

# The Fenelon Falls Gazette.

VOL. XL

FENELON FALLS, ONTARIO, FRIDAY, MAY 10, 1912.

No. 13

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### The Virtues of the Poor.

The poor have a number of regrettable virtues and a few redeeming vices. The rich frequently denounce the vices of the poor and occasionally praise their virtues; wherein they show much keener discernment than the poor, who, mistakenly, are somewhat ashamed of their vices and often inordinately proud of their virtues, for their vices are detrimental to the interests of their masters, while their virtues are detrimental to their own. Among the most regrettable of their vices are those of patience and forbearance. They have patiently endured their masters for centuries and have forborne to exterminate them, which proves their patience and forbearance to be colossal. The poor, indeed, are as "a strong ass between two burdens." With patience and forbearance they carry the grievous burden of their own poverty and the vast hoard of their masters' wealth. Other cardinal virtues of the poor are their industry and thrift, for either of which it is hard to forgive them. Were they not so industrious, they would refuse to be worked so hard and so much; instead of which, so industrious are they that they clamor for work when there is no work to be done; and misguided enthusiasts, thoroughly convinced that industry is praiseworthy and deserving of encouragement, have sought, in the name of the poor, to have laws enacted to find ways and means to provide them with work, after they have already done all work that is necessary, and a great deal that is unnecessary besides. There is little hope for the poor until it dawns upon them that, when there is not any more work for them, it is a sure indication that they have at any rate done enough, if not too much, and that it is time for them to rest and enjoy the fruits of their industry.

As for their thrift, when it is considered how industrious they are, the very idea that they should need to be thrifty is absurd. They, however, appear to be imbued with the idea that thrift is the secret of wealth, while in reality it is the hall-mark of poverty. Exactly how soon they can expect to be millionaires when they do well, when they save \$6.35 in three weeks, we "require to know." Their thrift makes them wear shoddy clothes, eat shockingly bad victuals and inhabit shacks. Whereas, were they unthrifty enough to insist on spending all they earn, they would soon be the wealthiest people in the land, for they earn every last dollar that is spent. We did not come here to work or to save money to buy us coffins. We came here to live, and we should insist on living now. When we are dead we never can tell how long we shall be dead. So we should quit this business of running a charitable home for the

corpulent, and insist that we get as much to eat as our stomachs will stand for and as much to drink as our heads will; that the very best clothes and the most comfortable houses are not a bit too good for us, and that, when we have worked up enough of these things to do us for a spell, we have a perfect right to go fishing or to do anything else, except work. We should make up our minds to have these things coming our way, or know the reason why. And if we go trying to know the reason why, we will soon have things coming our way.

Let us take a pointer from the rich. That is not to say that we should let them give us a pointer. They have given us too many already, and it has not been for our good. But let us take one. Are they industrious? Or thrifty? Or patient? Or forbearing? Not much. They are fat and well clothed and jolly. They don't go around looking for work, yet they've a great deal more dignity than we have. They are not practising any of the virtues they preach to us. In fact, the only thing that really worries them is that some day they may have to. They spend more in an evening than we save in a lifetime. Why should n't they? We're easy and we foot the bill. And are patient and forbearing and industrious and thrifty. They are out to enjoy life while they live. We'll furnish the coffins and take care of the widows and orphans. Of course, once in a while they put on that sad look and tell us that wealth does not bring happiness and that the poor are really much happier than the rich; and we are much impressed and make up our minds never to get rich. But did any of us ever notice any of them getting in a hurry to be poor and patient and forbearing and industrious and thrifty and happy?—The Western Clarion, Vancouver, B. C.

### Capitalism's Death Warrant

In capitalist nations, the nobility have disappeared as a ruling class. The day that the capitalist ceased to have a function to perform in social production, the death warrant of his class was signed. It remains but to execute the sentence pronounced by the economic phenomena, and the capitalists who may survive the ruin of their order will lack even the grotesque privileges of the pedigreed nobility to console them for the lost grandeur of their class. Machinery which has killed the artificer will kill the capitalist.—Paul Lafargue.

Armies and navies do not exist for the protection of working class property and interests; the working class have practically no property, while its interests are diametrically opposed to those of the class in whose pay the mercenaries of warfare are.

## 1836 THE BANK OF 1912 British North America

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M. W. Reive, Manager