

The Grain Growers' Guide

Winnipeg, Wednesday, August 28th, 1912

A FREE TRADE MANUFACTURER

In another column in this issue we publish a letter from a Canadian manufacturing concern that does not require the protection of the tariff for their business. The Sarnia Fence company shows clearly how the tariff works and why it is so strongly supported by the Canadian Manufacturers' association. This company, manufacturing wire fence, asks only for a fair field and no favors and under such circumstances is willing to face competition from any quarter. This is the first manufacturing concern in Canada that we have located that is willing to stand upon its own feet and is not continually crying for the tariff nursing bottle. We urge all our readers to give special attention to the letter from the Sarnia Fence company. It shows that the proper policy is to give manufacturers their raw material free and then they will need no protection on the finished product.

SASKATCHEWAN FARMERS' SUCCESS

The results of the first year's operation of the Saskatchewan Co-operative Elevator company as shown in another column indicates that the farmers of Saskatchewan have made a success of their elevator scheme. The large financial profits made by the company give some idea of what the line elevator companies have been doing to the farmers of Saskatchewan in the past. The profits made by the farmers' own company belong to the farmers as is fair and right. The grain business in Western Canada is essentially one that should be conducted by the grain growers and whatever profit there is in marketing the grain should be returned to the men who have produced the grain. The success of the Saskatchewan Co-operative Elevator company is due to the fact that the farmers themselves are behind it and have loyally supported it. The elevators they are operating are their own. Saskatchewan grain growers were long ago determined to find a method to prevent the extortion practiced upon them by the elevator combine and their own elevator company is the result. The first year's showing of the company will be most gratifying to the Saskatchewan farmers. The superior equipment of their new elevators gives them a decided advantage over the obsolete elevators of the line companies. During the coming year the company will have nearly treble the number of elevators in operation and will be able to meet the requirements of a much wider territory. The future certainly looks very bright. When the farmers of a country begin to take hold of their own business and conduct it in a businesslike manner they are on the right road. The farmers in Western Canada in general will have food for thought in the fact that the Saskatchewan Co-operative Elevator company cleared approximately \$1,000 on each elevator in operation. Is it any wonder that the elevator combine has fought hard to keep the farmers out of the grain business? But times are changing. The farmers are becoming educated and are realizing more and more that "knowledge is power." Co-operative elevators have proved to be more successful than government owned elevators.

We have received several complaints lately from subscribers who sent loose dollar bills in letters to renew their subscriptions. We cannot trace such letters. We would urge that all money be sent by postal note, post office order, express order or bank money order. By keeping the receipt slip it is then impossible to lose the remittance.

A USEFUL LIFE CLOSED

The founder and for thirty-five years the father and general of the Salvation Army has answered his last roll-call. His death leaves a wide gap in the ranks of the world's real benefactors. Active to the last, planning new ways of serving his fellows, the veteran religious leader and humanitarian had the solid satisfaction of outliving the venomous hostility directed against the Army in its early years. During the past generation the devotion of his own followers in every country has been matched by the universal respect accorded him and by the many honors which kings and governments, universities and public bodies were glad to bestow. To General Booth Christianity meant more than a smug and self-satisfied adherence to orthodox creed and conduct. It meant hard, unselfish work. It meant uprooting social and industrial abuses, even though this involved uprooting cherished friendships and the favor of the great. Getting no help from the church, he got out of the church and organized a Christian body whose single purpose was to translate the gospel into present-day conditions and make this world a decent place to live in, even for the poorest. This is why the Army found it necessary to establish shelters, homes, hospitals, farm colonies and industries of its own. For sixty years the beloved General has spared not himself if he could but do something more for humanity, especially for those who had no helper. His was the "greater love," for he made his life one long sacrifice of willing service. General Booth has gone, but his influence remains and the work to which his life was given will go forward to carry sunshine and happiness into thousands of lives that have been unsuccessful in life's struggle, and the Salvation Army will long remain a beacon to the weary and disheartened wayfarer.

CHINA AND LAND REFORM

The nations of Christendom seem to be too busy with their own problems, too concerned with their own troubles to pay much attention to events so far away as Asia. Only some such explanation can be given for the comparatively slight notice taken of the revolution in China and the immediate future in store for that country. The European powers, fearful lest the overthrow of the monarchy should mean a long period of internal warfare and foreign unrest, have given precious little help to the young republic, and its very existence still trembles in the balance. Yet despite all obstacles the government has thus far survived, and if only it can continue to hold the country in peace and stability until the people get accustomed to the change, the crisis will be passed in safety. Had we insight to see it, one of the marvels of history is being enacted under our very eyes. What other people ever drove out its conquerors and rulers, fortified by centuries of autocratic rule, with hardly a life being lost or a shot fired? When ever before did social and political teaching play the part of sword and gunpowder, and do it, moreover, more effectively than a score of bloody battles could do? But not alone in its peaceful character is this revolution unique, but also in the vast millions affected. England's driving out of the Stuarts with the setting up of the Commonwealth has always bulked impressively on the horizon of history. Yet England was at that time a nation of but few millions, and after eleven years of iron rule the monarchy was restored to continue unbroken to our own day. In China on the contrary the rights of about

four hundred million people are now for the first time recognized, and whatever changes may be in store the restoration of the Manchus is not one of them. The wonder-worker is Dr. Sun Yat Sen. As the republican leader in the successful overthrow of the Manchus he is a world figure. But even more than a political hero, he ranks in the forefront as a social reformer. To good purpose has he travelled through all the leading nations of the earth. A man of action, he has proved himself. As a thinker, a political economist, and a radical reformer he now desires to win his people's gratitude as he has won their respect. He has accomplished the astounding change of Chinese government in the simplest, most original and most ideal way possible. Hounded by the royalists, in constant danger of assassination by reason of having \$500,000 placed on his head, this humble patriot counted not his life dear, but made his way on foot throughout the whole kingdom preaching the gospel of human rights. So quietly was this done that outside of China his name was not known until the Imperial Government which had stood for thousands of years crumbled into ruins. Dr. Sun Yat Sen was the only logical man to become the first President of the Republic, but this position he has deliberately resigned in order to devote himself to what he called "the greater task." To expel the Manchu conquerors and restore the supremacy of the Chinese race was a great work. To abolish an unlimited monarchy and put in its place a responsible government was still greater. But the greatest reform yet remains, which is, in his own words "that the people be supreme in wealth production." In the Western nations he sees the few with immense fortunes enjoying every luxury that money can buy, while the great mass of the people are hard pressed to earn the most meagre living. Reason denies that such an arrangement of society is proper, because it is founded on injustice. Although a convinced republican and Free Trader Dr. Sun Yat Sen realizes that more is amiss than the form of government or the tariff policy, since the same wide gap between rich and poor exists alike in monarchies, republics and even under free trade. The land question, he urges, is the root of the problem. Let the people have free access to the land and the natural God given opportunities it affords, and the acute economic evils of the nations would find a speedy remedy. "Let us take time by the forelock," pleads Dr. Sun Yat Sen before his countrymen, "and make sure that the unearned increment of wealth shall belong to the people and not to private capitalists who happen to be the owners of the soil. In Britain, Canada and America capitalists with their vested interests are entrenched, and it is therefore difficult to dislodge them. In China capitalists and vested interests have not yet appeared; hence the revolution of society is easy." Led by such a man and fired with so noble a mission, the outlook is bright for the Chinese people, free from the yoke of the landlord, and possessing what is claimed by long odds to be the richest country in the world in natural resources, accomplishing the land reform which will put to shame our Western civilization with all its boasted wisdom, energy and experience. The main difference between us and these Oriental people appears to be that we sin against the light, generation after generation, by allowing proved abuses to flourish simply because justice to all would touch ill-gotten fortunes of privileged classes, whereas these simple people of the Far East have a strange way of looking after the welfare of the whole nation.