

Prairie Manifesto Project

Jared Wesley
PhD Candidate
Department of Political Science
705 Social Sciences Building
University of Calgary
2500 University Drive NW
Calgary, Alberta T2N 1N4
phone: 1.403.220.4184
fax: 1.403.282.4773
email: jjwesley@ucalgary.ca

Province: Alberta Saskatchewan Manitoba

Party: CCF (ILP/IFP) Election Year: 1932

AA = Alberta Alliance
CON = Conservative Party
LP = Liberal-Progressive Party
PC = Progressive Conservative Party
SKP = Saskatchewan Party
UFM = United Farmers of Manitoba

CCF = Cooperative Commonwealth Federation
LIB = Liberal Party
NDP = New Democratic Party
SC = Social Credit
UFA = United Farmers of Alberta
WCC = Western Canadian Concept

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Platform

Constitution

Speech

Brochure / Leaflet *PP*

Newspaper

Advertisement

Other: _____

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AB = Alberta
SK = Saskatchewan
MB = Manitoba

UofA = University of Alberta
UofC = University of Calgary
UofR = University of Regina
UofS = University of Saskatchewan
UofM = University of Manitoba
BU = Brandon University

PARC = Provincial Archives
LEG = Legislative Library
SPC = Special Collections
ULIB = University Library

other men and the evolution of the good life proceeds along the line of increasing common interests and uniting men for the common good. It is to further that end that farmers and Labor have drafted this platform.

Any person interested may write Mr. Ben Lewis, Stonewall, (Farmer) and Miss Beatrice Bridgen (Labor), 405 Chambers of Commerce, Winnipeg.

PLATFORM

Realizing that the present economic crises are due to the inherent unsoundness of the capitalist system, which is based on private ownership of resources and capitalist control of production and distribution that involves the payment of rent, interest and profit, we, farmers and industrial workers in joint convention assembled, recognize that social ownership of industry and natural resources, with co-operative production for use instead of for profit, is the only sound economic system.

In order to attain the above objective we advocate:

1. Public ownership and control of transportation, telegraphs, telephones, mines, forests and fisheries, water power sites, abattoirs, cold storage plants, creameries, milk distribution systems, grain elevators, and all essential public utilities.
2. The socialization and control of currency and credit.
3. A planned economy of production, distribution and exchange of all essential commodities including exports and imports.
4. Nationalization of land, security of tenure to be obtained by the issuance of permanent "use lease."
5. To meet the immediate debt situation a Debt Adjustment Board be empowered to review all debts and to make such adjustments and reductions as are necessary to enable farmers to stay on their farms; that no evictions or foreclosures be carried out without consent of the Board; that the chairman be constituted a trustee in bankruptcy and that provisions be made for the compounding of all debts and of arriving at a final settlement of the same which would first provide for the living of the debtor before the payment of debts.
6. Proportional representation with group constituencies.
7. Free and equal educational opportunity from the kindergarten to the university.
8. Assistance to bona-fide co-operatives by:

Provincial legal safeguards.
Enacting enabling legislation for the creation of commodity marketing, distributing and consumers co-operative organizations.

ELECTORS OF MANITOBA:—

Work and Vote for the Farmer-Labor Candidates in your Constituency.

Published by the Farmer-Labor Committee



INDEPENDENT FARMER PARTY PLATFORM

In July, 1931, a number of interested farmers met with a like group of labor people in Winnipeg. After a full day given to discussion of common social and economic problems a provisional committee of five farmers and five labor members was set up to survey the situation throughout the Province.

During the fall and early winter, meetings were held in many parts of the Province. Over two hundred addresses were delivered on farmer-labor co-operation. Local committees were appointed as was urged.

On April 9th, the two groups met in conference in Winnipeg where nearly two days were spent in discussion of co-operative action. The following motion was passed:

"That this conference go on record as being in favor of running candidates in every constituency in Manitoba, where it is possible, who adhere to the principle of establishing the co-operative commonwealth, to be known as the Independent Farmer Party, and the Independent Labor Party."

PREAMBLE

Farmers and industrial workers have this in common—they are an exploited class. As workers they have been exploited by the possessing classes from the dawn of history. The European farmer crossed the Atlantic lured by the promise of free land only to find in time that he had exchanged the tyranny of the landlord for that of the banker and the mortgage company. Gradually the farmer has learned that under the capitalist system he can no more retain the ownership of his land than can the artisan the tools and the machines with which he works. Caught thus in an economic order which oppresses both, the farmer and the industrial worker should make the achievement of freedom a common cause.

It was with this purpose in view that farmers and representatives of the Manitoba Independent Labor Party met in conference in Winnipeg on April 9th last. To this conference the farmers brought the declaration of organized purpose adopted as a basis of membership by the United Farmers of Manitoba at their last annual convention. In all essential respects it agreed with the declared purposes of the Independent Labor Party.

The fundamental basis of what has become universally known as Labor economics is the proposition that all real wealth exists either in the form of natural agencies or the product of labor—manual and mental—past or present. These natural agencies and the fruit of all past labor are the common inheritance of mankind and an order of social justice would ensure to the masses of the people a common enjoyment of that heritage. A just social order can only be achieved by the collective ownership of all those

forms of wealth and means of producing wealth which can be conveniently and efficiently brought into the service of society in a collective way.

The capitalist system is the exact opposite of this ideal. It is based on the private ownership of natural agencies and the fruits of labor. In the capitalist system human beings are merely instruments for the production of wealth; the source of necessary power—labor power—which like the coal in the furnace or the oil in the machine has its price and its sole value determined in the commodity market. It stands for the right of the possessor to the use or the abuse of the wealth he owns, the right to do as he likes with his own. Capitalism recognizes no values except those which can be measured in terms of money; Labor recognizes no value superior to human values.

These two ideas—Labor and human values, capitalism and money values—stand in greater relief and stronger contrast today than ever before in human history and between them the thinking men and women, on the farms and in the cities, must make a choice. Shall labor serve capital or shall capital serve labor?

The conference in Winnipeg did not hesitate in making the choice. The preamble to the short platform adopted—all that was possible in the time—sets out clearly and definitely a condemnation of the capitalist system and the objective of a co-operative order with social ownership of wealth and production for use and not for profit, an order in which all that part of the produce of labor which goes to the owning class in the form of rent, interest and profit would go to labor.

To achieve this co-operative order the essential means of production and distribution and all the socially necessary services, must be organized under collective ownership and management—what justly belongs to the people as a whole can only be brought into the service of the people by collective organization and collective use. The platform, therefore, declares for the socialization of essential public services including the facilities of exchange, namely, banking, currency and credit, and nationalization of the land. The nationalization of the banking system is a necessary first step toward a real socialization of credit under which production would be financed at cost. The basis of credit would be limited only by the national productive capacity. The issue of money, moreover, is essentially the function of the state and should not be delegated to private enterprise nor made the means of private profit. Nationalization of the land follows logically from the principle of the social right to ownership of natural agencies for the production of wealth. It would make the state a definite and responsible partner in the use of the land and thus preserve for society that part of the productive value of the land which is the gift of nature and which economists distinguish by the name of rent. Given security of tenure by the use lease the farmer is assured of all the advantages and none of the disadvantages of ownership, an ownership which is in the vast majority of cases a pure illusion.

The adequate use of socialized credit would follow upon the planned national economy advocated in clause three of the platform. National planning to prevent maladjustment of production and social needs, to ensure production in the order and value of the needs, and to prevent unemployment and disastrous fluctuations in price, is a dominant topic of economic discussion today. Western Canada has been settled and developed without any regard for either economic efficiency or social requirements and farmers are paying for that haphazard policy today. Our industrial development has proceeded in a similarly haphazard way and at considerable expense to the people. The railway situation alone is evidence of the criminal folly in permitting private enterprise to follow its own sweet will. Our export marketing must be organized and controlled to prevent the excessive international competition which has led to the tariff madness of the world today. And for general social well-being we need a planned policy to promote public health, to provide insurance against all the risks incident to industrial and agricultural production, and to meet the cultural needs of both urban and rural workers. A planned social economy would necessarily include facilities for the extension of co-operative enterprises (Clause 8) in production, marketing, purchasing, and the numerous other forms of co-operative effort to meet social needs. The world-wide co-operative movement is one phase of the movement of the workers everywhere to bring about a better social order and in its own way it leads to a socialization of profit.

The clause relating to debt adjustment explains itself. It is intended to meet the specific situation existing today, but it embodies the ethical principle inherent in Labor philosophy, that human values are superior to economic values. Six hundred years B.C. the great Greek lawgiver, Solon, found that the very foundations of Athenian society had been undermined by debt and he took the bold course of saving the state by cancelling all debts and mortgages. The very life of the state can be menaced by putting economic values above human values and in the present situation the welfare of the whole body social demands an adjustment of debt that is compatible with the earning power of the debtor.

The inclusion of proportional representation and the right to the fullest educational opportunity is in accord with the general demands of both farmers and Labor. Proportional representation is a system of election which makes of the legislature an adequate reflection of public opinion. It assures representation to substantial minorities and prevents the waste of votes which too often mean a virtual disfranchisement of a section of the electors.

The fullest possible educational and cultural facilities are an indispensable prerequisite of an order based on human values and social justice. There is no valid ethical criterion of any institution apart from an ideal of the good life. Human society has no ethical purpose if it does not exist to give the individual the most ample opportunity to realize the best that is in him, that he may help to enlarge human freedom, to increase the sum of human knowledge, and develop the sense of civic responsibility.

Man is a social animal; he finds the fullest life in the society of