

engaged in the production of those things of which I am in need. With this, no matter what may be my occupation, I am able to provide myself with what are, to me, necessities.

This medium, in itself, had no real value. It was at first supposed to represent so much labor, so much work actually done by the possessor. This theory is no longer acceptable. Even the most ardent supporters of our present social system would hardly claim that the few who hold the purse strings of the world actually earned the money they control.

It is the control of this medium of exchange—money—that gives to one man control over his fellow men, or freedom from their control, as the case may be. Anyone, then, who has not under his or her control some of this medium of exchange cannot obtain the necessities of life. If this is so it may be truthfully said that anything that prevents any man or woman from obtaining control of this medium, prevents him from fulfilling his most primitive instincts. The result of any such procedure is obvious.

The present method of ownership of the means of production and of distribution makes it dependent upon the use of the medium of exchange referred to, by some man or body of men who have under their control sufficient of this medium. Further, the system is such that these men refuse to use the exchange under their control unless they feel assured that in so doing they can increase its amount. In other words, they must be assured of some profit before they will allow anything to be produced or distributed. The greater the need, whether for necessities or luxuries, the greater will be their profit. Our system of production and distribution is one for profit and not for use. It is not concerned as to its efficiency in fulfilling the demands of our primitive instincts of self and of race preservation. Its failure in that regard is only too obvious to all thinking people today. To this we can attribute much of our great unrest.

I mentioned our present form of government as being a source of some of our unrest. That this is so is growing more obvious every day. When one looks about the world and sees how unstable all the governments of the world are, one must believe there is a weakness somewhere in this connection. Our present form of government lends itself most admirably to the influence of the monied interests. Bribery has in the past been a recognized evil attendant upon our form of government. Many who form it often obtain their positions through the influence of money and not through their ability—unless it be their ability to be used as tools for the financial interests—who, through control of our exchange, control the urgent necessities of life itself. The powers of government are used rather in the interests of property protection than of human protection. Politics today are too often considered to be nothing more or less than a game, and as the game is played human interests count for little.

Frequently we are having brought to our notice in no uncertain manner the helplessness of our present government in dealing with the problem of unemployment. That the problem is one that demands a certain amount of ability on the part of those who attempt to deal with it is admitted. The lack of such ability among those who have the responsibility is glaringly obvious. To think that thousands must go in hunger and in rags, in a land of plenty, while others live in luxury is appalling. It need hardly be noted that those thousands going hungry are not doing so because they choose, nor because they cannot or will not work, but solely because they have not, nor can they get, the opportunity that is needed. Opportunity, at least, should be available to all. No form of government can expect to neglect their duty in that regard and survive for long.

Another factor that has been mentioned as bearing upon this great unrest is the avenue through which knowledge of the world happenings is given to the public. That avenue is represented by the press, the pulpit and the movies, and the

greatest of these is the press. No institution in this world so influences the minds of men and women as this one does. If it is corrupt, then we can hope for little advancement. That the press will sell itself to the highest bidder is believed by all intelligent readers. To offset such an influence is a gigantic task and one that will require the ablest minds.

There is no such thing as a free and untrammelled press and yet it is upon the press that we are dependent for the knowledge of world happenings from day to day. It is from this source of information that we form our opinions of men and women in public life, and of the various movements in the world. If at any time the press chooses to colour any of the reports passing through its columns, we have no means of finding out the extent to which that colouring has affected the original intent of the news, or the facts as they existed. We are at their mercy. If we disagree with anything that they may say and choose to reply, we are ignored or ridiculed in the eyes of the general public. We have no redress. No germ of thought not in accordance with the views of our editors is allowed to reach a fertile soil. Never is it allowed to develop to maturity and become an influence in the world according to its merit. If there ever was a power that should be free from all special interests and their influence, it is the avenue through which our information comes.

The press today is the tool of the monied interests which may take the form of the government in power, or of corporations and wealthy individuals who advertise in its columns. It is from these sources that our modern press obtains the means whereby it exists. It is to these that it must give every consideration—no matter whether it agrees with their principles or not—if it wishes to survive. The press, like individuals, is forced, by our present economic system, to do many unfortunate things that it, too, may be able to survive in the struggle for existence.

It is through this avenue for the distribution of knowledge—the press—that we must demonstrate the futility of force being used in an endeavor, or as a means of terminating the great economic struggle going on in society today. It is utter folly for us to think that the great mass of humanity can be made to obey some force contrary to their primitive instincts, and do it permanently. Unless the cause is removed, force solves nothing but, rather does it stir up within the human breast a spirit of determination and pugnacity which will never die while the breath of life remains. By no other means than that of thorough, honest and painstaking effort on our part can we come to a realization of the economic truth regarding the indispensable condition of life. It is through the press that we must hope for the diffusion of this knowledge to the great mass of humanity. This being so, just so long as our press is controlled and operated as it is today, just so long is the human race going to be hampered in its advancement mentally, morally and physically.

The pulpit, which has been mentioned, is no small factor in the life of our community. Its influence, I fear, is not as

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