

PROFIT-SHARING

IN STRIKING contrast to the destructive policy of certain people, comes the statement of the president of one of the largest corporations in the United States—Sears, Roebuck & Co. of Chicago, in which he describes the result of profit-sharing as it applies to their establishment. The company has between 30,000 and 40,000 employees of both sexes, and though none can take advantage of profit-sharing until after three years' service, it is reported that over 92 per cent. of the workers hold stock in the company. Naturally there are no strikes and no lock-outs. Here is what the president says:—"We are very happy over the results of this profit-sharing, not only by reason of its obvious success, but because of the independent position which it gives to the employee. An employee earning \$25 a week would have accumulated after twenty years, on the basis of the last two and a half years' record, approximately \$20,000. An employee receiving \$50 a week would, at the end of twenty years, have about \$40,000 to his credit, and it is estimated that this is the minimum.

"Inasmuch as the fund is invested in the stock of the company and the fund has already acquired more than 20,000 shares out of the 750,000 shares outstanding of the common capital stock of the company, it is not unlikely that in the course of years a majority of the stock will belong to the employees, either to those who have withdrawn their earnings in the fund and have retained their shares which they receive when they withdraw, or to those who are still participants in the fund.

"A fair idea may be gained of the manner in which the plan works out in the case of an individual by taking an actual case of a member of the fund earning an average salary of \$20 weekly during the two and one-half years in which the fund has been in operation. Such an employee had to his credit Dec. 31, 1918, \$593.52, which was invested in 3 8-10 shares of the company's common capital stock, which, according to to-day's market value, would be worth about \$643. This employee contributed \$1 each week, or a total of \$130, and now has \$643 to his credit. In like manner, an employee who had deposited the maximum sum weekly permitted by the terms of the plan, namely, \$3 a week, or \$150 a year, and who since the plan has been in operation has deposited \$375 in the fund, found himself on Dec 31 last credited with almost eleven shares of the company's common stock, with a value of more than \$1,900.

"Employees, not including officers of the company, own outright 53,498 shares of the stock, in addition to the 20,000 shares now held by the profit-sharing fund, and 838 employees are buying on the monthly payment plan 5,731 shares, or a total of nearly 60,000 shares of the common stock. This makes a total of 30,000 shares of the common stock now held by employees.

OUR NEW WEALTH

IN MANY ways the Province of Manitoba is known to the world. She gave a name to the highest quality of wheat produced in the world—and because of that fact she was known by many as "the Land of Gold." Now she is on a fair way to deserve that title for another reason. The new mines in the unexplored territory will next year attract thousands. Cities will spring up where now the hunter sets his traps. The shack will succeed the teepee, the moccasin will give place to the hobnailed shoe. The great wilderness will begin to blossom as the rose. Nobody can conjecture what is in store for us. Should not the buried wealth be reserved almost wholly as a national bank? Let it be said that there is at least one of our natural resources which is not handed over for a song to private ownership and control.

SCHOOLS AND SALARIES

IT CAME as a shock to the people of Manitoba to learn that over two hundred schools were unable to get teachers, and that many of those in charge of schools had only permits or makeshift certificates. It was even more of a shock to learn that the reason for this was the unwillingness of school boards to pay as high salaries as are given to teachers in the other western provinces, or to young people engaged in other occupations. Yet it is a fact that the province which is wealthiest, man for man, is most niggardly in this matter. Is it not time we awakened? Can we afford to have our schools operated by people of low intelligence? Can we afford to have them closed altogether? The words of Mr. E. T. Bedford, president of the Corn Refining Co., are quite in order:—"If we do not take measures at once to improve the hard lot of these men in the present crisis, they will spread social discontent everywhere, and we shall hardly blame them. It was the same discontented intellectual class in Russia that created nihilism in that

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country, and if we allow our own intellectual workers to remain much longer dissatisfied, restless, anxious for their families, sore at heart through embarrassing poverty, there is no telling what atmosphere they will create in our country."

A gentleman who knows the situation in western Canada very aptly expresses himself in these words: "A really live girl is not likely to begin to teach school for \$60 a month and be obliged to take two months and a half holidays without being paid for them, even if teaching is only a means to an end with her and she expects to teach only two or three years.

"When a clerk or bookkeeper leaves the bank or office, and one less capable takes his place, it is a question that concerns only the employee and employer, more or less. But it is different when a capable teacher leaves the school or university and an inferior one takes his place; here everyone of us is concerned, for it involves the future citizenship of the country, and we must all eventually suffer the consequences.

"The average wage-earner is much better off now than the teacher or professor. He can spend or save more than he was able to do before. Thus we read of an Indiana blacksmith purchasing ten silk shirts at ten dollars each; whereas the intellectual workers, whose salaries are practically the same now as they were four or five years ago, are becoming poorer and poorer every day. Some of them are even obliged to dispose of certain valuables they had acquired in better days, and now they are in that uncertain condition that should anything happen to them or their family, they must either borrow or appeal to charity."

And so in this matter of educating the youth of the land, everybody is looking to the school boards, for everybody knows it is their move. It may be that school boards as we have them are a failure, and that the solution of the educational problem lies in increasing the area of the administrative unit. Why should we not have the municipal school board?

PAST AND PRESENT

THERE is an old story in circulation which may be made to suit anybody or any occasion. The last version of it is something like this:—"A renegade Grit, who for the time being, was a strong Tory, made an appeal to his hearers, urging them to use independence. "Any man," he said, "should be ashamed to belong to a party merely because his ancestors belonged to it." Finally, he made a personal appeal to a doubting listener. "What politics do you profess?" he asked. "Why, I am a good Grit," was the reply. "A good Grit? And why are you a good Grit?" pressed the speaker. "Because my father and grandfather were," said the listener. "Yes," said the speaker, "and if your father and grandfather were fools, what would you be?" "Oh," said the listener, "then of course, I'd be a good Tory."

Now, it is strange that in politics a majority of men inherit their political faith. In religion they do the same. For that matter, their opinions generally seem to be formed by other people—especially by their parents. This is only natural, and in one way it has a good side. It is a fine tribute to a father when a boy says: "His religion was good enough for me," and a poor tribute when he says: "I don't want religion like my father's."

Yet, if this policy of assuming the faith of ancestors, sometimes speaks well for the old people, it often says very little for the independence and sincerity of the younger generation. A man should espouse a cause from conviction and deliberate choice. He should not belong to a party—political or religious—merely by accident of birth or early environment. There is something wrong when in matters of conscience the dead rule the living? Was it not Lowell who said:—

"Each age must worship its own thought of God,
More or less earthly, clarifying still,
With subsidence continuous of the dregs;
Nor saint nor age could fix immutably
The fluent image of the unstable best,
Still changing in their very hands that wrought:
To-day's eternal truth, to-morrow proved
Frail as frost landscapes on a window pane.

Shall the soul live on other men's report
Herself a pleasing fable of herself?

I, that still pray at morning and at eve
Loving those roots that feed us from the past,
And prizing more than Plato things I learned
At that best academe, a mother's knee,
Thrice in my life, perhaps, have truly prayed.

Thrice, stirred below my conscious self, have felt
That perfect disenchantment which is God."

All of which is, of course, a plea for sincerity, coupled with a plea for reverence of all that has been deemed sacred by others.

If parents, then, have by their example and backing, such wonderful power over the lives of their children, as to make them willing to conform throughout life to the customs of childhood, why should they not use their power in other fields? Why not consciously cultivate an attitude to truth and beauty, personal and civic righteousness? It is just as easy to create and keep aflame in the mind of the child a passion for poetry and art, or for justice, honesty and democracy, as it is to develop a zeal for things of the sanctuary and the committee-room.

The word passion has been used designedly. It is the rarest thing in this world, and yet without it nothing great can be accomplished. Lowell said prayers every day, but he prayed only thrice in the course of his life. It was at these three times he saw God. So a man who loves truth and justice to the point of sacrifice and self-abnegation will accomplish miracles where others fail.

What is true of parents is equally true of schools and nations as a whole. The greatest opportunity and need is that of developing a passion for national honor, national greatness. Unfortunately the ideal has not yet clearly shaped itself. We are struggling along towards a doubtful goal. Is it not time that we had a clear and worthy objective? We are not meant to follow blindly the leadership of our ancestors. We are expected to have ideals and to realize them as the result of infinite labor and boundless devotion. If we fail in this we shall perish, and our failure will be deserved.

It will not be difficult for a people to break away from old ideals and to adopt those more in keeping with modern requirements. During these last years change has been the order of the day. Social-industrial changes are quite as necessary and as easily made as those we see in other fields. We must not be retarded in our progress by "the weight of the dead hand." It is not necessary for us to retain in this land the social nor the religious distinctions of the Motherland. It is not necessary to keep up the system of national defence that was considered so necessary to European peace. It is not necessary to preserve capitalism nor unionism, as they have developed during the war. But it is necessary that we advance towards freedom, righteousness and brotherhood. These underlie material prosperity and enduring national prosperity. They are ours for the seeking.

WISE AND OTHERWISE

IT IS a good thing to be wise afterward if one cannot be wise beforehand. This is suggested by a speech from the editor of the Bulletin of the O.B.U., who at a recent meeting said: "Canadians were both an agricultural and an industrial people, while the Russians were principally a peasant agricultural people. Consequently Canadians must work out their problems in ways different to those adopted by Russians so that they would be able to take charge of industries in the 'great crisis' which he predicted will come soon."

Canadians certainly intend to solve this problem in their own way, and they are not disposed to follow Lenin and Trotsky who openly avow they are in it for all they can make out of it. Canada is going to be a country for Canadians, and not for any one class. It will offer reward to all who work and will not stint any man in his work. It will certainly not encourage laziness, and it will not put a premium on ignorance. Above all, it will not permit men with European ideals to fasten their systems on this new country. Things have indeed reached a crisis when men proclaim it a virtue to work six hours a day. Isn't it time that good-old Carlyle was heard again?

And so we are more concerned with getting in this land a good, hard-working, sober, earnest people than with anything else. Shorter hours, better salary, surely, but work, work, work, as the only way to emancipation. Work, and good work is the road to happiness and greatness. In idleness alone is there disintegration and despair.

There is a perennial nobleness and even sacredness in work. Were he never so benighted forgetful of his high calling, there is always hope in a man that actually and earnestly works. Work never, so Mamonish, mean, is in communication with Nature; the real desire to get work well done will itself lead one more and more to truth, to Nature's appointments and regulations, which are truth.

An endless significance lies in work. A man perfects himself by working. Foul jungles are cleared away, fair seed-fields rise instead, and stately cities; and withal the man himself ceases to be a jungle and a foul unwholesome desert thereby. . . . The blessed glow of labor in a man, is it not as purifying fire, wherein all poison is burnt up, and of sour smoke itself there is made bright, blessed flame.

And so let our slackers in industry awake. These are not days when men should be idle.