

passes him; not producing anything in particular but helping to produce all things that are produced. There is no man today who can say, I have produced this wheat, these boots, this binder, these potatoes, for society alone is capable of producing them.

It is this all important fact that the farmer finds hardest to understand, owing, no doubt, to the isolated life he leads. The factory hand working alongside many mates sees that many others assist in producing the particular commodity they are working on, but the farmer very often works alone upon the land and so imagines that it is by his own efforts that wheat is produced.

Glance for a minute at your binder; in good working condition it is capable of cutting and binding grain, but take out the "bull wheel" or pitman rod and start them out to cut grain alone. Can it be done? No. Each part supplements the other and together, "bull wheel," pitman, knoter, tables and the thousand lesser parts make up the binder. So it is with society; take out any unit, say, just for example, the farmers; deprive them of any aid from the rest of humanity by removing their clothes, machinery and stopping their food supply, and start them out upon wild land to raise grain. They would be as hopeless as a plow without a share. Fancy them, stark naked and grubbing up the soil with their hands. Great success they would have, would they not? A fine time for them, living on wild berries and gophers and sleeping under trees or in caves. This would be a return to savage times, a thing impossible in a capitalist society and altogether undesirable. In order that wheat may be produced, binders, mowers, plows, harrows, in fact, all the machinery of agriculture must first be made, the farmer must be clothed, fed and housed, the railway men must transport them to the place where they are wanted. Before all this machinery can come into being the miners and loggers must dig the ore and cut down the lumber, and, since all these must be