

Why Not Enjoy What You Produce?

Leaflet Number Thirteen.

Wouldn't you like to wear better clothes, eat better food, live in a better house, work shorter hours under better condition than you do now? Of course you would.

Now, who builds all the nice houses which we see all around us? The working class—and they themselves live in shacks or tenements.

Who make all the fine garments and themselves dress in shoddy rags? Again the working class.

Who live on the cheapest and most adulterated foods, whilst themselves producing all the good things to eat? Who build automobiles and then walk? Once more the working class!

Why do you deliver up all these good things to those who never produced them? Because you have to!

Why do you have to? Because you work for wages, your labor-power that you sell for wages being a commodity like butter, eggs, cheese or potatoes, its price is governed by the same laws which govern the price of butter, eggs, cheese and potatoes. Your labor-power is bought by your employer just as he buys coal, coke, lumber or any other raw material.

With the aid of modern machinery, the productive power of human labor is wonderful. The workers produce many times more than they can buy back again and enjoy. Why cannot they buy it back again? They haven't the means to buy it back!

Who have the means? The capitalist class!

Who are the capitalist class? The people who own the earth! That economic class in human society which owns the land, railroads factories and mines.

Then why can these people buy all the good things that you produce? By virtue of their ownership of the things by which you make a living. By virtue of their ownership of the land, railroads, factories and mines.

By what right do the capitalist class own these means of production? By reason of their making and building them? No. The workers make and build them.

Because they manage and run them? No. The capitalists pay men to manage and run them—workingmen.

Why, then, do they own them? Because they have certain pieces of paper which say that they own them. Because they control the powers of government, the parliaments, law, courts, armies, navies and police to back them up when they say that they own them.

And now, last question if all, why do they control the

powers of government? For the simple reason that you say that they can do so by voting them into power, and when you make up your mind that they won't control the powers of government, well, they won't control that power any longer! For as you know, parliaments are made by votes, and, it so happens, the working class has the majority of those votes. And when you do this the capitalist class won't have any power behind them when they say that they own the means of production whereby they rob you of the fruits of your labor. Do you think that you deserve the full product of your labor? Of course you do! Then vote for the Socialist Party, which stands for it.

But what about the other parties, don't they interest you with their platforms, programs and "issues"? Not a bit. What interests you is the fact that you are being robbed as a producer by the present system of capitalism. All political parties other than the Socialist, are supporters of capitalism. No matter whether they label themselves Liberal, Tory or as in some cases in places where the workers are getting conscious of their position—the so-called "Labor" party. Make no mistake, the Socialist Party alone advocates Socialism and it only will destroy capitalism in the interests of the working class alone!

WM. DAVENPORT.

THE FALLACY OF REFORM.

The present system of property in the means of wealth production is based upon the production of things for the profit that may be obtained from the process. The fact that people require the things that are produced, in order to consume them in the satisfaction of their wants is merely incidental to the real purpose of production. When there is no longer a profit to be obtained by the production and disposal of any commodity, its production will cease no matter what suffering may be entailed upon humankind because of such cessation of production. Once the capitalist motive is lacking—that is, the ability to obtain a profit by the process—industry must cease, no matter how many persons may actually starve to death in consequence.

With the production for profit as the prime motive of industry there flows from it, as a perfectly logical consequence, all of the abnormalities, paradoxes and pestiferous phenomena that beset and afflict human society today, and reduces its members to the level of brute beasts engaged in savage warfare among themselves, each one consumed with the purpose of saving his own hide at no matter what cost to the rest. Arrogant and vulgar wealth upon one hand and servile and equally vulgar poverty upon the other, greets the observer whichever way he may turn. Almost within the shadow of the mansion of wealth is found the rabbit hutch of poverty. Gaunt hunger slinks along streets that are lined with warehouses filled to the roof with everything requisite for human comfort. Ships, rich-laden with the products of industry, go abroad to dump their contents upon people who do not want them, while the plundered victims of capitalist robbery starve and die because of that robbery. Vice, crime, corruption and degradation

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.

Mr. Workingman, the above article is published for the sole purpose of starting you thinking. If it has accomplished that we are satisfied.

The Socialist Party of Canada is not organized as other political parties are, to catch your vote, but to educate you to your own material interest. The ballot is used to obtain what you want, but unless you **know** what you want it is of **no use** to you.

Therefore our object in this leaflet is to start you thinking. Should you care to investigate the principles of Socialism further, we would advise the purchase of some of the following books, which can be obtained either from the Socialist Local in your town, or from the Western Clarion, Labor Temple, Vancouver, B. C.

The Ancient Lowly Ward, Vol. 1.....	\$2.00
The Ancient Lowly Ward, Vol. 2.....	\$2.00
Capital, Vol. 1, Karl Marx.....	2.00
Capital, Vol. 2, Karl Marx.....	2.00
Capital, Vol. 3, Karl Marx.....	2.00
What's So and What Isn't, paper.....	.10
Class Struggles in America, paper.....	.10
The Class Struggle, Cloth bound.....	.50
" Paper cover.....	.10
The Right to be Lazy, Cloth bound.....	.50
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Communist Manifesto, Cloth bound.....	.50
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The Slave of the Farm, State and Government, Struggle For Existence, Value, Price and Profit, Socialism and Unionism, Revolution, Wage-Labor and Capital, The Growth of So- cialism,	

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