend your country, or that armies must not be raised; we only insist that the raising of armies and the blessing of war is not our work as priests. It is our task to uphold the claims of a common morality and a common humanity even in the midst of war." Had these things been done generation after generation, and century after century, does anyone doubt but that the general feeling about war would be very different to what it is? Christians might still have waged war, and our judgments on the justification of particular wars would still have displayed wide variations; but in that case we could have said, as Mr. Hall does of the Buddhists, Christians have fought, but they have never fought in the name of their faith; they have never been able to prostitute the teachings of Christianity to their own wants. The standing indictment against Christianity is that it has during the whole of its history done nothing to discourage war and much to encourage it. To reverse Mr. Hall's statement of Buddhism, ravished countries have borne witness to the prowess of Christ; murdered men have poured out their blood on their hearthstones in the name of Christ; ruined women have cursed his name to High Heaven; tortures and out-

(Continued on Page Three)

PERFORMING ANIMALS

By D. K.

(Read before the Local Council of Women and endorsed by them)

In bringing before you a summary of certain facts in regard to cruelties to performing animals, it must be understood that we are not making sweeping assertions with regard to their cruel usage.

The following remarks apply to animals trained to perform on a stage or to be used for making moving pictures.

Nevertheless it must be admitted that nearly all cases investigated have proved that cruelty does exist in so awful, so tragical a form, that it would be infinitely better to do away altogether with performing animals (especially wild ones) than to run the risk of ranging ourselves even innocently on the side of inhuman conduct.

A shocking case of cruelty came before the Women's Pennsylvania S. P. C. A. last year when it was discovered that greyhounds were trained for the stage by giving them a very small amount of food so that in the excessive hunger they would be more likely to do their tricks in an effort to procure food—always placed at a more inaccessible height. The dogs were in danger of death by starvation. The man was fined and the dogs taken in charge by the S. P. C. A. until they recovered.

At the Orpheum nightly Fred Weiss and the "Singing Pig" appeared. The whip was pressed behind the animal's ear at the singing command. On seizing the weapon the butt was found to contain a spike. (I believe the singing pigs or others like them visited Victoria some years ago.)

Mrs. Huntingdon Smith in a pamphlet on trained animals, described a series of the brutalities practised that "we may make a Roman Holiday."

"So brutal that she was moved to tears," says one witness of a recent show where a lion was beaten till blood ran from its ears.

"It was damnable," says one of the Board of Directors of the Animal Rescue League in Boston, speaking of this same performance.

In another case a lion exhibited great excitement in public but it was found that he was being tortured by electric wires.

Other instances of electric torture have been found in the case of bears and monkeys "who dance so cleverly."

Trainers have been sometimes led to admit that appalling cruelties exist. (See also article in Maclure's Magazine, December, 1904.)

During a visit to Paris, Mrs. H. Smith watched one of Hazenback's trained animal exhibits and was forced to leave with the shrieks and groans sounding in her ears from behind the scenes where punishment for "unwillingness to do tricks" was being meted out to a young elephant.

In a special investigation made by a writer in "London Saturday Review," it was stated that showmen were forced to admit that fear of punishment, deprivation of food and the use of the whip were at the root of the obedience shown by dogs and horses.

S. L. Bensusan in an article published in "The Under Dog," gives us a recital of blood-curdling cruelties, with descriptions of training as he has seen it.

A trick we have often seen is the acrobatic dog balancing on his front legs on his trainer's hand. He was beaten from 60 to 80 times a minute on the stomach, body and legs to induce him to try that trick.

With the tears coursing down his face, another artist—the funny man of the show—related to Inspector Robinson tortures he had witnessed. The man could not control his grief. See "Observer," London, June 23, 1912.

In foreign countries where most of the training takes place, there are sights which would turn the average Englishman ill, but there they pass unnoticed. "There are a few instances of animals trained and treated kindly," says Mr. Bensusan, "but they are too rare to need mention and must pass as the exceptions that prove the rule."

The article mentioned above abounds in information and references to other published articles. I believe if the public could know what goes on it would demand that such shows cease. "If the public could see the training," says Mr. Bensusan, "it would lynch the trainer, but seekers after the truth must not go to the trainer for information. It requires the art of a well trained detective sometimes to discover the facts."

Capitalism makes criminals and then punishes them.

GREAT WAR VETERANS DEMAND CONSCRIPTION OF WEALTH

"A Rich Man's War," Mainly, "Poor Man's Fight"

(We herewith reproduce in full the G. W. V. A. declaration on the "Conscription of Wealth." The awakening we anticipated in the minds of the returned soldiers is maturing at a rapid pace, and if the advance becomes accelerated, we may look for a rapid increase in contributors to the Socialist philosophy.)

This was a war that was ordered by rich men and old men and has been fought mainly by young men and poor men. Today the rich men and the old men live in terror lest they may be made to pay the heavy price in hoarded treasure which this war has cost.. In the ultimate it is the love of power and greed of money that has brought the world to this pass. The desire in every country of one class to dominate over the life of all other classes passed into the ambition of the most materialistic of all European communities to exercise domination over all its rivals. We, the peoples of the allied democracies, will yet be able to thwart this ambition, but it is still an undetermined question whether a limited class in each country may not be left with complete economic power over the destinies of the mass of their fellow citizens. Sooner or later the testing time is bound to come, whether the allied states will emerge as real democracies or as financial oligarchies camouflaged as democracies. To which of the two ideals the Union Government gives its allegiance, will largely depend upon their attitude towards the problem of future taxation.

Already our debt has passed the billion dollar mark and every year that the war lasts must see an addition of at least four hundred million dollars. We have great natural resources, though their volume is often exaggerated by enthusiasts, but we have only a scanty population to develop them and the necessary capital may not be forthcoming after the war in limitless quantities. **It is all very well to be comforted with assurances that Germany is piling up an even greater load of indebtedness than any of the allied democracies, but it is a poor consolation and will not lighten our own future burdens, especially as indemnities are probably now out of the qeustion.** Heretofore, despite the excess profits tax and the modest income tax lately inaugurated, our government has insisted on providing the main sinews of war by loans instead of taxation, and great play has been made of the success of their various loans.

Ever since the war began there has been a bitter argument between two financial schools, one of which urges the attempt to pay our debts by taxation, while the other advocates the continuance of the system of bonds and loans. The argument in favor of financing the war largely by loans is based on the idea that thereby we take part of the burden of taxation off the present, and put it on future generations. Such might be the case if many of our bonds were sold abroad, but almost all of them have been sold within our own boundaries. The result is that the loans mean taking the same amount of money at the same date, mainly from the same pockets, by compelling the same economies as would have been the case if heavier taxes had been levied. The process of paying the loans will consist of taking from the Canadian people as taxpayers the same amount that must be paid in that year to the Canadian people as bond holders.

What the loans do accomplish is to give the richer individuals of the community the opportunity of being the receivers of other people's taxes.

Since the life and business of the present day is in any case shouldering the burden of providing the funds for the war, it is surely the fairer course to find as much money as possible by taxes rather than by loans, unless we think it a fair deal that those who are now able to take few or no bonds shall be loaded in the years to come with taxes payable not to those who took just their proper share, but to those who had surplus wealth to take an exceedingly large share.

Enriching Profiteers

What this process also means is that because our wealthy classes, in so-far as they are spending less than their income, prefer to get richer by the war instead of poorer, the government and the people of Canada are really paying for the war twice over, once directly to the soldiers, officials, contractors and munitioneers, and a second time in the annual interest and sinking fund, which will have to be paid on loans that might well have been to a large extent taxes. Loans at a high rate of interest are bad national economy, and in reality bear very heavily upon the producers and workers of the country. We are, however, unhappily aware that there is a large and contemptible class of people in Canada who are extremely anxious to add to their personal fortunes by the war, or who, as some patriots have shamelessly announced, will be heroically content to see no diminution of their hoards.

Some of the more reactionary members of the Government have been at pains to deny any intention of conscription wealth, but most of the advertisements and inventives to buy bonds are based upon the plea that the loans were guaranteed by the right of the Canadian State to all the income and all the property of every citizen within its bounds. "Your loans," they said in fact, "must be safe with the Government since the State has the power to draw upon all the resources of the nation for their repayment." The lesson is obvious that if loans are only safe by reason of the ability to conscript wealth, the conscription of wealth must become a necessity if the loans reach the point where ordinary taxation cannot repay them.

Sir Thomas White, on the one hand, has assured investors that their loans are safe because the State has the power of conscription wealth, and simultaneously has assured the financiers that he has no intention of conscription wealth. The conclusion to be drawn from this is that the Government will not conscript wealth—until it is compelled to do so.

There must be an end of this miserable alliance of patriotism and business, this confusion of public with financial policy. The war is an ecessary war and a popular war, and the Canadian people pledged themselves on December 17th to see it through. The people have the will, the Government has the power to commandeer all the financial resources necessary to the efficient prosecution of the war. The money which we have lately raised will soon be exhausted. There has, be it noted, never been any declaration as to what percentage of each loan consists of conversions from the previous loan. But, be that as it may, the voluntary system in finance will in the long run as surely fail as in the shorter run it failed in the military field, and to recognize that it is already beginning to fail is the first duty of our finance minister.

Conscription Inevitable

Conscription of wealth in some *form being inevitable, we are con*fronted with the alternative of a heavy increase in taxation or a levy on capital. The very prospect of the latter idea will cause a shudder in many plutocratic bosoms, but it has no terrors for Mr. Bonar Law, the British Chancellor of the Exchequer, who recently declared as his considered opinion that it must be regarded as a possible contingency in Britain.

When the war is ended our taxpayers will be called upon to find for the annual charge of the country and the payment of interest on the debt, no less a sum than three hundred million dollars per annum. A large proportion of this money, at least one-third, will go towards keeping in idleness a numerous section of the community who otherwise would be compelled to work and add tot he general wealth.

The tariff offers no hope of heavier revenues, and a heavy income tax seems the inevitable alternative. Consider what that means. It means that we are going to say to every struggling professional man faced with a greatly increased cost of living; to every merchant handicapped by scarcity of capital; to every farmer, confronted with falling prices and higher wages; to every manufacturer, anxious to transform his business to peace conditions: "Carry on, but remember that for the rest of your life, if you make a success of your business, forty cents of every dollar you make is going to be taken from you. If you just contrive to make ends meet, we will probably be content with about twenty-five cents on the dollar." Is such a state of things going to increase the national energy and enterprise and conduce to the regeneration of Canada? Men cannot work with keenness and efficiency, if burdened with a load of debt that cannot possibly be repaid, and no nation weighed down by a burden of taxation that may sap its life for the coming generation can hope to regain its lost stability. But such is the fate that may confront us unless other courageous measures are taken.

Tax Capital

The obvious alternative is the enforcement of the financial conscripti*on by a levy on capital. Why should* there not be such, either a direct levy of ten per cent of the amount of each individual's wealth or a grade scale of levy after the manner of death duties? There would, of course, have to be a minimum exemption of say two thousand dollars and all domestic furniture and house paraphernalia. The levy might be payable in instalments spread for a certain period of years and there ought to be a large discount for cash payments. Large land holders could surrender ten per cent of their holdings. Holders of war loan stocks would simply have ten per cent of their holdings cancelled. In Canada we could at least wipe out two-thirds of our national debt by such a policy and leave ourselves with a compartively clean sheet to begin our schemes of reconstruction.

Such a partial conscription of wealth, falling principally upon people over military age, would be some small balance to the conscription of manhood by means of which the elderly people, themselves only suffering vicariously, have so far managed to throw most of the burden of the war on the young. Our elderly people who have given so freely of their relatives, will do well to think about giving something of their own; it will be better for them in the end. Wipe off most of the national debt and direct taxation can be levied at a modest figure. It is true they will have less to leave their children, but they will leave them free from a heritage of national debt that might some day lead to national bankruptcy.

The obligation of property to pay for the expenses of war is as old as history itself. Throughout the middle ages most landed estates in Europe were originally granted and held soley on condition of war services. Tenures of property have changed, but the principle still holds good, that the people who have most to lose by a national defeat should contribute most to the cost of victory. Finance ministers should not regard how much they take from an individual, but rather how much they leave him. Ten per cent of the income of a man who earns $1,500 means a se*rious curtailment for his household,* but 50 per cent of the funds of the plutocrat who has $50,000 per annum leaves him with a very ample margin for the necessities and reasonable enjoyments of life.

An Unanswerable Argument

There is no argument against the justice of the conscription of wealth on a large scale. The financiers and plutocrats rarely attempt to produce their objections in public. A man gives his life, or if he is wounded, part of his life. He or his dependents are rewarded with a very modest pension, though it is calculated that the total annual cost of the pensions will exceed in Canada thirty million dollars. If the lenders of money and the buyers of Victory Bonds are to get all their money back, and in addition we are to pay them sixty million dollars per annum, there is not a shadow of justice in such a division of the recompense for "the defenders" of their country.

If the financiers who furnish arguments for the prosperous classes and the politicians who tamely accept them think that the soldiers and the workmen of this country are going to pour millions of dollars annually into the maw of their masters, they ought to read European papers and keep their ears to the ground.

LEGAL HONESTY

A New Yorw lawyer tells of a conversation that occurred in his presence between a bank president and his son who was about to leave for the West, there to engage in business on his own account.

"Son," *said the father, "on this,* the threshold of your business life, I desire to impress one thought upon your mind; honesty, ever and always is the policy that is best."

"Yes, father," said the young man.

"And, by the way," added the grey-beard, "I would advise you to read up a little bit on corporation law. *It will amaze you to discover how* many things you can do in a business way and still be honest."—Harper's Magazine.

BUDDHISM AND WAR

(Continued from Page Two)

rages innumerable have been inflicted under the shadow of the cross, spoliation and wrong have flourished under its rule. The Christian convert is washed in the blood of Jesus; and that, truly, is a fitting symbol for a religion that has so often bathed in blood the countries of the world.—Chapman Cohen,

Speaking at the Holborn "tank," the Bishop of London declared: "All my income is gone." The income of this elderly bachelor is £200 weekly, sufficient to keep fifty families in comfort. He should now be able to appreciate the blessings of poverty.

The workers dig all the coal and then pay a profit to someone to sell it to them.

The workers build all the houses and then pay rent to live in the worst of them.

NEWSPAPERS IN WAR TIME

BY AN EX-CITY EDITOR

The onset of war suddenly made editors' duties very important. They were to mold public opinion, to maintain morale. Modern wars, they were reminded, were fought with printing presses no less than with artillery. It was no time for them to be humble and introspective. They must be stalwart and looked up to. The Gov*ernment, failing of a censorship law,* increased their self-importance by making them the judges of what to print. Every line of type became matter of life and death. Editors, exalted to find themselves in the first line of defense struck the very human pose of "Close up the ranks. No dissensions. Don't start anything new. *Three cheers for the flag."* Doubts, dissensions and innovations came thick but it never occurred to editors that their slogan lacked efficiency. Their despatches from abroad warned that the war was changing everything. American newspapers exempted themselves.

With most of them it is still a case of "business as usual." They look the same as a year ago. They carry the same advertisements, largely of sales non-essential to the war. Deeper, they have not changed their traditional attitudes except that now what they do not like is "pro-German" instead of "Socialistic." Their attiture toward labor is the same. They are just as respectful of big business. They display the patriotism of their ancient standbys, spokesmen prominent in law and finance. They are more ignorant than ever of such things as strikes. They still view with alarm drastic methods threatening privilege though these promise to win the war.

Will the peole quit taking their war from the papers? This is quite the most important question before editors these days. Things will begin to totter indeed if the masses want the war won in ways different from the prescription of the newspapers, of the newspaper owning classes.

Newspapers which ran Petrograd despatches headed "Bolsheviki Rule Can Last But Few Hours More," for two months, convicted themselves of not getting the truth. But the showing up of the papers was largely the work of President Wilson and other war forces. The President's message warmly commending the Russian leaders' handling of peace offers, caught most of the papers with their insides full of editorials damning the Bolsheviki for pro-German crooks. Before this, the papers' own dispatches from Brest-Litovsk had arous*ed suspicion that the American edi*torial writers were concerned not so much by the Bolsheviki peace policy as by their confiscatory social programme. At present these editorials are performing for the President the same service which they charged to Bryan in the Dumba affair, assuring Revolutionary Russia that Mr. Wil*son's sympathetic words mean noth*ing.

Are the papers any more preoccupied with winning the war when they damn the I. W. W.? Suppose the great I. W. W. trial in Chicago shows not a scintilla of evidence against the 166 defendants, what will become of these columns of stories of a "gigantic I. W. W. anti-war conspiracy?" The country, especially the West, would not be surprised by an acquittal. What will the country think of the newspapers?

When President Wilson condemns the Bisbee deportations and editors go on applauding them, do newspapers really think they have the country with them? When Secretary Baker flays the perpetrators of the Bigelow flogging and half the papers fail to print his rebuke, isn't the at*titude of these papers obvious?* When newspapers bury little items of the Government's settling war strikes by granting union demands, while editorials go on calling strikers "traitors," the newspapers are simply publishing their own break down.

Those familiar with editor's offices know why, for example, not a *paper in the East printed an elabor*ate communication to Congress from a lawyer, Amos Pinchot, who had collated big concerns' reports of war profits. He was called a pro-German pacifist and his researches suppressed. At least one paper in the East printed the Federal Income Tax Report showing an increase of 7,000 millionaires *in the past fiscal year, but no person* looked for editorial comment least of all those who hold the theory that drastic limitations of profits would do more than anything else to unite the country behind the war.

Here is what an experienced news editor said in admitting that he was glad to be doing his war service somewhere else than in his old office:—

"I believed the war was of all times the hour for printing the facts. I printed the first stories of what American Socialists wanted to do at Stockholm simply as information. I nearly lost my job. I printed the first stories in an Eastern daily of the Mooney case, and it would have hard with me if the Petrograd riots over "Mun" hadn't followed quick to justify my news judgment. When Trotzky was in America I was the first to get his story, but what was the use trying to print it?"

"Why aren't your American papers *more taken up with the war?*" was the astounding question put by the the Ministry of Munitions Mission recently in this country. Nor did they seem to be satisfied when shown our best papers,—the entire front pages and half the insides monopolized by war news. The Britishers seemed to expect a change in the papers, an at*titude of complete concern over* but one thing, winning the war, no matter whose ideas went by the board. They seemed to expect the editors to be preoccupied with the search for the winning way, not a winning way which would save somebody's privileges.

These Munitions' officials—Kent, Garrod, Baily and Asquith, were ex*ceedingly interesting and important* visitors. They spent ten weeks touring the country, yet hardly anything was published about them. This was partly through their preference for meeting audiences face to face, privately, without publictiy, but more through their and American officials, distrust of the American newspaper. Headed by Sir Stephenson Kent, a wealthy coal-operator, they came to talk to employers. They confined themselves to a recital of their experiences, sedulously avoiding to advise. Theirs was the employers' viewpoint and while they did talk to labor men their main concern was to be questioned by employers. To the last they refused absolutely to voice criticism of America, but it is no secret that the British Mission went home appalled at conditions in industry here. "Appalled" is the right word—their own. The appalling thing is the attitude of the American employer. The one concern of these men is to win the war. To them it is mainly a question of man-power and its utilization. To them as employers, the way out is to recognize organized labor and then reach agreements with the unions. To them the attitude of their brother employers here is simply flabber-gasting. They see we have the men, we have the plants, we have able directing heads. The difficulty? Faced with their silence a questioner rapped his brow inquiringly with his knuckles. The dignified Briton nodded emphatically.

"There are three sacrifices in war" said one of the Commissioners in a speech, "the sacrifice of men, the sacrifice of capital" ("which is nothing," Sir Stephenson interpolated, sotto voce), "and the sacrifice of prejudice."

American employers' prejudice bulked large to the Commissioners. They *wouldn't say so. The farthest* they went in comparisons was this from Garrod: "If one-eighth of the labor disturbances we have personally observed in two months in this country had happened in England in the past three years, England would now be sueing for a disgraceful peace."

Now it is significant that while the Mission dared to recite its experience, so shocking to the American employers' idea, in private, neither the Mission nor its Washington sponsors dreamed of daring to attempt to utilize the American newspaper for publication of facts.

And yet inquiry among the business men who heard the British recital might show them not so deaf to the visitors' "win-the-war" labor policy. The chiefs of big business may be adamant against such ideas, but the bulk of employers are less impervious. "I'd do it," said one, and another: "I'd give up practically all my little profit, but meanwhile the Government helps the big fellow pile up everything in sight. And if anyone starts to agitate conscription of wealth, or even real limitation of profits, *just watch the newspapers jump* him for a pro-German."

The American newspaper, like American industry, entered the war with its house not in order. Back in peace times editors were notorious for being too responsive to special interests and deaf to masse's wants. That newspapers are awakening to *their responsibilty is evident when* one sends a trained investigator to get at the truth of the I. W. W. and the war, at the same time that another prints Trotzky's book on a Bolshevik peace. People may cease to tolerate our present papers, veracious though their accounts may be of battle lines in France and accurate as *may be their spellings in the long* casualty lists. People will look to see in their papers a burning search to win the war, not just the way so far favored by newspaper-owning classes. And the first big paper to limit the word "pro-German" to not over thirty repetitions in one edition and to agitate determinedly for win*ning,* no matter whose fortunes or prejudices are sacrificed, will, for one thing, be rewarded by a jump in circulation, the like of which has never startled newspaperdom.

THE RUSSIAN DEBT REPUDIATION

According to the semi-official telegraph agency the following are the terms of the decree annulling the Russian State debts:

(1) All loans contracted by former Russian Governments which are specified in a special list are cancelled from December 1st, 1917. The De*cember coupons of these loans* will not be paid.

(2) All the guarantees for these loans are cancelled.

(3) All loans made from abroad are cancelled without exception and unconditionally.

(4) The short term series of State Treasury Bonds retain their validity. *The interest on them will not be* payable, but they will circulate on a par with paper money.

(5) Indigent persons who hold stock not exceeding 10,000 roubles in internal loans will receive in exchange, according to the nominal value of their holding, certificates in their own name for a new loan of the Rus*sian Socialist Federal Republic of* Soviets for an amount not exceeding that of their previous holding. The conditions of this loan are specially defined.

(6) Deposits in the State Savings Banks and the interest upon them are not to be touched. All holdings in the cancelled loans belonging to these banks will be replaced by debt entered to their credit in the Great Book of the Russian Socialist Republic.

(7) Co-operative and other institutions of general or democratic utility, and possessing holdings in the cancelled loans will be indemnified in accordance with the special regulations laid down by the Supreme Council of Political Economy in agreement with their representatives if it is proved that the holdings were acquired before the publication of the present decree.

(8) The State Bank is charged with the complete liquidation of loans and the immediate registration of all holders of bonds in the State Loans and other funds, whether annulled or not.

(9) The Soviet of Workmen's, Soldiers', and Peasants' Deputies, in accord with the local economic councils, will form committees for the purpose of deciding whether a citizen is to be classed as "indigent." These committees will be competent to cancel entirely all savings acquired without working for them, even in the case of sums below 5,000 roubles.—Lloyd's Bulletin.

RESURGAM
1914 — LA BELGIQUE — 1918

I shall arise the purer for my pain,
Washed free of taint by martyrdom and tears,
To face the happiness of future years,
Knowing my sacrifice was not in vain.
I shall arise triumphant! But the foe
Who planted on my soil, the conqueror's heel
Full penalties and punishment shall feel.
I shall arise! For Christ has healed my woe.

—Ralph Younghusband.

If you are cultivating a vegetable garden, either at home or on a vacant lot, it would be an evidence of wisdom to send to the Publications Branch, Department of Agriculture, Ottawa, for Circular No. 14, entitled, "Vegetable Gardening at Home and on Vacant Lots," and prepared by the Dominion Horticulturist. This circular, which can be had free of all cost, supplies information of a practical nature on every vegetable that it is desirable to cultivate for domestic consumption. It gives advice on the preparation of the soil, and on planning and arranging the garden, quotes examples of success achieved in 1917, supplies a list of the best varieties of vegetables for different districts and describes how the growing plants can be protected from disease and insect ravages.

BETTER LATE THAN NEVER

At the sitting of the Socialist National Council in France, on February 17th, Vandervelde, Belgian Minister and President of the I. S. B., said: "The number of men, who, on either side of the trenches, believe in a decision on the field of battle is diminishing. Whether they are right or wrong, the fact is there, and it is impossible not to recognize it. . . . Under these conditions, it is inevitable for the working classes in all countries to count less on governments than on themselves to solve the formidable problems arising out of the war."

SOTTO VOCE

BY THE HORNET

☛ That "Fairplay" wonders whether The Week will be the first paper to get it in the neck for kicking over the press regulation traces.

That the Hornet hopes not.

☛ That the new regulations about loafing will hit some of our insurance men pretty hard.

That there are several real estate men, and commission men, and lawyers, and ministers, and politicians, and hangers-on round the Empress and sundry other places, who will have to get a wholesale wiggle on to prove they are not loafers.

That after having got after our "loaf," it is only natural that the Government should go after the "loafer."

☛ That economy is getting to be the order of the day.

That we not only hear of meatless and wheatless days, but now the Hornet hears of sleeveless coats.

That these, of course, are for ladies —no one else would think of wearing them, but—

That he is afraid he may yet hear of legless pants, and—

That when that happens he is going to stay home.

☛ That one of the latest Government pamphlets on chicken raising says: "Make every chicken count."

That this is going a little too far, and, in spite of all press regulations, the Hornet protests.

That he has heard of some chickens being trained, but when the Government asks us to "make every chicken count," it's too much—even in war times.

☛ That Lloyd George has been heaping unnecessary abuse on what he calls "the Cocoa Press."

That his utterances were not as dignified as one would expect to hear from the Prime Minister of England.

That Cadbury's Cocoa Press is gaining in influence.

That it can show even Lloyd George a thing or two worth knowing.

☛ That Mr. Dooley and Rev. Mr. Bowden have been chasing one another all around the "Capital."

That they are both very good humored over it, and—

That they both write very entertainingly.

That Mrs. Georgina Seymour Kent also writes a long letter to the Colonist.

That she talks about "military training" and "fighting nations," and "mighty arms," and about "abominable conceit," and "vicious temperament" and about "segregating wrong from right," but—

That she leaves the reader in a wholesale muddle as to what she is driving at, and only succeeds in convincing the Hornet

That a whole lot of words sometime contain very little sense.

That Georgina must not be discouraged.

That there are many more of us who use up a lot of space and don't say much.

That there is B. J. Perry and the Hornet for instance.

☛ That one of the Dutch boats which have been taken over by the Imperial Government was at the outer wharf last Tuesday.

That she is a very fine boat—in some respects better equipped than our Empresses.

That some of her old officers were on board, as passengers.

That they were feeling pretty sore at us over the loss of their boat.

That we should feel the same if the positions were reversed, but—

That as they are not, it's all right.

☛ That civic employees all over seem to be as bad as any other workers.

That they all want an increase in wages.

That the firemen in most cities have shown that they not only want it—but intend to get it.

That they generally succeed.

That the recent big fires ought to wake us up to the importance of seeing that our own firemen are well paid.

SUB ROSA

I am just going to put down the first thing that comes to mind, and this is it:

If you would walk as free as air,
Five things observe with care,
Of whom you speak, to whom you speak,
Of what, and when and where.

In days of darkness past and gone that may have been just a mere nursery rhyme, but it looks like ten-carrot wisdom in this era of Hindenburg. Even your own brother is likely to have you "pinched" if he happens to hear you express any sympathey with General Maurice.

* * *

"Now, boys," said the teacher in the juvenile Sunday School class, "our lesson today teaches us that if we are good while here on earth, when we die we will go to a place of everlasting bliss. But suppose we are bad, then what will become of us?"

"We'll go to a plaec of everlasting blister," promptly answered the small boy at the pedal extremity of the class.

* * *

Last week a correspondent in this paper gave the Roman Catholic Church a big boost. Allow me to give it another one, just to show what a beautiful Christian spirit pervades the universe:

German Roman Catholic mission priests who were to be deported from Togoland, sold the flour and wine used for the Sacrament rather than leave them for the use of the French priests who were to take up their work.

* * *

The folowing is taken from an American paper. I refrain from making any comments. I just wish to ask you if that sentence about ministers, brickbats, and the bouquets, is correct.

The embarrassments of public criticism at this time, manifested by various disciplinary or monitory measures, suggest to a Tribune reader a plan to avoid our difficulties.

There are rather serious disadvantages in setting up a doctrine of lese majesty in a republic and to hedge in a President with the divinty which is presumed to defend a King. Monarchies have escaped these disadvantages by seeing to it that, since the King can do no wrong, he does nothing. The King remains immune as the symbol of the majesty and infallibility of the state. His ministers act and take the brickbats and the bouquets.

Now our reader observes that republics feel the craving for an outward and visible symbol of their majesty and infallibility. But, obviously, if our fallible chief executives were to be held infallible, if we were to express the transcendental conception of the state in the formula "the President can do no wrong," we should at once find reality outraged by an unavoidable collision between our doctrine and the fact that our Presidents occasionally do wrong.

So our reader suggests that we declare the Vice-President the symbol of the majesty and infallibility of the state. Under our system he does no wrong because he does nothing except to preside in bored dignity over the Senate, and even here his decisions are provided by rules interpreted by a parliamentary expert. Then, since the Vice-President can do no wrong, let us declare him infallible, surround him with the divinity that doth hedge a King, and declare it to be lese majesty to lift the voice of criticism against him.

This leaves the free citizens of the republic free to complain if the man on the job, the executive, and his agents are not working satisfactorily.

As applied to our present situation, this will relieve Mr. Creel of his somewhat difficult, if congenial, task of showing that the administration can do no wrong. It is desirable to avoid too violent a discrepancy between doctrine and fact.

THE DEFENCE FUND

CONTRIBUTIONS for the Defense Fund are coming in from all quarters. As was to be expected, there are no large sums to acknowledge—those most interested being persons of small means. The first visitor to THE WEEK office with a contribution was on hand at about nine o'clock last Saturday morning, and since then a steady little stream of visitors have been "keeping the pot boiling." If the Editor of THE WEEK needed any encouragement it has certainly been forthcoming during the last few days. One little working woman called with a five-dollar bill and said it was from herself, her husband and family, and that she was sorry it was not more. When asked her name she said that didn't matter. Many others drop in and talk the same way. Below are extracts from some of the letters received:—

Victoria, May 12.

Please find enclosed $3.00. This is not much but our heart is in the right place, and we might be able to come again if required.

* * *

Esquimalt, May 12.

I notice in your last issue that you are appealing for funds to fight a libel suit for $10,000 brought against you in connection with your exposure of conditions at the Willows camp.

To what extent the dead soldier's criticisms may or may not have been justified will no doubt be brought out at the trial, but one thing is certain, the people of this district can ill afford to have the only publication left that stands for anti-Prussianism and free speech, suppressed at this time. I therefore hasten to enclose you $2 for your defense fund.

* * *

May 13, 1918.

Enclosed please find $5; $3 to go towards your defenec fund, remaining $2 for a year's subscription for the paper. More power to you and your little paper: you express my views to a T, and I hope you will beat them hands down, but it will be a tough fight. They are out for your scalp, and will get it by fair means or foul.

* * *

Shawnigan Lake, May 12.

Sir.—Since it ceased to be a political rubber stamp, I have been a constant and satisfied reader of The Week, and look forward to its coming each week. I want to, at this time, congratulate you on the article, "Cowards," in last issue. It hits the nail on the head. Enclosed find one dollar toward your defence fund.

* * *

Victoria, May 14, 1918.

In reply to your request re defence fund, I take pleasure to send you herewith one dollar. I am a reader of your paper, and while I do not agree with all you stand for, still I am of the opinion that a fearless, outspoken paper such as yours is an absolute necessity at this time in this city.

Willows Camp, May 13.

Enclosed find one dollar toward your defence fund. You have made our fight your fight, so I feel that the least we can do is slip you a little defence money. For obvious reasons, I must remain a number only.

* * *

Victoria, May 13.

Enclosed find five dollars from a British-born enemy of Canadian Prussionism.

* * *

Victoria, May 14.

Enclosed find $1 against absolutism and obscurritanism, from an anti-junker (Canadian or Prussian).

* *

Victoria, May 14.

Herewith is small sum ($1.20) for The Week Defence Fund. I will give $1.20 per month as long as the affair lasts, by going without the morning and evening paper.

* * *

Subscriptions to Date

May 11th.—No. 1, $5; No. 2, $10; No. 3, $5; No. 4, $1; No. 5, $10; No. 6, $5; No. 7, $10; No. 8, $2; No. 9, $2; No. 10, $10; No. 11, $10.

May 13th.—No. 12, $5; No. 13, $1; No. 14, $2.

May 14th.—No. 15, $3; No. 16, $2; No. 17, $1; No. 18, $1; No. 19, $1; No. 20, $1; No. 21, $1.50; No. 22, 25c; No. 23, 25c; No. 24, 25c; No. 25, $5.

May 15th.—No. 26, $5; No. 27, $5; No. 28, $5.

May 16th.—No. 29, $1; No. 30, $1; No. 31, $1; No. 32, $1; No. 33, $2; No. 34. $2; No. 35, $1; No. 36, $5; No. 37, $1.20.

Total to May 16, $123.95.

A. D. 1918

Garfield Zinck leaving Victoria for Westminster Penitentiary to serve a sentence of two years confinement for refusal to bear arms.

We understand that he served seven years in the Navy, and holds an honorable discharge, and that he was at the time of his discharge given exemption papers for military service.

He is now in close confinement. No one is allowed to see him and he is not permitted to communicate with any of his friends in British Columbia. He may write one letter every two months to his friends in the East.

* * *

The following is a letter written by a "Conchie" to one of his friends in Victoria. He is now on his way to the front. Readers will please note that the date of the letter is A. D. 1918 not A. D. 18.

May 1st, 1918.

Dear Friends,

Greetings once again in our dear Redeemer's name. I am writing this in the guard room, and the cell I am in is very dark so you must excuse the bad writing.

Two days ago I was told to get into uniform as I was to drill and go out on route march. I refused to do so, so it was put on me, and I was made to go. When we got back I took it off and put on working clothes, and it was again put on me, and this happened several times. I was told to work with uniform on and I refused to do so.

The O. C. said that I would have to soldier like the rest. I said, "Sir! I can never be a soldier." He said I ought to be sent to France and put in a wire cutting party where I would be killed, which would be a good riddance. I told him I was not afraid of what man could do to me.

I was then, yesterday morning, taken to a cell and put on bread and water.

This afternoon the O. C. was around to see me and he asked if I was willing to soldier and I told him I could not do so, so he gave orders to keep me in here, and not to give me too much bread.

How long I will be kept here I do not know, but the Lord's Grace will be sufficient for me, and I find that although I am shut up I have more of that peace from Above and although it is too dark to read, the time goes quite fast for I am not alone, the Lord is with me. All things, I know, are working together for my good.

I do not know how long the draft will be here. I am looking forward to the day when we shall meet again when we shall not need to part.

God bless you all, dear ones, and be with you till we meet again.

Your brother by His Grace in Bonds.

There is no doubt that Christianity does encourage feelings of love and brothehood. The Daily Express of March 12 reports the Rev. C. A. Eaton of Madras Avenue Church, New York, as saying: "When I stand before the judgment seat of the Almighty I want to be able to look my God in the face and tell him that I hit the Germans at least one good wallop before I shuffle off. . . . . I say to 'Hell with the Germans!' " And in case a "German propagandist" is encountered, Mr. Eaton advises "Hammer his face off. You have ropes here and steel girders. Use them." We hope, when Mr. Eaton does meet God Almighty, he will rimind him of what a terrible blunder he made in creating the Germans.

FREE LECTURE!

THREE GREAT MONARCHS WHOSE THRONES ARE TOTTERING: SIN – DEATH – DEVIL

SPEAKER: C. E. HEARD, OF VANCOUVER

PRINCESS THEATRE

YATES STREET

SUNDAY, MAY 19

AT 7:30 P.M.

AUSPICES ASSOCIATED BIBLE STUDENTS

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EVERYBODY WELCOME! NO COLLECTION!

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War's One Virtue

One thing—in the theatre of war you don't have to get up to let a fat couple find their seats after the show has started.—Florida Times.

Why Binks Worried

"The Lord knows how Blinks made his money!"

"No wonder he always looks worried."—St. Louis Globe-Democrat.

It isn't how much an insect eats that makes him a bedbug, it's how he gets it. It isn't how much a man has that makes him a capitalist, it's how he gets it.

C. H. SMITH & CO.

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611 Fort Street

Bargains in Homes!

5-Room New House (Victoria West); basement, good plumbing, house well finished; lot 46 ft. x 112 ft. Near car and school. Price **$1,300**; $250 cash; balance to arrange.

4-Room New Cottage (Oak Bay); basement, house is well finished. Lot 50 ft. x 140 ft. **Near school.** Price, **$1,650**; $450 cash; balance to arrange.

3-Room New Cottage (Victoria West); with chicken houses and outbuildings; some fruit trees. Lot is fenced. Lot 45 ft. x 118 ft. **Near car and school.** Price **$1,200**; terms to suit purchaser.

5-Room New Cottaga (Oak Bay); basement, house is well finished, and is in a very good part of Oak Bay, close to car and school. Lot 41 ft. x 128 ft. Price **$2,300**; terms.

Currie & Power

1214 DOUGLAS STREET

PHONE 1466

In answering this ad say you it in The Week

MINERAL ACT
(Form F.)

Certificate of Improvements

NOTICE.

Arrow Mineral Claim, situate in the Victoria Mining Division of Sooke District.

Where located: On lot 93, Sooke District.

TAKE NOTICE thatI, Wallace C. Munkley, of Victoria, B. C., the lawful holder of the above named mineral claim, Free Miners Certificate No. 17198-C, intend, sixty days from the date hereof, to apply to the Mining Recorder for a Certificate of Improvements, for the purpose of obtaining a Crown Grant for the above claim.

And further take notice that action, under section 37 must be commenced before the issue of such Certificate of Improvements.

Dated this 24th day of April,, A. D. 1918.

WALLACE C. MUNKLEY, Owner.

June 22. Victor Vigelius, Agent.

MINERAL ACT
(Form F.)

Certificate of Improvements

NOTICE.

Safety Mienral Claim, situate in the Victoria Mining Division of Sooke District.

Where located: On lot 93, Sooke District.

TAKE NOTICE that I, Harry D. Reid, of Victoria, B. C., the lawful holder of the above named mineral claim, Free Miner's Certificate No. 17199-C, intend, sixty days from the date hereof, to apply to the Mining Recorder for a Certificate of Improvements for the purpose of obtaining a Crown Grant for the above claim.

And further take notice that action, under section 37, must be commenced before the issue of such Certificate of Improvements.

Dated this 24th day of April,, A. D. 1918.

HARRY D. REID, Owenr.

June 22. Victor Vigelius, Agent.

MINERAL ACT
(Form F.)

Certificate of Improvements

NOTICE.

Trional Mineral Claim, situate in the Victoria Mining Division of Sooke District.

Where located: On lots 93 and 153, Sooke District.

TAKE NOTICE that I, Annie M. Maxam, of Victoria, B. C., the lawful holder of the above mineral claim, Free Miners Certificate No. 17197-C, intend, sixt days from the date hereof, to apply to the Mining Recorder for a Certificate of Improvements for the purpose of obtaining a Crown Grant for the above claim.

And further take notice that action, under section 37, must be commenced before the issue of such Certificate of Improvements.

Dated this 24th day of April,, A. D. 1918.

ANNIE M. MAXAM, Victor Vigelius, Agent.

June 22.

LAND REGISTRY ACT.
Section 24

IN THE MATTER of part, 6.25 chains by 32 chains containing 20 acres more or less, of Section 6, Range 1 East, North Saanich District.

PROOF having been filed in my Office of the loss of the Certificate of Indefeasible Title to the above mentioned lands, Numbers 477I in the name of George G. Sayles and bearing date the 10th day of July, 1908, I HEREBY GIVE NOTICE of my intention at the expiration of one calendar month from the first publication hereof to issue to the said George G. Sayles a fresh Certificate of Indefeasible Title in lieu of such lost Certificate.

Any person having any information with reference to such lost Certificate of Title is requested to communicate with the undersigned.

DATED at the Land Registry Office, Victoria, B.C., this 10th day of April, 1918.

J. C. GWYNN, Registrar General of Titles.

Apr13-May