

by the tariff is out of all proportion to the difference in their actual incomes. This class of rich shareholders can only be reached by an income tax and it is high time that they were compelled to take up their proper share of the national burdens. There could be satisfactory rebates made in favor of children. One of the iniquities of the tariff tax is that it penalizes a man with a family which is surely a fatal step in a country needing population. A man with a wife and three children to support may have exactly the same income as a bachelor. Under the system of tariff taxation the bachelor who can better afford to pay a heavy tax would probably escape with one-third the contribution of the married man. Under a system of income tax the bachelor and the married man would pay dollar for dollar and there would probably be instituted a rebate to the married man for every child under fourteen.

There would also have to be a fairly large standard of exemption which would allow the average farmer of moderate means and the artisans and clerks to escape. People of the professional class with moderate incomes would escape lightly, but a heavy super-tax could with profit be imposed upon our plutocracy. It is this same plutocracy which is ever dinning our ears with their excursions and alarms about the German peril, their zeal for imperialism and their demand for a big navy. It might prove an excellent tonic if Parliament would decree that the money secured from the income tax should be devoted to satisfying the military and naval demands of Colonel Sam Hughes and Mr. Hazen. As their demands increased the income tax would rise and the burden would be placed upon the shoulders of those who most persistently clamored for its imposition.

But apart from this, the income tax in Canada is a necessary prelude to any chance of a permanent reduction in the tariff, and the sooner the leaders of progress begin to advocate its institution the better for their hope of eventual political success. They might actually be surprised to find how popular it was with the mass of the electorate.

SELFHELP ORGANIZATION

At the present time there are hundreds of agents endeavoring to sell stock in various companies to farmers all over the Prairie Provinces. The majority of the companies thus being promoted are represented to the farmers as being co-operative companies in which the farmer will participate in the profits. In the majority of cases, as has been the record of the past, the farmer will put anywhere from \$25 to \$500 into these companies, and all he will get out of it will be experience. No doubt there are some legitimate companies being thus promoted, but we believe that in many cases they are mere schemes for getting easy money with no honest intention of giving the farmers a square deal. Nearly every farmer in the West who has been here for some few years has taken stock in some company that was represented to him as certain to produce profits, and also to revolutionize the particular industry in which it was engaged. There is some such skeleton as this in the closet of every farmer and when the stock salesman approach him again it would be a good idea to bring out the skeleton and take a lesson from past experience. In the place of wasting money in these private organizations, which all too frequently go to the wall, we believe that the farmers must join in building up an organization of their own for the handling of their own business. To be successful and to accomplish the purpose for which it is needed this organization should be entirely a "self-help" institution. The great co-operative organization that has accomplished such remarkable results in England and Scotland is absolutely a self-help organization from beginning to end. It has never had any aid from the State nor from any other institution. Doing nothing but an

absolutely cash business the Old Country co-operators have never required the assistance of any banking institution. We believe that a co-operative organization along similar lines can be developed in the Prairie Provinces, whereby each local community will have its co-operative society for the handling of its local business. These societies collectively would own and control a wholesale distributing society and in the course of time their own productive plants. If the money that the farmers have wasted by taking stock in risky schemes were turned into a co-operative institution such as we indicate, it would today be the strongest commercial organization in Canada.

POLITICS AND GOOD CITIZENSHIP

There are two classes of people, holding widely differing attitudes in regard to political activity, who are both a heavy deadweight on progress and obstacles in the road to reform. One is the class of hidebound partisans, which class is subdivided into two classes, the one numerous, the other restricted in number, as indicated in Dean Swift's famous definition of party politics as "the madness of the many, for the gain of the few." The other is the class of persons who, in their own way, desire progress and reform and are ready enough to talk about the duties of citizenship but do not themselves discharge their duties as citizens by taking an active interest in public questions and devoting actual work to forwarding good movements and helping in the spread of enlightenment in regard to public policies for the betterment of the conditions of life and the promotion of the general well-being and prosperity and progress, in the best sense of these words.

Petty partisan politics, fulsome praise of one set of men and mean detraction of another set of men, office-seeking, factious politics, the raising of cries designed to arouse passion and prejudice and prevent sober thought upon real questions—this is the sort of politics Swift had in mind when he wrote his famous definition, which is as true today as it was when he wrote it. Politics may be made, as it so constantly is, a mean, dirty trade; it ought to be one of the noblest of activities, devoted to public service, to the advocacy of principles and causes, to the promotion of the truest patriotism, which consists, not in loud and flatulent flapping about our glorious country and the grand old flag, but in intelligent and devoted work to make our glorious country better worth living in; a country with economic conditions organized more truly on the basis of justice to all and special privilege to none.

What is needed most of all in this country is a clearer understanding by all the people as to what politics really are. If what is meant is a mere struggle for place and power between men who care nothing for principles, except to give them such lip-service as they judge expedient for the gaining of votes, then the contemptuous expressions which are so often used in regard to politics and politicians are, indeed, well deserved. But by whom are they deserved? By the people, no less than the politicians. The politics and the politicians of any country are just as good as the people of the country deserve.

It rests with the people to determine the character of the public life of the country. It rests with the people to compel the men in public life to realize that sincere devotion to justice to all the people and special privileges to none should be the essential foundation of success in public life; when the people do this, then the country will have self-government in the true sense of the word, in the interest of all the people, instead of government so largely in the interest of a few at the expense of the many.

It is the common stock in trade of politicians to proclaim that the plain, honest, industrious farmer or other worker is the backbone of the country. In order that we shall realize the possibilities of our democracy in anything like their full measure, it is necessary that

the plain, ordinary, everyday citizen shall strengthen the backbone of his own citizenship and do his own thinking and inform himself upon public questions and policies, so that he will make up his mind intelligently and not be misled by claptrap appeals designed to make him eagerly submit to being one of the many exploited for the gain of the few.

Above all is it necessary to have the spirit of public service, of social service, strengthened and made general, so that, as Macaulay has expressed it in writing of ancient Rome, when it was at its best, "None were for a faction, and all were for the State." This spirit where it truly exists compels every person whom it dominates to exert himself actively in the work of general betterment, in the ordinary affairs and relationships of life, as in the things which have to do with the duties of citizenship—tho, indeed, these things are all inextricably intertwined, and good citizenship, intelligent and active in full measure, is nothing else than co-operation applied to all matters of public concern.

MORE CANADIAN TITLES

Premier Borden will not rise in the estimation of Canadians generally by his acceptance of the "honor" of knighthood. The wearing of titles is singularly at variance with the modern spirit of democracy, and recent revelations as to the buying and selling of knighthoods and peerages have made them very doubtful honors. W. E. Gladstone needed no title to give distinction to his name, and men like A. J. Balfour, Premier Asquith and David Lloyd George, who have the power to take almost any title they desire, prefer to be known by the names their parents bestowed upon them. We had thought that Premier Borden was big enough to decline to accept a title and we felt a keen disappointment when it was announced that he had joined the order "graced" by such men as Sir William Mackenzie and Sir Donald Mann. J. A. M. Aikins, M.P. for Brandon, and Hon. Geo. E. Foster, minister of trade and commerce, have also been knighted, but they are men of smaller calibre than the Premier and we are not surprised that they should be eager to secure titles.

The Manitoba Conference of the Methodist Church is to be congratulated on the resolution which it adopted at its recent session in Winnipeg endorsing Direct Legislation. There was some opposition to the resolution, one prominent member of the conference objecting to Direct Legislation on the ground that it would give too much power to the "undisciplined democracy," while others protested that Direct Legislation was not a moral issue and that the fact that it was advocated by a political party should make the conference remain silent. These objections, however, did not appeal to the majority of the members of the conference, the statement of Rev. Dr. Bland, that Christianity and Democracy stood together and that Christianity trusted the people, being loudly cheered. There is every reason why the churches should support Direct Legislation, because Direct Legislation is the key that will open the door to a great many social and moral reforms which the churches stand for.

The redistribution bill which was after all passed in the last minutes of the recent session of Parliament, is practically the only measure of the whole session in which justice was done to the Prairie Provinces. Under this act the provinces will, at the next general election, secure the representation to which they are entitled by the figures of the census of 1911. Manitoba, which now has 10 members, will receive 15; Saskatchewan, which now has 10, will have 16, and Alberta, which now has 7 will have 12. It is to the credit of the government that the redistribution had the approval of both sides of the House, so that no charge of gerrymandering the Dominion to the advantage of the party now in power can be made.