The Colonist.

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CO-OPERATION VERSUS WAGE-EARNING.

What is known as the labor problem and the issues which hover about the theory of socialism, have to do principally with the demand of the workingman for a proportionate, or fair, share of the wealth which his labor produces. There are many issues and considerations and conditions to be taken into account, which vary in different countries and at different times, but the proposition which we have stated is the kernel of the labor question, and in solving it we have solved the oldest problem in existence among civilized or semi-civilized peoples. If we go back to the time of Solon, nearly 600 years before Christ, we find that he was called to the archonship of his country to relieve it of the difficulties into which the state had fallen through the poverty of one class, or rather several classes, of the people, who were in debt to another. We find in the pages of the great historian Grote a picture of social life in Attica more or less analagous to what exists in many parts of Europe today. Through poverty and debt the people were placed in a position of absolute dependence upon the rich. The creditor had as security not only the property of his debtor, but his body as well, and the bodies of his near relatives, who all were liable in default to become the slaves of the former. That condition of things has changed, superficially at least; but only in a sense. Theoretically it is held that every man is entitled to a foothold on his native earth, but when a man is dispossessed of his land, or of the industry which he has carried on on his own account, he becomes dependent upon others, and is forced, as a rule, to become a wage-earner, or, in other words, to sell his labor, if not actually his body, to someone else. So that in reality the old problems live on, changed in some aspects, but in principle the same. It is upon this condition of things that the doctrine of socialism is built up. There is in the world a very large class, by far the largest, of wage-earners, composed of individuals who have either lost their independence as owners or workers, or who have been born within the class of wage-earners. The only difference between America and Europe in this respect is one of degree. In America the opportunities of retrieving lost ground or of being transformed from the status of employee to that of employer, from tenant to landowner, are very much greater.

Theoretically, at least, a hold of the land is the basis of independence, and that is why the socialists demand that there should be no private property in land, or in anything else, in fact; because, after all, land is only one of the essentials of living, and we are led to believe that all essentials should be common. But while the labor problem has come down to us from very ancient times, so also has the doctrine of communism, in whatever form. While, in Greece, the Athenians were very conservative in their economic theories, and very practical, respecting private rights and the security of property, the Spartans were very democratic. One of their kings proposed absolute extinction of debts and the equal redivision of the landed property of the state. Many of the ancient philosophers sympathized strongly with the doctrines of equality. The first Christians, we are told, shared all things in common. Therefore, there is nothing very new, except in their verbal clothing, about the numerous economic theories we have today. The fact that the world has continued very much the same all down these many centuries in the dominant view of private property, causes us to enquire if there is not some measure of right and truth in it as a basic principle. There are fundamental instincts of humanity from which it has been impossible to get away, and which have asserted themselves throughout all historic, and, we have no doubt, through prehistoric time as well. Private ownership is one of these. One of the first manifestations of childish intelligence is to own something, to have a stick, or a toy, or a cat, or a garden patch, a picture book, something a child can call its own and for which it will fight to retain possession. It may be an inherited instinct—we presume all instincts are inherited—but it is there. Ownership, therefore—not collective or state ownership, but personal ownership—is part of the economic system, which Nature seems to have intended for Man. It forms the incentive to human action, the stimulus to labor, the greatest joy of living—accomplishing something for one's self. Without it the world would be hopeless, and through pure inertia human life would become extinct. It is true that the natural instincts of man lead him to many extremes. The desire to own things tempts men to acquire more than their share. It has made conquerors and tyrants, multi-millionaires, monopolists, great land-owners, and potentates and magnates of all kinds; and yet it is the extreme, and not the principle itself, we must condemn.

Turning now to the practical application of the foregoing remarks to the subject in hand, that of co-operation, which involves private ownership in another form, there are many today who regard it as the solution of the problem of labor and capital, and of all industrial problems. We say labor "and" capital, because there should be no such thing as labor "versus" capital. They are properly one and the same thing. In co-operation they stand for one another and are transposable terms. Under changed conditions, with railways and electric telegraphs, and numerous inventions, it is no longer possible to carry on industry in a small way—that is to say, most industries. There comes a time in the history of each when improved facilities make it possible to produce cheaper in a large way, and so the small man goes to the wall. It is as inevitable as that water will run down hill. We may bewail the going of the small man, but he, by himself, must go. We might as well try to turn back the clock of time, to prevent ourselves from growing old, as to stop the tendency of human things in a certain direction under certain conditions. We would have to uproot all the telegraph and telephone poles, blow up all the steamships in the world, and tear up all the railway lines. We would have to close up our schools and our universities, and smash the printing presses into atoms. We would have to do all that and much more before progress could be arrested. We have this fact, however, to consider, that at the root of all our activities and industrialism, as the foundation of the system we are involving, is the labor which is employed. The workingman, skilled or unskilled, directing or directed, is the greatest factor of wealth production. How, then, coming back to the original, and we believe the sound, proposition, shall the workman reap a fair share of the wealth he produces? Is he entitled to reap in due proportion, or in the arbitrary ratio of a fixed wage, regulated by the law of supply and demand, and with no logical relation to the wealth which he is assisting in producing? Is there not a more reasonable and amicable way of attaining the object of organized labor or of the socialist than the methods adopted by either?

There has been held at the Crystal Palace, London, Eng., a National Co-Partnership Exhibition for purposes of demonstration, opened by Mr. William Crooks. "In twenty years," says Public Opinion, the progress of the co-operative movement is only brought home to the great majority of people by such tangible evidence as is provided by the National co-partnership exhibition opened at the Crystal Palace this week by Mr. William Crooks. In twenty years the capital of the societies has increased from £100,000 to £1,700,000, and the turnover from £166,000 to £3,500,000. The profits amount to £300,000. That is what labor is able to achieve when it puts its back into business and becomes its own capitalist. But it might do more; if the working classes choose to be profit-making machines' for others, as Mr. Crooks called them, the fault is largely their own. When we see what co-operation has done we get an idea indeed what trade unions might do if instead of wasting their resources on strikes they were to start 'on their own.' Therein lies the possibility—not the probability—of the biggest industrial revolution the world has ever seen."

The possibility of co-operation lies in the recognition of this fact, that while large industries require large capital, the money invested is made up of individual dollars and in joint stock enterprises the capital is supplied by the savings of hundreds of persons, each of whom is private owner in the industry carried on. An industry requiring a capital of $1,000,000 would take a million persons each, or 100,000 with $10, or 10,000 with $100; but as labor forms a large part of the capital required, the ready cash wanted is thereby greatly reduced. There are no sound business or economic reasons why the workman should not invest a portion of his labor in a joint stock undertaking and reap a portion of the profits. The one difficulty which stands in the way is the fear or disinclination of the workman to risk his labor against the capitalist's cash. Co-operation is a subject upon which the world requires a great deal of education. As a rule, if the laboring man regards co-operation with favor, it is in respect to enterprises in which men of his own class have control, and without the experience necessary in a business way they are more often failures. There is no reason, however, why mines, for instance, or lumber mills, or canning factories, or many other industries specially belonging to this province should not be conducted successfully on the principle not only of co-operation of the workmen with one another, but with practical men with money. It is the only principle upon which the theory of labor reaping the wealth which it helps to produce can have practical effect, and the laboring man can be placed on the same plane of equality with the so-called capitalist. On the principle of co-operation in a scheme of co-operation on a commercial and monetary basis, interests become mutual, and the causes which have kept the two classes apart and in antagonism in the past would cease to exist. There are prejudices on both sides to be overcome before the principle couold become popular, and there are many existing conditions which would limit its application to start with; but as one to keep steadily in mind and develop, we cannot help agreeing with Mr. Wm. Crooks that it contains the germs of the greatest, yet peaceful revolution the world has ever seen, in which the instincts of humanity for private ownership are respected, preserved and greatly extended.

"YE OLDEN TIMES."

A correspondent asks the Colonist "to throw some light" on the date of the most ancient civilizations known to history, and the distribution of the great races of the earth, suggesting it as a subject appropriate for a Sunday editorial. If the correspondent knew the onerous nature of the task he would impose on us in seeking for authoritative information of the kind, he would have at least sought other sources to have satiated his craving for knowledge. There is nothing of an historical nature about which there is such uncertainty as the dawn of man's kingdom on the earth. As to prehistoric man, we are left to geological records for speculation, and between prehistoric time of which we have but few data to guide us and actual history there is a wide borderland of tradition regarding which nothing can be stated with any degree of certainty. Of Egypt, of Babylonia, of Persia, of Greece, of India, of Rome, of China and Japan it may be said that their origin and early development are wrapped in fable, interesting as mythology, from which to extract some probable grains of fact, but wholly unreliable. What we know from discoveries made in recent years in the extensive excavations and explorations of ancient ruins, goes to show that some of their civilizations are very old, much older, in fact, than was formerly supposed. As we are aware, the Ussher chronology, which was generally accepted, gave the earth an age of 6,000 years, but that has for some time been wholly discarded by theologians as well as scientists. The Ussher chronology divided the earth's history into three convenient periods, which were: two thousand years before the Deluge, two thousand years after the Deluge to the Christian era, and two thousand years since. The evidences of very ancient remains obtained in the valley of the Nile carry us back to a period at least 11,000 or 12,000 years before Christ. From these it is clear that there was at that remote period civilization or civilizations, well advanced, in existence. How far back of that we could go if we had proofs at hand is not even a matter for speculation. There is absolutely no means of knowing, nothing upon which to found any conclusions. Geologists differ widely as to the time when man first made his appearance on the earth. It may have been 100,000 or it may have been 1,000,000 years. How long it took him after his creation or his evolution, if we accept the theory of his evolution from some lower type, to take on the arts and refinements of even a comparative degree of civilization, we are equally at sea. His emergence from a condition of primeval savagery was not at all uniform as to time. Some of the races of mankind were still cave-dwellers at a very recent period, while others, as shown by the discoveries we have referred to, had ascended to a high state of culture thousands of years before.

Egypt was the first of the countries apparently to come into prominence. The valley of the Nile had a most important place in the dawn of history. It is not supposed to have been the "cradle of the races," but it early was the field of the greatest development. It was the home of a number of feudal principalities, which eventually became welded under the sway of Menes, the first of the monarchs to rule over all Egypt. His time is fixed at roughly between 4,000 and 5,000 years before Christ. Maspero tells us that the real history of the early centuries "eludes our researches, and no contemporary record traces for us those vicissitudes which Egypt passed through before being consolidated into a single kingdom, under the rule of one man. Many names, apparently of powerful and illustrious princes, had survived in the memory of the people; these were collected, classified and grouped in a regular manner into dynasties, but the people were ignorant of any exact facts connected with the names, and the historians, on their own account, were reduced to collect apocryphal traditions for their sacred archives." Incidentally, we may remark, this is true of the history of all nations, and the traditions and fables thus given the dignity of history are mainly useful in suggesting some broad outlines of possible reality. The earliest known code is that of Hammurabi, supposed to be contemporary with Abraham, and the first king of all Babylonia. It is a thousand years older than the Mosaic, and older than the laws of Manu. The distinguishing fact of our limited knowledge of the early nations and peoples is the prominence which religious beliefs held in the state. They were associated with every phase of life, and in each case developed for their special observances a priestly caste, under whose influence religion became a "lifeless formalism," beyond which advance seemed to have become hopeless. We see this most marked in all the Eastern religions, which today, as far as they exist, present no striking changes as compared with a thousand years ago.

As to the distribution of races, they are today where history found them, with the exception of the white races. To quote a well-known writer, "these three clearly outlined families of the whites are the Hamites, of whom the Egyptians are the best known type; the Semites, as represented by ancient Babylonians and modern Jews and Arabs; and the great Aryan or Indo-European family, once called the Japhites, and including Hindus, Persians, Greeks, Latins, the modern Celtic and Germanic races, and even the Slavs or Russians." After discussing the Egyptians, whose civilization may or may not have been older than that of the Babylonians, the same writer goes on to say: "Meanwhile, a rougher, stronger civilization was growing in the valleys eastward of the Nile. The Semitic tribes, who seem to have had their early seat and centre of dispersion somewhere in this region, were coalescing into nations, Babylonians along the lower Tigris and Euphrates, Assyrians along the upper rivers, Hebrews under David and Solomon by the Jordan, Phoenicians on the Mediterranean." These peoples in turn had their periods of ascendancy. The most persistent and vigorous of the races were those of the Aryan stock. The black races kept to their own continent in Africa, but, adds the writer in question: The yellow or Turanian races, the Chinese and Japanese, the Turks and the Tartars, did not linger so helplessly behind. The Chinese at least established a social world of their own, widely different from that of the whites, in some respects, perhaps, superior to it. But the fatal weakness of the yellow civilization was that it was not ennobling like the Egyptian, not scientific like the Babylonian, not adventurous and progressive as we shall find the Aryan. * * * The Japanese present a separate problem, as yet little understood in its earliest stages. As to the Tartars, wild and hardy horsemen roaming over Northern Asia, they kept for ages their independent strength and fierceness. They appear and disappear like flashes. They seem to seek no civilization of their own; they threaten again and again that of all the other races of the globe." Of the Aryans we need not speak. One of their branches spread westward from the Asiatic home throughout Europe, and another, about 2,000 before Christ, penetrated India, where a mighty Hindu empire was formed. It is impossible in brief space to trace these races further. Of the Greeks and Latins and the Teutons and Celts, we know their history. Of all the others, they have exercised, and still exercise, the greatest influence upon the world.

THE SAVIOR OF RUSSIA.

The only victory won by Russia since the opening of the war was won by Sergius Witte at the conference of peace envoys at Portsmouth. Considering the odds against Russia, no one could have anticipated such a result as that which came about, and it is little wonder that in Japan today there is danger of revolt on account of the acceptance of the terms laid down by the Russian dictator, for such M. Witte has proved himself. With all the points in the game in her favor, Japan gave up the most important, and largely, no doubt, on account of the determined and forceful character of this giant in diplomacy, a giant not less in physique than in intellect. It has been suggested that the little Japanese envoys were overawed by the splendid presence of the man, who represented a lost cause. There is little doubt about it that Sergius Yuleyevich Witte, not de Witte, is today the biggest man in Russia, and is likely to bulk up larger in its national affairs than any other in the political arena. He is, in fact, the savior of Russia, and has thus more than retrieved the position he had when the machinations of the bureaucratic clique were successful in securing his retirement from the post of Finance Minister, which he adorned. M. Witte is perhaps the best illustration in the world today of the masterful man in affairs. The account of his career reads like one of the tales in the classics borrowed from the traditions of the borderland of mythology, in which a real man, called Achilles, Theseus or Romulus, achieves the impossible. Physically, he is a mighty man, and towers, in the pictures of the recent groups taken, above his fellows like Saul among the prophets. He is endowed with tremendous vitality, and possesses that wonderful influence over other men which such qualities of mind and body, as he possesses, give him. We may call it what we like—personal force or animal magnetism. It is power.

Witte is not a "self-made" man in the ordinary sense of the terms. That is to say, he is not sprung from the obscure among the masses, as is popularly supposed. He was the son of a Russian bureaucrat, but with limitations as to financial resources, so that when he had finished his university career, and was well equipped from an educational point of view, he was forced to earn a salary in order to live, instead of pursuing his studies farther and ending his career as a famous professor of mathematics or political economy in a Russian university. He began life "on his own" as an assistant station master in the South of Russia, we are informed, and, following in the rule of great men, made a very rapid promotion. He was pushed forward from one rung of the ladder to the other until he became director of the Southwestern Railway system, and then president. Soon afterwards he entered the service of the government, becoming head of the department of railways, and finally director of the finances of Russia. We are told that his ambition is boundless, his energies unflagging, and his conceptions daring. His industry, intuition and great intelligence enabled him to master the requirements of every position in advance, and with a splendid practical, mathematical mind he was by nature an organizer, whether of facts or of forces. His principal achievements have been in connection with finance. It was he who built the trans-Siberian railway, one of the world's greatest railway undertakings, and a factor not only of promised development of interior resources, but of remarkable assistance in the war just brought to a close. The accomplishment of this feat was not one so much of engineering, because the problems of difficult railway construction had already been solved, and engineers to do the work were to be had for money, as of finance. Considering the state of the imperial exchequer, and the corrupt character of the administration, the providing of money for the enterprise was a colossal undertaking, but one quite in harmony with the genius of Witte. But while the building of the trans-Siberian railway established the name and fame of the Minister of Finance, it also proved his temporary downfall. He had ideas about the economical construction of the railway not in accordance with the limited knowledge of the early nations and peoples is the prominence which religious beliefs held in the state. They were associated with every phase of life, and in each case developed for their special observances a priestly caste, under whose influence religion became a "lifeless formalism," beyond which advance seemed to have become hopeless. We see this most marked in all the Eastern religions, which today, as far as they exist, present no striking changes as compared with a thousand years ago.

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A SHORTER ATLANTIC ROUTE.

No subject has attracted a greater amount of attention in Eastern Canada among those who are anxious to promote a closer connection across the Atlantic with Great Britain from Canadian ports than a fast Atlantic service. Although the route from Canada to Liverpool, for instance, is shorter than from New York, there are certain difficulties incident to navigation which render the problem a difficult one to deal with satisfactorily at all seasons of the year, and there are as well certain local rivalries which complicate any scheme which has a particular port in view. These are more or less familiar to readers, and need not be dwelt upon. A faster Canadian service between Canadian and English ports, which will successfully compete with New York, has been the subject of long negotiations between the Dominion government and steamship companies, but fast steaming and large ships mean a great increase in expense, hitherto not considered to be justified in the circumstances. As travel by way of Canadian ports has increased and Canadian business has largely expanded, we are much nearer the goal than formerly. Some of the difficulties referred to, however, still stand in the way, and it is necessarily a matter of time before the problem will be worked out. Steamship men seem to be under the impression that it can be worked out, and Canadians generally have a sort of instinctive faith that we shall be able to beat New York in the long run.

This sublime faith in the future and in the ability of our people to do things has been amply justified in past experience. We have brought about the union of scattered parts of the Dominion; we have built a railway across the continent, and are now building more railways; we have constructed a vast system of canals to connect our system of natural waterways; we have demonstrated our ability to stand firmly upon our own commercial bottom, and to compel even the recognition so great a nation as the United States of the value of a greater share of our trade; we have been able to divert a valuable portion of the immigration to the United States to our own country, and attract a large number of Americans along with it; we have been able to promote a Pacific cable, to inaugurate trans-Pacific steamship lines, to assist Great Britain in the time of war, to assume the cost of our own defences, and to do many other things which fifty years ago were not thought possible, not even dreamed of. So Canadians are beginning to think that anything they set their hearts upon is within the realms of practicability. They will not be satisfied, therefore, until they wrench the honors of superiority in trans-Atlantic service from the people of the United States. It involves a large contract, but there is a calm self-confidence about the proposal that is ominous of success. They do not forget that they built the first steamer that crossed the Atlantic Ocean, that the first steamship line to do business regularly between American and British ports was owned and operated by Canadians from Canadian ports, and only very recently Canadians ran the first turbine steamers, to materially increase the speed and do away with vibration. In the matter of trans-Atlantic navigation they have always been well to the fore, and the pioneers in more than one important departure.

Among the latest proposals to solve the problem of a faster service, to get nearer to it, is dealt with in an article in the Financial News, of London, Eng. It is a railway scheme to open up a rich section of Nova Scotia and bring Liverpool nearer Montreal. Formerly a month was not considered an enormous saving in a long journey, but now, as facilities for travel and traffic improved, time began to be increased in relative importance to weeks and then days, and now it is a question of hours. A route that can offer, other things being equal, an advantage of an hour or two is going to win. We have not a map to illustrate the proposed route of railway; but in a general way it may be stated that the Nova Scotia Eastern Railway Company propose to construct a railway from Halifax harbor to Port Hawkesbury, opening up a territory believed to be rich in natural resources, comprising large timber belts, agricultural land and extensive mineral deposits. This has no particular bearing upon the subject of trans-Atlantic service, except that it terminates more than a link between the coast and other railways. From what appears in the Financial News, connection is to be made at New Glasgow with the Intercolonial railway running to Moncton, the Eastern terminal of the Grand Trunk Pacific, and thence over the latter company's system to Quebec and the interior. In this way, it is claimed, a saving of from twelve to fourteen hours would be effected, as compared with the present winter service between Halifax and Liverpool, or of about twenty-four hours on the St. John to Liverpool service. The gain in time, it is expected, will ensure for the new route the bulk of the through traffic, including the mails. Country Harbor is also said to possess more advantages than the present ports. It is described as having bold and deep water close to the shore, where piers can be provided at small cost. Ships can enter at all hours and seasons, whereas the entrance to Halifax is described as difficult, which captains do not care to navigate at night. Although to the north of Halifax, Country Harbor is stated to be never obstructed with field ice, and, in fact, is said to be an excellent all-the-year-round port.

AWAY WITH THE WEEDS.

Toronto Mail and Empire.

A town whose appearance no one ever praises may be excused for being a little careless about its looks. But in whatever other respects a place may come short, if it is receiving compliments every day upon its beauty it ought to try to live up to them.

CANCELLATION OF RESERVE.

Coast District.

NOTICE is hereby given that the reservation, notice of which was published in the B. C. Gazette, and dated 9th August, 1901, covering a belt of land extending back a distance of ten miles on each side of the Skeena River between Kitselas Canyon and Hazelton, is cancelled.

Notice is also given that that portion of the reservation, notice of which was published in the B. C. Gazette and dated 27th December, 1899, covering a belt of land extending between the mouth of Kitimat River and Kitselas Canyon, is rescinded in so far as it covers land lying between Kitselas Canyon and a point in the Kitimat Valley, distant ten miles in a northerly direction from the mouth of Kitimat River, and that Crown lands thereon will be open to sale, pre-emption and other disposition under the provisions of the Land Act, on and after the eighth (8th) day of December next: Provided that the right of way of any railroad shall not be included in any lands so acquired.

W. S. GORE,
Deputy Commissioner of Lands & Works.
Lands and Works Department.
Victoria, B. C., 31st August, 1905. s3

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FOR SALE—Fresh cow. F. Berryman, Prior street. s7

FOR SALE—Span cream-colored ponies, ages 3 and 4 years; broken so lady can drive. Apply at Hogan's Livery Stables, Duncans, B. C. au8

FOR SALE—Fresh cow. H. McCullough's, Strawberry Vale. jy16

FOR SALE—Young cow, just calved. For terms, etc., apply to Mrs. Jacques, Canteen road, Esquimalt. ac6

FOR SALE—Buff and White Leghorns and Barred Rock cockerels, cheap. A. Stewart, North Dairy Farm. s3

FOR SALE—Three-quarter Jersey cow; good milker. 4 Rock Bay avenue, after 5 p. m. s9

FOR SALE—Good milk and butter cow; part Jersey. Pen Mammoth Pekin ducks; first prize Victoria, Vancouver and Seattle. 120-egg Chatham incubator, new; out door brooder. 3 hives Italian bees. Apply to cottage next to E. & N track, Lampson street. s9

FOR SALE—Thoroughbred black cocker puppies, four months old; capital hunting strain. Apply Major MacFarlane, Cobble Hill, B. C. s9

FOR SALE—Fine team of horses. Apply Balmoral hotel, or A. White, South Saanich. s10

FOR SALE—Chestnut pony; quiet, safe and sound. Owner leaving town. Cheap, $45. Apply Oak Bay hotel. s10

WANTED—200 hens or pullets. What have you to offer? State breed, age and price per dozen. B. E. Drew, 116 North Pembroke street. s10

FOR SALE—A good reliable family horse. Apply Fashion Stables, 101 Fort street. s10