

The Fenelon Falls Gazette.

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No. 17

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Armed Forces.

Armed forces, whether naval or military, regular troops, volunteers, militia, police, or whatsoever branch they may be, are the striking arm of the ruling class. Their first and primary function—which is covered up at all times as much as possible—is the keeping of the working class in subjection. The secondary function is to assist the ruling classes of the various countries in the conquest of fresh markets for the goods of which said ruling classes desire to dispose, and also to protect the capitalists of our country against encroachments of the capitalists of other countries. The present system of class ownership of the means of life is international, and in the face of a great emergency the ruling class of the whole world may be pretty well depended upon to act together, throwing aside all national or racial differences in so doing. In "normal" times, however—that is to say, when the workers are not very rebellious nor making any move which necessitates the bosses using their strength in that direction, the armed forces find employment in various national fights or, (as we prefer to call them,) family squabbles of the ruling class.

The modern State is a very complex thing. There are wheels within wheels, administration within administration. Part of our armed forces may be directly at the disposal of, say, a Dominion or National governmental body; part at that of a lesser organization; part under the authority of a municipality even, and so on. This gives rise sometimes to amusing incidents. The standard of right or wrong varies according to "whose ox is being gored," or whose class interests assailed. We have seen, for instance, a speaker hunted from the streets of one town by the police for certain utterances, and within a few miles be allowed to say the same, or worse, without interruption. The reason for this is obvious. In the first instance the powers (such as they were) had been placed by the workers in the hands of their enemies. In the other instance, they had realized the importance of keeping them in their own.—Western Clarion.

Hypocritical Cant.

The church and the law courts and the great press and the magazines are a unit on this point: The working people should be satisfied in the position in which "it has pleased God to place them."

Here is a poor fellow out of work. He has travelled from early morn to dewy eve in search of a job; he returns at night to his family, weary and worn of body and sick at heart, yet he must be satisfied in this position "in which it has pleased God to place him."

Take the little children, who should be as sportive as young lambs in the spring, filled to overflowing with the joy of life; and yet they are crowded into the factories, mills and mines, their very life blood being ground out of them. Aye, hypocrites, how about these little children? The Nazarene whom you claim to imitate said: "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." Presto, change! The capitalist says: "Suffer the little children to come unto me, for of such do I realize greater profit." And the self-appointed interpreter of the Divine will who to-day, as ever in the past, interprets the law in the interests of the ruling class, with eyes turned to the roof and with refined hypocritical cant, says: "Amen. These little children should be satisfied in the position in which it has pleased God to place them."

Take a poor girl trying to earn her bread, trying to eke out a miserable existence on the paltry sum of three or four dollars a week, taunted and tempted by all the glittering artificialities of this age; behind her stalks the gloomy spectre of want in all its brutal, naked deformity; before her glimmer the red lights—and she, too, under this damnable doctrine, must be satisfied in that position in which it is claimed by our respectables "it has pleased God to place her."

The Socialist Party denounces this doctrine as an infamous crime—this keeping the working class "in that position in which it has pleased God to place them." The working class is not going to stay in that position. The working class is beginning to think, beginning to advance, awakening to the gleam of the dawning day, when it shall take possession of the powers of government and, by virtue of its political power, take possession of the means of production and distribution of wealth—when the private ownership of land and magazines shall pass away with all the idols of the day. The religion of that day will be: "Peace on earth and good will to men."—The Worker.

The Test is Easy.

It has been asserted by charlatans that capital creates value as well as labor—the test can easily be made. The worshipper of capital may sweep together in a heap his capital, he may gather all the capital of the earth, and after the space of a year there would not have grown a penny more of value from it; but, indeed, the worth of the idle mass would be considerably decreased. Capitalism is merely the child of labor. It cannot grow and continue without it. Capital has in relation to labor no rights, while labor in relation to capital has the right of ownership.—From "Socialism; What It Is," by Wilhelm Liebknecht.

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