

flourish like a green bay tree, though moral precepts and lofty ethical conceptions are voiced by an army of hirelings and devotees of capital who receive payment for their vocal ennoblements out of the rich swag wrung from an enslaved working class by the conscienceless masters of modern industry.

As the merry game goes on spreading physical and moral degeneration in its wake, from out the unrest and discontent, that production for profit engenders in human society, comes many a well-meaning one who purposes to inaugurate some reform that will, in his estimation, wipe out some particular evil that has attracted his attention. Not realizing that all the evils afflicting society spring directly from the economic basis upon which social institutions rest, our reformer sees visions of conditions most felicitous, once his pet reform has been applied. He overlooks the fact that although his special nostrum as incorporated into the law of the land, the fundamental basis of modern production would not have been altered, and, therefore, the ill-effects flowing therefrom would not be abolished. In other words, the reformer is deluded with the belief that the evils of which he complains flow from the wrongful acts of men instead of being the logical expression of the economic principle underlying the social and industrial life of his time.

Production for profit—capitalist production—can bring forth only those conditions and phenomena with which we are surrounded upon every hand. He who would preserve this system of production and at the same time cry out against its effects, and attempt to prevent the latter without first abolishing the former, is about as wise as he, who, acknowledging the potency of law of gravitation, should attempt to prevent, by legal enactment, the man who fell from the top of a four-story building, from getting a severe jolt when he struck the ground.

Reform is a delightfully amusing plaything by means of which surface-skimmers may while away an idle hour without danger of brain fog. But all reforms are as futile as Mother Partington's effort to sweep back the tide with her broom.

The Socialist is no reformer. He insists that production for profit must be abolished and production for use become the fundamental principle underlying social institutions. As production for use cannot imply the enslavement of labor, the evil results that flow from the present system, which is based entirely upon the wage servitude of the workers and production for profit, must vanish. Under production for use labor would be free, because no longer exploited by a profit-mongering class, as at present. The fundamental basis, the groundwork from which the evils afflicting present day society spring, i. e., capitalist production, or production for profit, having given way to a new economic principle,—production for use,—those evils would of necessity die along with the economic principle that brought them forth. The enslavement of labor being brought to an end, the vices, crimes, corruption and degradation incidental to slavery must inevitably disappear.

Reform is a fallacy unworthy of acceptance by any one not in his dotage. Happily, this is being recognized by an ever increasing number of people, hence, the Army of the Revolution gains in strength and numbers.—Editorial.