

The Fenelon Falls Gazette.

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If you have two good feet under you, take care of them—put them into the right shoes, and you may expect the permanent bases of real and lasting foot comfort.

Every "Geo. A. Slater" last is a faithful mould of the human foot, and upon it, from the very best of materials, is made **The Best Good Shoe.**

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For the coming two weeks we will reduce prices on all lines of wall paper to clear balance of stock.

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CAPITAL \$14,400,000.00. REST \$12,000,000.00
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R. M. Hamilton, Mgr. Fenelon Falls Branch

What is Slavery?

A man is a slave when another man is able to determine the character of his labor, and take from him the product of his toil. In one form or another, slavery has existed for many ages. It could not arise until a man produced more than was required to keep him alive. No man wants to own a person who does not produce more than it costs to feed and clothe and house him, any more than a farmer will keep a cow or a horse that "eats its head off." Very soon after man began to use tools and domesticate plants and animals, the worker could produce a little more than his subsistence. Slavery was then possible, because profitable. The master had only to watch his slaves. By taking what each one produced above his "keep," the master secured his own living without working for it. At that time it was much trouble to guard the slaves.

Later on, when all land was made private property, watching was no longer necessary. The slave was given a certain piece of ground upon which to live and work, on condition that he gave a portion of his time to the landlord. Chattel slavery then gave place to serfdom, and the race had moved up a stage. The serf was bought and sold with the land, but he could not be driven off it. During his "free" time he produced his own keep. During the rest of the time he worked for his master. By-and-bye the tools with which the work was done became great, complex machines, requiring hundreds of laborers to operate them.

No one could live unless he could get some one to let him use these machines. Therefore it was no longer necessary to stand over the laborer with a club, as in chattel slavery, or legally fasten him to the land, as in serfdom. The master needed only to own the tools. This would enslave the workers as completely as the more primitive club or the later landlordism. Now and then more shrewd, lucky or unscrupulous laborers would escape out of the slave class into the master class. The hope of doing this made the other slaves work harder than ever. Moreover, it enabled the defenders of the system to point to this fact as proof that there were no classes, and that slavery had been forever abolished. The best thing about this last system, from the masters' point of view, was that these latest tools were so productive that only an hour or two per day of the laborer's time was required to produce his keep. During all the rest of the time he was working for the owner of the tools. Consequently, the fortunes gathered by chattel slave and wage slave owners fade into insignificance beside the

colossal accumulations of modern capitalists.

The wage slave has this striking advantage over the chattel slave and the serf, in that he carries the key to unlock his own fetters. The ownership which enslaves him is established by law. The making of law is in the majority. The wage workers make up a majority. When they have intelligence enough to use their ballots to alter the system by which the things necessary to the life of all are owned, so that these things will be owned by those who use them, there will be no more slavery.—Cotton's Weekly.

Legislation for Profit.

It is amazing and amusing that, in this nation of intelligent and well-read people, there should be a moment's discussion as to the cause of the very high cost of living. The cause is self-evident. It may be seen at the first glance by a sane observer. To state it in three words, it is legislation for profit—passing laws to make business pay larger dividends.

For twenty-five years business has haunted the corridors of the capitol at Washington, and of the capitol of the various states, seeking legislation which would increase its profits. The government has been turned into a machine for helping business men get rich. Laws do not create value; they only transfer it. Every dollar which has been put into one man's pocket by legislation has been taken out of some other man's pocket. Every dollar that has been added to the profits of any business has reduced the profits of some other business; every dollar by which legislation has enriched one man has made some other man poorer. Every privilege in price raising given to one adds to the cost of living of all others; and all the tariffs, financial legislation, railroad legislation, and most of the other legislation of the last quarter of a century has simply dealt out privileges in price-raising.

How can the cost of living help being high under these conditions? Why need the government interfere in business matters at all? Why come between man and man, taking from one and giving to another? Who can find the least justification for the passing of laws to help any man or class of men to increase their profits, when to do so must inevitably raise the cost of living for all the rest of us.—From "Life," New York.

"Man is made to mourn," and the capitalist system is on the job of making him mourn all right.

Shall the workers control or shall the useless capitalists? The workers have the votes and can control, if they will but act together politically.

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