

Socialist Party of Canada Election Manifesto No. 3

TO THE ELECTORS OF VANCOUVER

THE Socialist Party of Canada in entering this election asks not for your vote but for your attention. That is our only concern; consequently we are quite as active the day following, as we are the day previous to voting, and any day between

This election cannot solve the problems which everywhere demand attention. In fact to harken to the average politician one could well imagine that they were not of this world at all, but were a sort of Punch and Judy shadow show, pounding each other with words, for the amusement of the crowd.

But the serious-minded individual must realize, sooner or later, that the past six years have drastically revolutionized the social relations between men. The problems are not new, by any means, but they have become more pronounced, more menacing, and altogether insisting upon a solution.

The foremost problem of mankind is to maintain life. We are here through no wish of our own, but being here we desire to remain. Certain conditions are essential to that end; we must have food, clothing, and shelter. Mankind differs from all other animals in the methods whereby he obtains these needs, and we wish to call your attention to that fact. At first sight this would seem superfluous, but if you have never considered the question before, you will be surprised to learn that you have entirely overlooked a thing, because you see it everywhere.

Now, all animals and insects find their food and shelter in such forms that they are readily utilized by means of their natural functions—their claws, beak, teeth, etc.

But man (and some few animals and insects in a very rudimentary and crude manner) must use tools or implements. In the lowest stage of man's development we find him using tools. The food he eats, and, either for comfort or ethical or artistic purposes the clothes he wears, are never obtained in sufficient quantities to guarantee him life, without the aid of tools.

This is a very significant fact, for if we observe the conditions of very low forms of human development we are at once aware of a tremendous difference between their social life, and that of man in the higher forms of development—say in Vancouver.

Among the savages, the native bushmen of Australia for instance, every one procures his own sustenance. And every one has something to eat and a shelter, providing no natural obstacles or conditions forbid.

But in Vancouver and elsewhere within the confines of civilization, we are conscious of the fact that a large proportion of mankind have insufficient food and clothing, and many have to live in crowded and unhealthy shelters. We know also, that everywhere within the confines of civilization there is

an abundance of everything needful to man.

We are less conscious of the fact, that while so many people live on the verge of destitution, a relative few have all their wishes gratified, no matter how extravagant or how numerous they might be. It will also be noted that these fortunate few are not required to produce, or in any way procure any of the things they possess in such abundance.

They may be drunken, dissolute, unwholesome specimens, as many of them are; they may be imbeciles, as some of them are; or they may be mad; it matters not, wealth flows in upon them, without effort on their part. When we are really conscious of this fact we must ask ourselves why it can be.

Let us then return to the fact that man must, if he would produce food, clothing, and shelter, use tools or implements.

In a low stage of social culture, man can apply himself direct to mother nature; all he requires can be obtained with little effort. Fish-hooks of bone, gut from animal sinews, or plant fibre, a slender straight stick hardened by fire; with these he may supply his simple wants.

But when we seek to supply our needs, we are required to use, or assist in the use of a very elaborate and complex machine, over which we have no control, and which belongs to a class. Just as no one man can use it, so can no one man own it. Therefore it is owned by a class, the **Capitalist Class**; and used by a class, the **working class**.

The working class hire their capacity to operate this machinery, to the capitalist class, receiving wages, and surrender to the owners all the product of their toil.

We cannot produce without their permission, and they will permit us to use their machinery only when they can reap a profit from our labor. So that the earth is no longer used for mankind at large, but for a favored class, the **owning class**.

A very few chapters from history will acquaint you with the conditions under which ownership prevails. You will find that very frequently mankind has altered the conditions of ownership, when those conditions prevented him from securing subsistence and comfort for himself and his offspring. But he does this successfully only when he is conscious of his power and realizes the nature of his troubles. So that now a struggle is in progress; the capitalist class to retain, the working class to obtain ownership of the means of life; this is the **Class Struggle**.

We are not responsible for it any more than we are for the struggle for existence in the animal world; we merely call attention to it, and to the fact that whoever is returned in this election, this struggle must go on.

Why not attend our meetings and hear working class politics discussed by members of your class?

of grey matter in their heads has developed to such an extent that an X-ray examination would surprise the most sceptical. These are practical men too, and what results have been effected in the communities blessed with the increased wisdom! We are afraid it is being hid under a bushel, or if it has been reserved for our benefit later on, maybe it is this surprise that is behind our professional optimism, and not the fear of realities that loom ahead.

As a matter of fact, if we believe all we hear, optimism at the present is specially warranted. In British Columbia, we have a regular galaxy of talent only waiting the endorsement of the electors to show how they are going to make this Province at least, if not fit for heroes, pleasantly endurable. Of course there is the possibility that those with whom this decision rests may make a disastrous mistake and not recognize the correct method of selection. However, they have handled such things before, and being wise beyond any preceding generation, there is every hope that the spirit of optimism will be vindicated.

Now the happy outlook is not confined to B. C. The one great hope of many years is about to be accomplished. The era of "cheapness" is in view. An optimistic prospect no one will dispute who has been living under the H. C. of L. Everything is going to be cheap, and so our savings are at last going to be worth thinking about. It is only to be hoped that the workers have not been foolishly

squandering the results of their high wages during the prosperous period they have passed through.

It has been hinted at times that the workers had been allowing their great opportunity to buy out the capitalists with their savings to slip by, in an orgy of riotous living. Now that things are getting cheap the opportunity of getting control of industry at bargain prices should be looming ahead. The possibilities of the future in the mystic realms of prices, forbid us launching into an intoxication of optimism that would possibly be laid at the doors of the Moderation League.

During the past few years the analytical brains of men have been at work on the mysteries of prices, which promised to soar beyond the heavens, and judging by the results of their investigations the conclusions they arrived at were so startling they could not be presented clearly to the unthinking mass who did not know these mysteries were beyond the control of ordinary mortals. The incantations of the mystic men have been uttered, and lo! the fall in prices. If you listen attentively you can hear your fellow men explaining it. The "price of labor" was the foul spirit behind it all. Its day will soon be done now, and so everyone can see the "cheap" spirit has come amongst us again. Of course, as we all know, the falling prices of commodities started the mental sleuths on their bright discovery of the villain, although he was suspected all along and openly accused of the crime, but could not be run to earth. He sneaked out in the sugar market; how he chose such a conspicuous place we will not disclose for the present.

Whilst the health or derangement of the internal organs of the human body have the effect of causing an optimistic or pessimistic outlook on life (without taking into consideration any counteracting influence of the development of the individual mind), it can be seen that the various derangements of the social system in evidence today cause a somewhat similar effect on the social body, which, of course, is made up of the collection of individuals. The varying outlooks of the individuals comprising any community will naturally be subject to the influences around them, and they can only interpret the various phases of these forces in so far as they understand them. If the changes occurring are apparently detrimental to their usual security in the means of life the outlook is not cheerful, but hopes can be utilized as a solace for a time. If the social disturbance continues without any apparent move towards bettering things, those who are the sufferers throw off the mental balm of "optimism" and use their intelligence to escape from the conditions that they object to.

Professional optimism is the "mental balm" of those who wish to escape from facing the realities that have to be understood. Intelligence and understanding are distinct from the emotional effects of good or ill-health, although not altogether unaffected by them. In a healthy state of society men will have no difficulty in solving the questions that disturb the social body. The results we see today are only the indications of a "gouty" derangement of society.

H. W.

Professional Optimism

WHILST business was proceeding in an atmosphere of prosperity, we were spared to some extent the continued notification that "Everything was lovely." Now, it can always be observed that when the periods of depression or slackness are upon us, there is always someone hollering out that there are no grounds for pessimism, that everything is for the best. When it is necessary to assert what should be evident, it is always a sure indication that a hidden fear lurks behind this professed optimism. When we are pleased with ourselves and our conditions of prosperity we do not, as a rule, tack a sign up that things are rotten, but it seems when things are tending in that direction the only thing we really need is a tonic labelled "optimism." Changing conditions are only mental, according to this age of brain workers, and so as a mental tonic labelled "The Will to Believe," becomes the antidote of 20th century ills of the social body.

Now the wisdom of the 20th century surpasses everything that has preceded it, and one has only to glance through the advertising columns of our leading magazines today to see what some individuals will do (for a consideration) to make one's brain the marvel of the age. We are led to believe that quite a number of our fellow-men have submitted to various processes, by which the increase

NOTICE.

LOCAL (VANCOUVER No. 1, S. P. of C.

Owing to the Campaign Meeting in the Pender Hall, 804 Pender St. W., on Tuesday, November 30th, the Regular Weekly Business meeting will be held on Wednesday, December 1st.

NOTICE

VANCOUVER SOCIALIST
CAMPAIGN MEETINGS.

Empress Theatre Sunday, Nov. 28
Headquarters, 401 Pender St. E. Monday, Nov. 29
Pender Hall, 804 Pender St. W. Tuesday, Nov. 30
All Meetings 8 p.m.