

Farmer's Forum

THE FARMERS' WHEAT POOL.

CAPITALISM is still active, ever changing the general outlook, and continually driving certain factors to the fore, forcing demands upon society that command the attention of serious thought in order to find a solution.

The tumble in grain prices has cast a gloom over thousands of farm homes. Farmers claim title to the most progressive force in Canada today, yet we find them still marching to the same old tune of endeavoring to eradicate the disease by leaving the root.

The crafty politicians connected with the farmers movements are weaving a web to trap the hay seeds that drop through the sieves of discontent. Lift the embargo on cattle; abolish the tariff, and pool your wheat, says the elected manipulator, and save the farmers from ruin. Look back upon the good old days when Cobden and Bright brought prosperity to the British people by adopting free trade.

Yes but whom were the people? The corn laws of Cobden's time protected the landlords by way of rent extracted from tenants owing in a measure to the high price received for corn. British woollen manufacturers were competing on the world's markets with Flemish woollen factory operators. Labor power had to be bought, and the value of labor power is determined by the food, clothing and shelter required to reproduce the laborers energy. British employers had to pay sufficient in wages to buy high priced corn. In order to conquer the woollen market the British capitalists must have a system of free trade. Imported corn free would be cheaper than the home product, hence the reason for the agitation to abolish the corn laws. The profit-mongers got busy and dangled bread before the wage workers, like the carrot before the donkey, asking them to vote for the big loaf. Voting for the big loaf carried, and wages were reduced, lowering the value of the factory product when the British capitalists were enabled to oust their Flemish competitors from the world's market. Great prosperity for the manufacturers, and more misery for the fooled worker. The tariff question is a matter between various capitalist groups, and has no bearing whatever on the average farmer or wage worker.

United Farmers are much perplexed at the state of grain prices, and are bent on the proposal of a wheat pool. Capitalism is based upon the ownership of the means of production and distribution, and by virtue of this ownership they control the government and state institutions. Farmers will find it difficult to solve anything, so long as capitalism is in the saddle.

Supposing farmers exclusively agree to take the responsibility of the disposal of 1921 crop. What are the obstacles?

Our banking institutions are capitalistic, from which farmers must draw credit in order to do business. The nation will not be behind the farmers unless something can be gained politically for the present rulers. Nations that will be most likely to buy from the farmers' pool will be Germany, Austria, Italy, Poland and perhaps Greece. Those nations are all practically bankrupt. Canada gave a credit of \$20,000,000 to Roumania and Canada has not been able to collect the interest, never mind the principal. The "North West Farmer," Feb. 5th, 1921, gives the following schedule of the value of European money in Canada in cents.

	Present	Normal
French franc	8.32	19.3
Belgian franc	8.73	19.3
Swiss franc	18.05	19.3
Italian lira	4.28	19.3
Greek drachma	9.40	19.3
Norwegian crown	22.58	27.0
Danish crown	23.05	27.0
Swedish crown	25.00	26.8
Austrian crown	40	20.3
German mark	2.08	23.8
Spanish peseta	15.70	19.5
Dutch guilder	38.00	40.0

When we consider the above list and note the exchange rate of the money of our prospective customers, to whom can the farmers look for the

price of their wheat. Our Canadian capitalist can say we will pay you for the wheat sold in Canada to meet the requirements of the nation, but the wheat you sell to Europe is your business, not ours. Farmers will be responsible for their own contracts, and capitalists will stand off in the event of the failure of the wheat buying nations to pay.

What about England? We could sell the major portion of the 1921 wheat crop to the mother country. Yes, that may be so, but our mother country has hatched out more chickens than she is able to cover, and we have no guarantee of her solvency.

The Bank of England is paying her obligations practically in paper, on the authority of the British government.

C. H. Norman, in an article written on the "Hidden Causes of the Financial Crisis," says that the Bank of England reserve fell from a ratio of 52.4 per cent. to its liabilities, to a ratio of 9.6 per cent in December 15th, 1920. British Government securities have also depreciated to \$1,750,000,000. Figures to hand show that our dear old mother country, in order to protect her chickens, must spend at the present rate annually a sum equal to \$160,000,000 in Mesopotamia, \$45,000,000 in Palestine, \$45,000,000 in Egypt, \$30,000,000 in Constantinople, \$250,000,000 on the Rhine, and \$110,000,000 in Ireland. The British national debt is \$40,000,000,000. Her annual expenditure, according to British reports, \$4,500,000,000; population 47,000,000. Five per cent. war loans have dropped from 92½ to 81½ during the year 1920. It looks as if our mother country is in the jackpot.

Now, Mr. Farmer, I don't like to be too pessimistic, but when the financial map is considered, do not then be surprised if you only receive the initial instalment on the sale of your pooled wheat and have to fiddle for the balance.

Socialism is present day society's solution, and farmers should study the Socialist philosophy, which reveals the secret of modern slavery and protects farmers and other workers from being in the position of the donkey and the carrot, or the wage worker and the big loaf.

GEO. PATON.

Physical Force

THERE are those who consider that force, and force alone, will solve the many and various problems that are generally lumped together under the heading of the Unemployment problem. And they are to be found among the bourgeoisie to a greater extent than among the proletariat.

These innocents are apparently quite unaware of the fact that economy is the social dynamo, and force simply the lever by means of which new economies clear old ones from the path of progress. They also fail to realize that force is only truly efficient when used in harmony with economic progress. When used against progressive movements force does but expose the fact that the prevailing order is not a "natural" order in the sense that it is an order which naturally commends itself as being in harmony with the prevailing mode of production and the general well-being of society as a whole.

An order which must use force may only be considered "natural" (ambiguous term) from the viewpoint that it is, on account of the temporary weakness of the progressives, the only possible order for the time being.

This assertion, that force is only truly efficient when used in harmony with social progress, may be disputed by many on the grounds that force has been and is being used effectively by those whose interests were and are of an anti-social nature. This is true. But it must not be forgotten that this tactic, while temporarily bringing the desired results, also points as clearly as only object lessons can point to the anti-social nature of the order which demands it. Its ultimate deficiency, therefore, must be considered as being greater than its immediate efficacy.

This, however, by no means implies that the use of force against progress, in the shape for example of the Proletarian Revolution, is simply a result of bourgeois stupidity. With many of the bourgeoisie it is. But others there may be who realize the ultimate utility of such methods, and still use them. A

proletarian paraphraser of Omar Khayyam's "Rubaiyat," explaining the quandary of the bourgeois charity mongers, summed up the matter very neatly in the following lines.

"Think not they give because to give is good;
They give because they must! What can they do?"

Our tender hearted Liberals would do well to consider those lines. The bourgeoisie does not descend to the use of lies, perjury, imprisonment, torture, and bloody murder, because to do so is good in itself. It descends to these methods, or rather has always lived on the moral plane of such methods, because, in order to uphold what it can only consider the best of all possible systems, it must use such methods.

The wide-eyed astonishment with which the Liberals and Social Pacifists receive the news of the serving out of machine guns to the police; of the organization of citizens' revolver clubs by the Chambers of Commerce; or of the donation of money for target practise expenses by a Rotary Club to a police force—as happened recently in Seattle as a result of a meeting called for the purpose of discussing ways and means of "dealing with" (more ambiguity) Unemployment problems—this wide-eyed astonishment is simply an indication of the child-like simplicity and ignorance in political matters of the Liberals and Social Pacifists, whose chief function at this juncture seems to be that of deluding the backward section of the Proletariat with the ridiculous idea of the reconciliation of the classes.

To the Marxist, however, such news neither causes astonishment or dismay. Rather does he accept it as merely one more proof of the soundness of his theory, the theory of social progress through class struggles. He knows that the ever-increasing productivity of labor has resulted, and still results in an ever-increasing stream of surplus value—profits—for the Master, for he knows, none better, that the price of labor-power is based, not on its productivity, but on its bare cost of Production. He knows that the economic and political power of the Master to dominate over the Slave increases in direct proportion to and from no other cause than the increased productivity of the Slave. He knows then that between Master and Slave there exists a chasm which daily grows wider, deeper, and more unbridgeable. He knows that the chasm will not be bridged, but destroyed, utterly and completely.

The Marxist, however, does not become brave with the bravery of hysteria when he sees or hears of these blue steel promises of the struggle to come. He knows that an intelligent minority can do much if it has the masses behind it. He knows that human foresight, will and courage, can work wonders, if the time is ripe. He is a canny warrior, is this Marxist of ours. As far as it lies within his power to do so, he will choose his own time, conditions, and methods. And he is not altogether helpless in this respect, as a study of the revolutions of the past shows well.

So just at present he refuses to become excited about Citizens' Revolver Clubs, preferring to use them as object lessons in the field of propaganda. That they will prove more effective for that purpose than for the purpose for which they are intended by the law-abiding bourgeoisie is more than likely. The Marxist, therefore, considers intensive propaganda and organization to be the order of the day. Propaganda, to the end that an ever-increasing army of rebellious slaves may clearly understand the true nature of the task ahead. Organization, to the end that the blind forces of social progress may be bent to the unconquerable will of the aroused and conscious masses. Realizing that these very forces are themselves mutely prodding his fellows forward in the direction he wishes them to take, he struggles on with considerable assurance toward the position from which he will be able to say, as Engels said:

"Kindly fire the first shot, gentlemen of the bourgeoisie."

D. B.