

The Fenelon Falls Gazette.

VOL. XXXIII.

FENELON FALLS, ONTARIO, FRIDAY, MARCH 17TH, 1905.

No. 6.

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'TOWNLEY.'

Be one of the number, and call and see what he is doing for the Fall and Winter. His prices are right, consistent with first-class style and workmanship. He makes no other.

The Struggle For Existence.

(By Rev. W. Vrooman.)

In endowing him with reason, nature denied man the physical weapons, tools and defences of other animals. Physically he is the most helpless of all animals. He has neither the speed of the horse, the horn of the ox, the ear of the deer, the eye of the bird, nor the strength of the lion; but he who has reason requires not the rude weapons of the lower creatures. He who can make clubs, axes, swords, rifles and machine guns does not need an arsenal as part of his anatomy. He enters into the conflict with intelligence to subdue and use all the forces of nature in his service; and, cast upon his resources, he becomes an inventor and makes weapons and tools for himself.

Men began life by starting upon a career of fighting. From boomerang to battleship, from plowshare to blasting furnace, their history has been one of universal warfare. In the battle for bread and luxury, force and fraud have been the chief means of conquest, and the weakest have been ruthlessly crushed. This has been so in every department of life. In politics, industry, commerce, society—and even in religion also—the controlling maxim has been, "Every man for himself, and the devil take the hindmost." This rule of selfishness is proclaimed in every hoof and horn, every fang and claw, every club and gun of all creation.

The brutish selfishness in human nature is evidence of blood relationship with the jungle. Whether man has acquired this by a Fall from primeval goodness, or finds it as an evidence of his pedigree; whether orthodoxy or evolution give the time explanation, the ugly fact remains. This spirit develops under the conditions of social strife into the many malignant types of rapacity and cruelty which characterize the human struggle for existence, for wealth, for power and for pleasure.

There are some who still contend that this ancient method is the divinely ordered law for society. They dignify it by calling it "competition." In the jungle it is ferocity and brutality, but among men it is only "competition." The defenders of this system say that this method has for ages weeded out the biologically imperfect, and tends to the survival of the fittest. The method has been good for beasts; why should it not be good for men? It does not seem to these biological sociologists that a method which might improve brutishness and make the lion king of the jungle, might brutalize manhood and make a Bonaparte king of men. If it be the divine order to subjugate the weak to the strong and to cheat the innocent by fraud; if it be the divine order to plunge society into universal warfare, social, military and industrial, and to crown despots as the favorites of God—then let the maddening struggle continue. Let the apostle and martyrs perish and the poor swelter in the slums! Let Nero reign and monopoly control legislation!

But in the evolution of the animal world there are no moral problems for the brutes to solve. There are no computations of conscience. The struggle is immoral. All enter into the warfare for existence upon equal terms of freedom from moral law. The unscrupulous shark meets no conscientious whaler. In the jungle and the sea no vision of moral law, no sense of sin, no heroic pursuit of a spiritual ideal for a moment paralyzes prey or fin in the pursuit of prey. The morally superior are not disarmed by their high principles and sacrificed to the fury of the wicked. Evolution may proceed according to the relentless law of competition, for moral elements have not yet entered to complicate the problem. This same method, however, may work only disaster and calamity in human society. Social evolution, conducted upon lines of strife and competition, may crush those higher elements of character which distinguish men from brutes. Moral confusion and degradation must result. The practice of the same methods amongst men and brutes can only result in brutalizing men. This is precisely what we observe. In universal competition a tender conscience or a sensitive heart is a disadvantage to be sustained only by the exercise of a devout religious faith. That cannot be the divine order of human society which sacrifices the weak to the strong, and gives the inheritance of the earth to Force and Fraud.

Another fact should be noticed. In the jungle and the sea competition is in the open field. All creatures enter the

arena upon equal terms. Not one suffers a disadvantage through the legal documents of another, or the legislative blunders or crimes of the past. Not one comes into the tournament with any royal prerogative or special privileges—with any monopolies or any hereditary wealth. No salmon can produce a title-deed to the mouth of the Fraser or Columbia river, nor a mortgage on any of the tributaries. No Sir Pelican Omnivorous, distinguished capitalist from Salmonopolis, ever by political pull or public grant secured a monopoly of the free waters of his race, with power to exact tribute to the full paying ability of his serfs. The free competitions of nature are not restricted by any of the laws, precedents and traditions of civilization. Whatever natural advantages there may be found in universal competition can be secured only in the fair field of nature. The conditions for securing any such advantages are absent from human society. Competition among men is not upon fair and equal terms.

The battle of naked Indians with American machine guns is not a fair fight. It can only be a massacre. Nor is commercial and industrial competition to-day upon any fairer terms. What chance has one poor working man in a conflict with a corporation? What hope of success has a small capitalist in competition with a Trust? The strong, through natural ability or by fortunate speculation, or by purchased legislation, or by private control of collective wealth, are given unfair advantages which destroy fair competition and establish a new kind of serfdom. The centralization of wealth which is proceeding with such amazing rapidity shows how rapidly real competition is being destroyed. The end of the process naturally is the co-operation of the powerful in the subjugation and exploitation of the powerless.

A civilization developed on this principle of struggle for existence and competition for the benefits of life cannot be Christian. Injustice and inhumanity must result. The law of the jungle and the sea works ill among men. We have tried it for a long time, and many nations have perished in the practice of it. The results are now seen in the slums of our cities, in drunkenness and crime, in poverty and fallen women, in the strife between labor and capital, in commercial frauds and political corruption, in the increase of wealth and in anxieties which eat out the heart, and happiness of nine-tenths of the human race.

According to Christ, the ancient law which was in force through ages of animal evolution must not be obeyed by men. The social philosophy of Christianity is spelled with only four letters—L-O-V-E. According to this, human society can reach perfection and happiness only by dropping the military and industrial methods of warfare, and by uniting all men in the co-operation of Love. The world learns this lesson but slowly. Experience is teaching men the wisdom which they refused to learn from Christ or any social philosopher. The experience of men is driving them to Socialism as a means to escape the evils of plutocracy. Industrial democracy is following fast on political democracy. Liberty seems only a phantom to multitudes without it. Christianity theoretically proclaims Brotherhood, and Socialism would make it an industrial fact.

It is Christianity Applied.

In an address delivered at the National W. O. T. U. in Buffalo, N. Y., in 1897, the late Frances F. Willard said: "I believe that competition is doomed. The trusts, whose single object it is to abolish competition, have proved that we are better without than with it, and the moment corporations control the supply of any product they combine. What the Socialist desires is that the corporation of humanity should control all production. Beloved comrades, this is the frictionless way; it is the higher way; it eliminates the motive for a selfish life; it instils into our every-day living the ethics of Christ's gospel. Nothing else will do it; nothing else can bring the glad day of universal brotherhood. Oh, that I were young again, and it would have my life! It is God's way out of the wilderness and into the promised land. It is the very marrow of Christ's gospel. It is Christianity Applied."

Under Socialism there will be no corporations to bribe and corrupt public service; but the people's corporation will be to perfect the public service and give pleasure to the whole people.