

THE SOAP BOXER

ing with drum and trumpet, and the fretful, un-musical wheeze of a bilious looking harmonium.

With strident shout, accompanied by a fanatical rolling of the eyes, threatening and coaxing by turns, they preach the gospel of salvation by faith alone. But converts are lacking these days, especially on this corner, their meeting is soon finished and they march away, singing in ecstasy, a pitiful spectacle of human weakness.

Dealing in unsentimental language with the facts of everyday existence, analyzing topical questions presented by the daily press, explaining the method and form of production peculiar to Capitalism, which is directly responsible for the phenomenon of social distress amidst an abundance of things required for social comfort, and pointing to the mental apathy and class ignorance of the workers as being the chief obstruction to their own welfare, the Socialist speaker, supporting his statements by proving them, makes an impression on the minds of his listeners that stays and grows. The continued and increased sale of literature, the discussion of questions, social and political, in place of trivial gossip in these places where wage-slaves gather, and a better understanding of the revolutionary movement, this is the object of the "soap bover," and a worthy recompense for his efforts.

S. E.

PLATFORM

Socialist Party of Canada

We, the Socialist Party of Canada affirm our allegiance to, and support of the principles and programme of the revolutionary working class.

Labor, applied to natural resources, produces all wealth. The present economic system is based upon capitalist ownership of the means of production, consequently, all the products of labor belong to the capitalist class. The capitalist is, therefore, master; the worker a slave.

So long as the capitalist class remains in possession of the reins of government all the powers of the State will be used to protect and defend its property rights in the means of wealth production and its control of the product of labor.

The capitalist system gives to the capitalist an ever-swelling stream of profits, and to the worker, an ever-increasing measure of misery and degradation.

The interest of the working class lies in setting itself free from capitalist exploitation by the abolition of the wage system, under which this exploitation, at the point of production, is cloaked. To accomplish this necessitates the transformation of capitalist property in the means of wealth production into socially controlled economic forces.

The irrepressible conflict of interest between the capitalist and the worker necessarily expresses itself as a struggle for political supremacy. This is the Class Struggle.

Therefore we call upon all workers to organize under the banner of the Socialist Party of Canada, with the object of conquering the political powers for the purpose of setting up and enforcing the economic programme of the working class, as follows:

- 1—The transformation, as rapidly as possible, of capitalist property in the means of wealth production (natural resources, factories, mills, railroads, etc.) into collective means of production.
- 2—The organization and management of industry by the working class.
- 3—The establishment, as speedily as possible, of production for use instead of production for profit.

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By PETER T. LECKIE.

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WHAT IS A POINT OF VIEW?

(Continued from Page 2)

primitive types of mind, and, also as a phase of State policy. There is, to be sure, the thin wraith Vitalism (Animism in extremis), held to by a few intellectuals who are just posing, I think, so that they may seem odd in a mechanistic age.

At last, the Rubicon crossed! Scientific thought at any rate is conscious of the fallaciousness of the old method of reasoning. And so wide-spread is the indifference to the Animistic conception of super-natural forces, that we may anytime meet a representative who, almost apropos of nothing, insists on declaiming his intellectual emancipation. Happily, may be, he may do it according to the wisdom of old Omar, the Persian tent maker, who, so long ago perceived behind the pathetic phantasmagorias of the human mind, a primitive trait at work!

I sent my Soul through the Invisible,
Some letter of that After-life to spell:
And by and by my Soul return'd to me,
And answer'd "I Myself am Heav'n and Hell!"

Heav'n but the Vision of fulfill'd Desire,
And Hell the Shadow of a Soul on fire,
Cast on the Darkness into which Ourselves,
So late emerged from, shall so soon expire."

In the opening statement of Part I. I said that although the facts of a social problem may be presented, unanimity of opinion was not thus necessarily ensured, and this, because of differences in the points of view from which facts were estimated. Hence, information on facts was not the only essential.

The last observation is only true in a limited sense. Points of view are habits of thought which only break down under the unremitting impact of new experiences and habits of life of sufficient duration and force to replace them with new habits of thought. But the traditional habits of thought persist when they no longer fit the new conditions of life; though seen through the glamour of the old habits of thought their significance and meaning is obscured.

The Animistic conception, as I have tried to show, goes into the lumber room of time under the unremitting impact of objective experience which contradict it. The bourgeois point of view, so far as the toiling masses are concerned, is undergoing a like process. We may accelerate its going by presenting the facts of the social situation as they really are. So may we assist the material forces of changes by educating away the traditional habits of thought, until the whole life and mind of the masses of the people is saturated with the upward filtration of a proletarian internationalism, pregnant with a morality and with social aspirations all its own.

THE DOUBLE STANDARD.

"Large Crowds Hear Lectures on Health." So read the captions over a report of a meeting in the Wesley Methodist Church in Vancouver. Dr. J. C. Elliot addresses afternoon and evening meetings on foods and nutrition, and on over eating, and why business and professional men die young. At the close of the lecture the entire audience joined in health culture exercises. The doctor is reported as saying, in part: "That millions are suffering under shattered nerves today who might find relief in a proper food supply, and proper care of the body. Many must eliminate half or more of the present food supply. Eliminate hot breads, pie and cake, rich and highly seasoned foods, under shattered nerves." The report contains much more to similar effect, but that is the gist of it.

In another report, we read of men walking the streets of a prairie metropolis and of having been without food for two days, being unable to obtain employment even at the harvest season.

Are those double standards of existence singular—the starving workers in Regina and the overfed obesities and nervous wrecks at the Wesley Methodist Church in Vancouver? Nay, they are general, as anyone knows!

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The workless, in bitter jest, mount the block on Boston common, and offer themselves for sale as slaves: "How much," patters the auctioneer, "for this young returned soldier? Come on, gentlemen, make your bids, how much? Going! going! served in France to make the world safe, gentlemen! No bids! . . . Get down you, you're not wanted. They put up his dog, and it sells for five dollars.

They clamor around the poor law relief offices, huge concourses of the workless, in Great Britain. Great Britain and the United States are the richest and the most powerful countries in the world, leaders in a civilization whose productive capacity, in the means of life and well-being, exceeds anything ever dreamed of in previous times. But it is the power of the rich, and the riches of the over-fed. It is productive capacity regulated in the interest of a profitable price: it is industrial processes sabotaged for business purposes running contrary to the needs of the communities: needs for that full measure of all things which a full exertion of our social powers in production, in a system of production for use, would give to them.

But we have the profit system called capitalism, and the typical accompaniments of it: widespread unemployment and poverty of the things of life among the working class: and a vast preoccupation and concern as to their own health by the over-fed.

C. S.