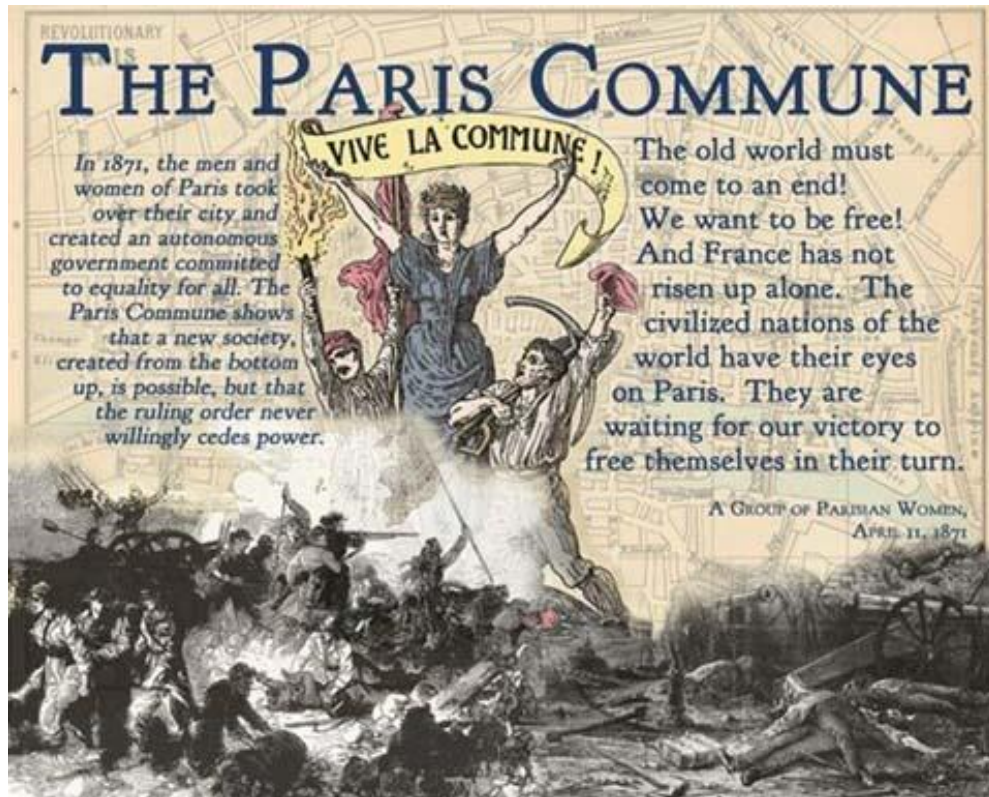


Military Resistance 13C9



[<http://ciml.250x.com/archive/paris.html>]

**144th Anniversary Of
Paris Commune:
“Paris Workers Create The First
Concrete Form Of Workers’
Power”
“The Rank-And-File Troops Sided
With The Parisian Insurgents And**

**Shot Their Own Generals Who Had
Ordered Them To Fire On The
Crowd, Most Of Which Were
Women”**

**“Suppress The Exploitation Of Man
By Man, The Last Remaining Form Of
Slavery”**

**“We Cannot Be Happy Until There Are
No More Bosses, No More Rich, No More
Clergy”**

March 20, 2015 Redline

The following article is translated from the journal Lutte des Classe (#136, May-June 2011), published by Lutte Ouvrière in France; see <http://www.lutte-ouvriere.org/>. The piece first appeared on this blog back in 2011; we've changed the title to 144th instead of 140th, but left it the same in the original text.

“The petty-bourgeois Social Democrat has once more been filled with wholesome terror at the words, Dictatorship of the Proletariat. Well and good, gentlemen, do you want to know what this dictatorship looks like? Look at the Paris Commune. That was the Dictatorship of the Proletariat.” (Friedrich Engels)

“The direct antithesis to the Empire was the Commune”— so wrote Karl Marx in his 1871 pamphlet, *The Civil War in France*. In this text, Marx not only paid tribute to the Communards, who had “stormed heaven,” he also analyzed this first proletarian revolution, which held power for two months in Paris, drawing all its useful political lessons for the future struggles of the working class.

Since 1852, France had been dominated by the Second Empire of Napoleon III.

This dictatorial state, corrupt to the core, composed of opportunists, nouveaux riches, and swindlers, had arisen because the bourgeoisie, terrified by the June 1848 workers' uprising, had thrown itself into the arms of the first military adventurer who came along: Napoleon III.

While the second Empire took direct political leadership of society away from the bourgeoisie, it continued zealously to serve its economic interests and to develop its

industry, leading to the development of the proletariat and to the renewal of the workers' movement.

In 1864, in London, working class activists from different European countries founded the First International – the first international organization in the history of the workers' movement. In France, the 1860s saw a renewed organizational activity among the working class, together with a rising level of struggles and strikes.

In 1870, faced with growing opposition, Napoleon III went to war against Prussia (the part of Germany centered at that time around Berlin).

The incompetence, waste and corruption plaguing the imperial power led to its defeat within a few weeks.

When the laboring classes of Paris heard that Napoleon III had been defeated and captured by the Prussians, they took to the streets, proclaiming a Republic on September 4, 1870. The bourgeois republicans, whose opposition to the Empire had previously been rather tame, took over the leadership of this new Republic. In the name of the need for “national defense” – against the Prussians who were continuing the war – they formed a government led by Adolphe Thiers.

But far from trying to repel the invasion, this bourgeois republic had only one real objective right from the start: to disarm the laboring classes, which it feared more than anything else.

It had been barely 20 years since the workers' uprising of June 1848 – and that event was still fresh in everyone's memory.

“The Rank-And-File Troops Sided With The Parisian Insurgents And Shot Their Own Generals Who Had Ordered Them To Fire On The Crowd, Most Of Which Were Women”

Tens of thousands of workers were concentrated in Paris – in the building trades, public works and other industries that were booming – not to mention the large number of artisans.

Marx explained: “Paris, however, was not to be defended without arming its working class, organizing them into an effective force, and training the ranks by the war itself.

But Paris armed was the Revolution armed.

A victory by Paris over the Prussian aggressor would have been a victory of the French workers over the French capitalist and his State parasites. In this conflict between national duty and class interest, the Government of National Defense did not hesitate one moment to turn into a Government of National Defection.”

Despite the bourgeois government's attitude, the Parisian laboring classes learned to act collectively, to organize themselves and measure their forces during the months of war and the siege of Paris that followed.

Vigilance committees were formed as early as September. By October 1870, the resistance to the Prussian siege of the capital and the resulting famine was fanning the flames of revolt.

The National Guard – which had been the armed militia of the petty bourgeoisie, enrolling only those who could afford to pay – was opened to the laboring population.

This armed force of the people – which managed to win respect from the Prussian army, despite difficulties resulting from famine and siege – became the heart of the revolt.

Its elected central committee won the trust of much of the Paris laboring classes and thus became a sort of political leadership.

The bourgeoisie could not accept that the laboring population would arm itself, nor that it would organize itself and choose its own commanders.

A clash between the bourgeois republic and the working class was fast approaching. Appalled by the government's cowardice and lies, the proletariat several times threatened the government.

On January 28, 1871, Thiers signed an armistice deal with Bismarck, increasing popular anger and accelerating the revolutionary process. Thiers had to try to disarm Paris. On March 18, when Thiers' troops tried to snatch the cannons away from the people of Paris, the revolt burst out. (Those cannons had been in great part paid for by the people themselves despite the privations of famine.)

The rank-and-file troops sided with the Parisian insurgents and shot their own generals who had ordered them to fire on the crowd, most of which were women.

The institutions of political power, together with the city's wealthy, the bourgeoisie and their clique, all fled to Versailles. Paris was in the hands of the workers, and power fell to those the Parisian people considered as their representatives – the Central Committee of the National Guard.

“We Cannot Be Happy Until There Are No More Bosses, No More Rich, No More Clergy”

On March 26, 1871, elections were held for the Paris Commune, which became the center of political power in the city, under the active control of the proletariat.

With the Paris Commune, a new type of political power surged up from the class struggle itself. The proletariat was experiencing, as Marx wrote, that “the working class cannot take over the ready-made capitalist state machine and use it for its own ends.”

It was the first and the most important lesson coming out of the Commune.

The fact that they had elected a city council was not, in and of itself, a revolutionary act.

What counted was that the armed proletariat had imposed its influence, its class domination on society and, in so doing, had transformed political power.

The Paris Commune was not a talkative but impotent parliamentary organism, like those the bourgeoisie had already produced so many times.

The Commune was a working body, which exercised both legislative and executive powers, thus allowing active and direct control by the population over what was decided and done. Decisions were taken and applied directly by the exploited themselves.

Neither the rich nor their lackeys imposed their choices. For once, the masses did.

The National Guard, uniting the armed population, was already the antithesis of the bourgeoisie's permanent standing army.

The Commune went one step further by decreeing the abolition of the standing army. As Auguste Blanqui, a revolutionary leader in the 1848 revolution, had already proclaimed two decades earlier, "he who has iron, has bread!"

By abolishing the standing army and forging a new state whose power was not based on a repressive force separate from the population, but on the arming of the population as a whole, the Commune revived the revolutionary history of the proletariat.

All the officials of the Commune, from then on elected by the people, became accountable to the people and recallable by them at any time.

They were paid workers' wages. Thus the laboring classes were taking control of political life.

Finally, the Commune attacked the spiritual weight of the Church and proclaimed the separation of Church and State, long before the radical laws of 1905 established France as a secular republic.

Throughout its 72 days of existence, the Commune took measures determined by the interests of the laboring population. "The people only get what they take for themselves," said one of the Commune's revolutionary leaders, Louise Michel. The government that the Parisian workers had chosen for themselves, controlled by the workers in arms, made choices and voted texts that expressed its class character.

The Commune defended tenants from their landlords and ordered a moratorium on rents, which were impossible to pay after months of war.

Empty homes were commandeered for the homeless. The Commune prohibited workplace fines, which had put a strain on workers' wages, and prohibited night work for bakers. Finally, on April 16, the Commune decided that shops and workshops abandoned by their owners should be taken over and run for the benefit of the whole community, set up as cooperatives directly run by their workers. During the Commune, the need of the laboring classes to survive gave birth to the first beginnings of collectivization in the means of production.

As Trotsky wrote about another period, “revolution is above all the violent eruption of the masses into the domain where they govern their own destinies.”

During the Commune, as in all revolutionary periods, the workers’ consciousness evolved rapidly. And the most revolutionary ideas and initiatives came from the very depths of the population itself.

Socialist aspirations were expressed everywhere, as in this statement issued by a women’s meeting: “For us, the first class wound that needs to be closed is that of the bosses who exploit the worker and get rich from his sweat. No more bosses who consider the worker as a machine for production! Let the workers join forces, let their work be for the common good and they will be happy. Another vice of this society is that the rich do nothing but spend their time drinking and having fun, taking no care.

“They must be rooted out, as must be the priests and nuns. We cannot be happy until there are no more bosses, no more rich, no more clergy.”

“Suppress The Exploitation Of Man By Man, The Last Remaining Form Of Slavery”

Those same aspirations were expressed in the following statement, April 23, 1871, from the mechanics and metallurgists union:

“Considering that equality must not be a hollow expression within the Commune, which was, itself, the outcome of the revolution of March 18;

“and considering that our economic emancipation is the aim of the struggle, so valiantly carried out and that we wish to continue until the last royalist cleric is extinguished;

“and considering that this can be achieved only by the workers banding together, which alone will change our condition from hirelings to associates;

“We declare that we give our delegates the following general instructions: suppress the exploitation of man by man, the last remaining form of slavery; organize work through solidarity associations, with collective and inalienable capital.”

Borne by the revolutionary enthusiasm of the masses, their initiatives and their aspirations, the Commune found itself at the very forefront of progressive ideas.

Religious obscurantism was fought, religious convents closed and the atrocities committed within them publicly denounced.

Discussions were organized to devise a new form of education for the masses that would be free, public and secular. The Commune committed itself to developing vocational training for girls and, moreover, women took an active part in the revolution.

The Commune gave official recognition to civil unions, providing the first legal recognition to families formed outside marriage (unmarried partners, so-called “illegitimate” children). Finally, the Commune banned prostitution, considering it a form of

“commercial exploitation of human beings by other human beings.” Ideas for setting up children’s nurseries and communal eating facilities emerged.

The Commune reopened libraries, museums and theaters and gave the laboring classes the opportunity, for the first time, to attend concerts.

Foreigners were recognized by the Commune as members of the great international family of workers. What could be more significant in this respect than the fact that the Commune gave supreme command of its army to a Polish non-commissioned officer?

The Paris Commune perished in May 1871 under the fire of Thiers’ troops, allied with those of Bismarck. “The international of the ruling classes” had gone into action to crush this first attempt at workers’ emancipation.

Between 20,000 and 40,000 died in the repression. The massacre of the Communards, whose dead bodies lined the streets, did not stop until the danger of a cholera epidemic threatened. The violence of the repression reflected the level of the bourgeoisie’s fear.

This Parisian working class revolution, even though it had been crushed, showed the way for future revolutions.

Lenin wrote of the Commune: “Not only was Marx enthusiastic about the heroism of the Communards.... Although the mass revolutionary movement did not achieve its aim, he regarded it as a historic experience of enormous importance, as a definite advance of the world proletarian revolution, as a practical step that was more important than hundreds of programs and arguments. Marx endeavored to analyze this experiment, to draw tactical lessons from it and re-examine his theory in the light of it.”

From 1848 on, Marx and Engels asserted that, to emancipate itself, the proletariat had to become the ruling class and take over political power. But this remained a revolutionary prospect and not a concrete reality.

Of course, Marx and Engels had been able to draw the political lessons of past revolutions, particularly that of 1848: “Any attempt at revolution in France will have to involve the breaking up of the machineries of the bureaucracy and that of the army.”

But it was the Paris Commune that showed for the first time how the working class could break up the bourgeois state machinery and forge its own state to achieve its own emancipation.

Later on, many socialist activists who claimed to be Marxist abandoned these ideas on the state. Lenin, to the contrary, took up the banner of the Paris Commune in his book, *State and Revolution*, written at the height of the 1917 revolution. He pushed Marx’s analysis further and used the Commune as an example: “Thus, the Commune appeared to have replaced the broken State machine by instituting a democracy that was ‘simply’ more complete: suppression of the army, the possibility of electing and recalling all its officials, without exception. However, ‘simply’ implies a vast amount of work: the replacement of institutions by others that are completely different. This is a true case of ‘transforming quantity into quality’: carried out this way, as fully and as methodically as conceivable, democracy changes from being bourgeois to being proletarian: the State (‘a

special power designed to subdue a specific class') becomes something which is no longer truly a State."

The Paris Commune fed the experience of the international workers' movement for decades.

Its history constitutes the core of the training of all the revolutionaries of the 20th century. Revolutionaries, particularly the Bolsheviks, carefully studied this first form of a workers' state in history, and they drew all the political lessons from the experience of the Commune. For example, in a 1908 article entitled "Lessons of the Commune," Lenin analyzed what he called its mistakes. He explained that, by not expropriating the Bank of France, the Commune stopped half way in the social and economic fight against the capitalists and that this reinforced the bourgeoisie.

He also warned the proletariat against romantic illusions and drew all the conclusions from the violence of the Versailles repression: "The second mistake was excessive magnanimity on the part of the proletariat: instead of destroying its enemies it sought to exert moral influence on them; it underestimated the significance of direct military operations in civil war, and instead of launching a resolute offensive against Versailles that would have crowned its victory in Paris, it tarried and gave the Versailles government time to gather the dark forces and prepare for the blood-soaked week of May." Lenin added, however: "But despite all its mistakes the Commune was the greatest example of the great proletarian movement of the 19th century."

Lenin reasoned as a revolutionary and searched in the history and the experience of the proletariat for lessons that could help its victory in future battles.

In 1917, these analyses helped the Bolsheviks to take power with all the resolution that the Communards had lacked. Knowledge of the events of the Commune, of the fighting between it and the Versailles troops helped to lead the civil war in Russia to victory.

For its 140th anniversary, the Commune is the object of polite commentaries, even from the Social Democratic mayor of Paris.

The deceitful friends of the workers, past and present, can praise the Commune because it did not overcome, shedding hypocritical tears over its martyrs and its dead.

These people celebrate the workers only when they are defeated.

These same people hated the Russian workers of 1917 who, armed with the lessons of the Commune, defeated the bourgeoisie and did not let themselves be massacred.

The hopes and dreams of the Communards, as well as their mistakes and failures, are all part of the heritage of revolutionary communists – a heritage we must be proud of, that we should learn about, understand and pass on, in order to continue the fight against the capitalist order.

Every young person who joins the side of the working class and the ranks of the revolutionary movement should keep in mind the courage of well-known figures of the Commune – like Louise Michel, Leo Frankel and Eugene Varlin – but above all that of

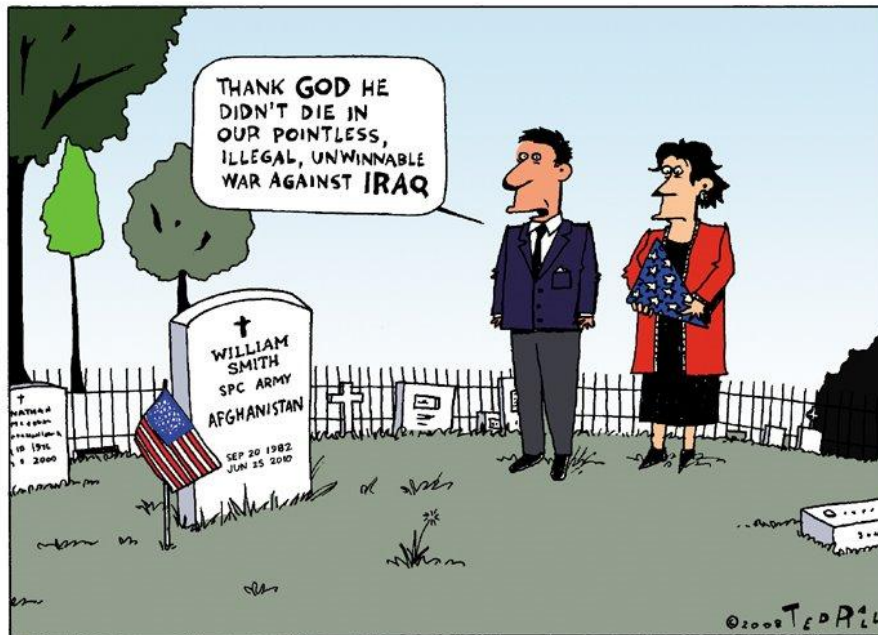
the thousands of anonymous workers who fought on the barricades for the emancipation of their class.

Just as today's young person in the revolutionary movement should recognize and understand the hatred of the bourgeoisie towards the Commune.

Without this knowledge, we will never be victorious.

The best tribute we can pay to the Communards, to the known as well as to the unknown fighters, is to learn about their struggles, to learn about their actions and their mistakes and to continue their fight.

DO YOU HAVE A FRIEND OR RELATIVE IN THE MILITARY?



CHANGE WE CAN BEREAVE IN

Forward Military Resistance along, or send us the email address if you wish and we'll send it regularly with your best wishes.

Whether in Afghanistan or at a base in the USA, this is extra important for your service friend, too often cut off from access to encouraging news of growing resistance to injustices, inside the armed services and at home.

Send email requests to address up top or write to: Military Resistance, Box 126, 2576 Broadway, New York, N.Y. 10025-5657.

FORWARD OBSERVATIONS



“At a time like this, scorching irony, not convincing argument, is needed. Oh had I the ability, and could reach the nation’s ear, I would, pour out a fiery stream of biting ridicule, blasting reproach, withering sarcasm, and stern rebuke.

“For it is not light that is needed, but fire; it is not the gentle shower, but thunder.

“We need the storm, the whirlwind, and the earthquake.”

“The limits of tyrants are prescribed by the endurance of those whom they oppose.”

Frederick Douglass, 1852

**Nothing has more revolutionary effect, and nothing undermines more the foundations of all state power, than the continuation of that wretched and brainless régime, which has the strength merely to cling to its positions but no longer the slightest power to rule or to steer the state ship on a definite course.
-- Karl Kautsky; The Consequences of the Japanese Victory and Social Democracy**

The 12 Most Awful Things God Did in the Old Testament

February 26, 2014 By Rob Bricken, AlterNet

1) Sending Bears to Murder Children

So a guy named Eliseus was traveling to Bethel when a bunch of kids popped up and made fun of him for being bald. That had to suck, and you can't blame Eliseus for being pissed and cursing them to God.

But God had Eliseus' back, by which I mean he sent two bears to maul 42 of these kids to death. For making fun of a bald dude. I have to think Eliseus was looking for something along the lines of a spanking, or maybe the poetic justice of having the kids go bald, but nope, God went straight for the bear murder. But on the plus side, that pile of 40+ children's corpses never made fun of anybody again. (4 Kings 2:23-24)

2) Turning Lot's Wife to Salt

Most folks know about the story of Sodom and Gomorrah, two cities of sin God decided to kill everyone in instead of, you know, making them not full of sin.

But this was a town that, when two angels were staying at Lot's place, gathered en masse and asked if they could rape them. I repeat: They wanted to rape angels. So they kind of had their destruction coming.

Lot and his family were sent from the city before things went down, and Lot's wife looked back, and God turned her into a pillar of salt.

It's generally understood that Lot's wife was looking back in a wistful kind of way at her angel-raping hometown, but the fact is there's nothing in the Bible to suggest this. Nor was Lot's family warned about looking back.

Maybe Lot's wife wanted to see Sodom and Gomorrah get what was coming to it. Maybe she was thinking wistfully of the things she had to leave behind. Maybe she wondered if she left the oven on.

We'll never know, because God turned her into seasoning for breaking a rule she didn't know existed. (Genesis 19:26)

3) Hating Ugly People

In what should be good news for intolerant religious conservatives, God really does hate people who are different from the norm.

Of course, God isn't as worried about skin color or sexual orientation as he is about whether you're ugly or not. Because if you're ugly, you can just go worship some other god, okay? (Even though God will punish you if you do and also they don't exist.)

Here's the people God does not want coming into his churches: People with blemishes, blind people, the lame, those with flat noses, dwarves, people with scurvy, people with bad eyes, people with bad skin, and those that "hath their stones broken."

Given that God is technically responsible for giving people all of these afflictions in the first place, this is an enormous dick move. (Leviticus 21:17-24)

4) Trying to Kill Moses

In terms of people who God likes, you'd think Moses would be pretty high up on the list, right? I mean, God appointed him to lead the Jews out of Egypt, parted the Red Sea for him, and even picked him to receive the 10 Commandments, right?

Yet this didn't stop God from trying to kill Moses when he ran into him at "a lodging place." There is literally no explanation given in the Bible for God's decision to murder one of his chief supporters.

The line is "At a lodging place on the way, the Lord met Moses and was about to kill him."

The only sensible explanation for this is that God was drunk out of his mind and looking for a bar fight, and you better hope that's correct because the alternative is that God's a psychopath.

How was God stopped from murdering his #1 fan? "But (Moses' wife) Zipporah took a flint knife, cut off her son's foreskin and touched Moses' feet with it ... So the Lord let him alone."

Either the sight of a very unexpected circumcision sobered God up quickly, or he didn't want to touch a dude who just touched a severed foreskin. Still, it's Moses' son who's the real victim here. (Exodus 4:24-26)

5) Committing So Much Genocide

God has killed so many people, you guys. Okay, I mean technically, God has killed everyone if you subscribe to Judeo-Christian thought, but I'm not talking about indirect methods, I'm talking about God murdering countless people in horrible ways simply because he's pissed off.

God drowning every single person on the planet besides Noah and his family is pretty well known, but he also helped the Israelites murder everyone in Jericho, Heshbon, Bashan and many more, usually killing women, children and animals at the same time. Hell, God once helped some Israelites kill 500,000 other Israelites. God's crazy.

6) Ordering His Underlings to Kill Their Own Children

God is obviously good at big picture dickishness, but he also took the time to be a dick on a more personal level.

Abraham was another devout man who God decided to fuck with, apparently because he knew he could. God ordered him to sacrifice his son to God (God was a fan of human sacrifice at the time).

We know Abraham loved his son, so he was probably kind of upset with this, but hey, God's God, right? So Abraham tricked his unsuspecting son up a mountain onto a sacrificial altar and prepared to murder him. This story actually has a happy ending, in that right before Abraham drove a knife into his son's throat, God yelled "Psyche!" and told him it was only a test.

And then Abraham received some blessings after that for being willing to kill his own child at God's whim. And all it took was the dread of being forced to kill his own child on behalf of his angry deity and, presumably, a shit-ton of awkward family dinners for the rest of his life.

Abraham got off better than Jephthah, who had to follow through with murdering his daughter (burning her alive, specifically) in order to get on God's good side before battling the Ammonites. (Genesis 22:1-12)

7) Killing Egyptian Babies

Let's be completely up front: The Egyptians and the Jews did not get along.

According to the Bible, the Egyptians enslaved the Jews, but the Jews had God on their side, if you kind of ignore God letting his people be enslaved in the first place. Rather getting his worshippers the hell out of there, God wanted to show those damned Egyptians what for, releasing 10 plagues that began with turning the river Nile into pure blood, and ending with the slaughter of the first-born of every single Egyptian man and animal.

Now, I suppose it's possible that some, or even most of these first-born were adults who were shitty to the Israelites. But some of them had to be babies who didn't even have the time to persecute the Jews yet. And what the hell did the animals do to the Jews to get caught up in this nightmare? Were there proto-Nazi cows running around who needed to be punished for their transgressions against the chosen people? And you realize there were cats in Egypt, right? Cats who had first-born? God killed kittens. (Numbers 16:41-49)

8) Killing a Dude for Not Making More Babies

So you're a dude named Onan and you have a brother named Er. God does not care for Er, and kills him. Standard God operating procedure. Then things gets weird. Onan's dad orders Onan to have sex with Er's wife — not marry, by the way, just have sex with.

This is actually pretty awkward for Onan, sleeping with his sister-in-law, and rather than give her any more kids (she had two with Er already) he pulls out.

God is so infuriated that Onan did not fuck his sister-in-law to completion that he kills him, too. Now, you could argue that God demands that intercourse be used specifically for procreation, but given how much God loves killing babies and children, I don't think his motives here are exceptionally pure. (Genesis 38:1-10)

9) Helping Samson Murder People to Pay Off a Bet

More evidence that God is possibly a low-level mobster: When his pal Samson got married, he was given 30 friends, and he posed them (a completely insane) riddle. Then he made a bet that if they could solve it in a week, Samson would give them all new clothes, but if they couldn't they would give Samson 30 pairs of new clothes. Well, Samson's wife wheedled the answer out of him and then told these dudes, at which point an angry Samson had to pay up.

And here's where God comes in — literally, into Samson, giving him the power to murder 30 random people for their clothes. Only a true friend would help you commit mass murder to settle a completely stupid bet. (Judges 14:1-19)

10) Trying to Wrestle a Guy, Cheating, and Still Losing

And here's more evidence that God is a drunk maniac: Jacob was traveling with his two wives, his 11 kids, and all his earthly possessions and had sent them across a river. At that moment, a guy essentially leapt out of the bushes and started wrestling. It's God!

They wrestle all night, and God cannot beat Jacob, so he uses his magic God powers to wrench Jacob's hip out of its socket. But Jacob still won't let him out of a headlock until God blesses him, because Jacob has figured out who this bizarre man is. God blesses him and wanders off, presumably to go get in a bar fight somewhere. (Genesis 32: 22-31)

11) Killing People for Complaining About God Killing Them

To be fair, after God freed the Israelites from Egyptian slavery, they were extraordinarily bitchy about not instantly being in a land of milk and honey. It got so bad that God was ready to kill all of them and let Moses start the Jews over, although Moses managed to talk him out of it. But one of their more sensible complaints was that Moses was lording himself over the rest of them, which was probably true, seeing as God had given him the 10 Commandments and all that.

So Moses summoned the three tribal elders who had made the complaint to a Monday morning staff meeting, but two of them didn't come. Neither Moses nor God cared for that, and God opened up the grounds beneath their people's tents, killing both tribes (God also set fire to 250 Israelite princes who'd made the same complaint).

Having been well admonished that Moses was putting himself above the rest of the people with God's permission, a number of surviving Israelites were kind of pissed that Moses and God had killed so many of their fellow people to prove a point.

God responded by killing another 14,700 of them with a plague. The complaints stopped. (Numbers 16:1-49)

12) Everything He Did to Job

Oh, Job. Other than a shit-ton of babies, no one had it worse in the Bible than Job, who was a righteous, good-hearted man who believed in God with every fiber in his being —

which is when God decides to see how miserable he can make this dude before he gets upset. Note:

This is a result of a bet between God and Satan. Also note: The bet is God's idea. He's literally just hanging out with Satan — which is kinda weird when you think about it — when he starting bragging about how awesome Job is.

Satan points out that Job's pretty blessed — he's rich, he's got a lot of kids, etc., and he probably wouldn't be quite so thrilled with God if he didn't have that stuff. God downs his bourbon, presumably, and tells Satan he can fuck with Job all he wants.

Satan does. He kills all of Job's children and animals, burns down his house, destroys his wealth, and then covers him in boils. Job doesn't curse God, but he does wish he'd never been born (literally) and begs God to kill him, but no dice.

This lasts a long time until finally Job wonders why a just God would be so shitty. This is when God pops up and basically tells him “Shut up, I don't have to explain anything to you.” Job, having finally done something wrong, pleads for mercy, and God eventually gives him back animals and children — new ones, because the old ones are still dead.

Because of a bet. That God made with Satan. For kicks. (Job 1)

CLASS WAR REPORTS

**Anger Over Huge Corruption
Scandal And Slumping
Economy Bring Hundreds Of
Thousands Of People Into The
Streets Of Brazil:
They Demand Thieving
Government And President Get
Out;**

“Figures In Her Own Workers Party Criticizing Her Reluctant Embrace Of Austerity Measures Sought By The Business Establishment”

“Now She Wants To Raise Taxes And Energy Prices So That We, The Masses, Pay The Price For The Corruption At Petrobras”



March 15, 2015. (Fernando Bizerra Jr/EPA)

MARCH 20, 2015 By SIMON ROMERO, New York Times

RIO DE JANEIRO — President Dilma Rousseff ran for office declaring that she would harness an oil bonanza in Brazil to supercharge the economy while avoiding the corruption and mismanagement that have plagued other oil-rich countries in the developing world.

But less than three months into her second term as president, Ms. Rousseff is fighting for her political survival as Petrobras, the national oil company she oversaw and has championed, reels from a colossal bribery scandal.

Compounding her problems is the prospect that the economy could shrink in 2015 for the second consecutive year, the first such contraction here since the onset of the Great Depression in 1929 and 1930.

Public anger over the scandal, and the slumping economy, brought hundreds of thousands of people to the streets of Brazil last weekend demanding Ms. Rousseff's resignation.

Ms. Rousseff's fall from grace has been fast, as calls for her ouster have grown louder over the revelations of bribery on an epic scale at Petrobras on her watch.

Her approval rating plunged to 13 percent in March from 23 percent in February, according to a public opinion survey released on Wednesday by Datafolha, a Brazilian polling company.

While even Ms. Rousseff's political opponents say that the possibility of her being impeached or resigning remains distant, she is grappling with political and economic crises that are feeding off one another and eroding her authority.

In addition to the street protests this month, prominent figures in her own Workers Party have begun criticizing her reluctant embrace of austerity measures sought by her critics in the business establishment.

At the same time, centrist leaders in her coalition in Congress are in open revolt against Ms. Rousseff, blaming her for not shielding them from inquiries over their involvement in the Petrobras scandal, raising doubts about whether she can push through unpopular spending cuts.

As Ms. Rousseff, 67, grows isolated from her own base of support, Brazil's currency, the real, has undergone a sharp devaluation, falling more than 30 percent against the dollar since she won the first round of presidential elections in October.

Meanwhile, concerns are growing over the problems at Petrobras, which ranks among the world's most indebted companies.

The scandal dwarfs previous corruption cases in Brazil, with the Supreme Court authorizing the investigations of dozens of prominent political figures, including the heads of both houses of Congress.

Former Petrobras executives who reached plea deals have described a scheme in which construction companies vying for business with the oil company paid bribes equivalent to about 3 percent of the value of contracts.

Recipients of the bribes pocketed vast sums; one manager, Pedro Barusco, has agreed to return nearly \$100 million he hid in offshore accounts.

The executives also said they channeled portions of the bribes to the Workers Party, some of which were used in Ms. Rousseff's 2010 campaign, and to other parties and leaders in her coalition.

The scheme was put into motion during a period roughly corresponding to the time when Ms. Rousseff was chairwoman of Petrobras, from 2003 to 2010.

At the time, she also served as energy minister and chief of staff to President Luiz Inácio Lula da Silva, her predecessor.

No testimony has surfaced indicating that Ms. Rousseff personally profited from the bribery scheme, and she has insisted that she knew nothing about it until investigators revealed it last year.

Ms. Rousseff was a forceful presence at Petrobras, a sprawling enterprise founded in 1953, using her influence to expand the role of state-controlled companies and banks in Brazil's economy.

With new legislation, she put Petrobras firmly in control of new deep-sea fields and gave it a nationalist mandate to buy ships, oil platforms and other equipment from struggling Brazilian companies, causing project delays and cost overruns.

These strategies were a shift from the 1990s, when Brazil's government ended Petrobras's monopoly, exposing the company to market forces while keeping it under state control.

The push to build entire domestic industries supplying Petrobras, as well as huge refineries in states controlled by allies of the Workers Party, created thousands of jobs — until now. The scandal and the worldwide slump in oil prices have caused Petrobras to suspend work on projects like a huge refinery complex in Itaboraí, a city near Rio de Janeiro.

The work force at the refinery has dwindled to less than 5,000 from a peak of 35,500 in 2013, according to union officials.

Many laborers have returned to their home states in Brazil's relatively poor northeast, but as many as 200 unemployed workers now live on the streets of Itaboraí, according to Fábio Krespane, coordinator of the city's agency for the homeless.

Others are squatting in apartment complexes built during the boom years.

One of the squatters, Leirson Fabiano Santos, 34, an unemployed heavy machinery supervisor, estimated that 90 percent of the workers had voted for Ms. Rousseff, but added, "I no longer have any good things to say about her."

"Now she wants to raise taxes and energy prices so that we, the masses, pay the price for the corruption at Petrobras," Mr. Santos said.

Ms. Rousseff had kept electricity prices low in recent years to keep inflation from accelerating, before allowing them to rise after she narrowly won re-election in October.

Subsidized gasoline prices also wreaked havoc on Brazil's once-envied ethanol industry by making biofuels costlier, with more than 60,000 jobs lost from 2013 to 2014 from sugar mill closings, according to Unica, a sugar and ethanol trade group.

"There was this sense that oil would allow Brazil to solve all sorts of problems," said Paulo Sotero, director of the Brazil Institute at the Woodrow Wilson International Center for Scholars in Washington. "Instead, the biofuels industry was gutted, undermining a source of pride for Brazil around the world."

Eyeing the achievements of Norway and Canada, oil-rich countries with enviable living standards, Brazil took steps to prepare for lean times, like putting a portion of oil revenues in a sovereign wealth fund created in 2008. But the idea was short-lived: Ms. Rousseff's government raided the fund in 2012 to meet budget targets, leaving it with just a fraction of its holdings.

Still, energy experts point out that Brazil has strengths lacking in many other oil-rich countries such as Venezuela, including trusted institutions such as the Federal Police, which revealed the scandal to the nation, and the Supreme Court, which authorized investigations of an array of influential legislators.

And a diverse economy, including a cutting-edge agricultural sector and a broad industrial base, reduces the reliance on oil. Petrobras also has technical expertise when it comes to finding and producing oil in complex offshore fields.

"Despite all the government meddling and the culture of corruption at the top of the company, Petrobras is still doing quite well on an operating level," said Cleveland Jones, a geologist at the State University of Rio de Janeiro.

Even so, the oil scandal contributing to Brazil's economic quagmire is fueling a broader re-evaluation of the policies that strengthened the role of state-controlled enterprises under Ms. Rousseff.

Even her finance minister, Joaquim Levy, is questioning the wisdom of giving so much power to corruption-plagued companies like Petrobras.

DANGER: CAPITALISTS AT WORK

Sharp Increase In Ukrainians Rejecting Both EU And Moscow:

**“Portion Favoring Neutrality Has Increased From 9 To 27%”
East Ukrainians Say Kviv Regime
“Has Not Defended Them Or Saved
Them From Shelling, Has Not Paid
Them Their Wages And Pensions,
And Doesn’t Offer Them Help”
“They Make The Same Demands Of
Russia”**

3/21/15 EuromaidanPress.com [Excerpts]

Since the Maidan, a new Kyiv poll shows, the share of Ukrainians favoring EU integration has risen from 41 percent to 47.2 percent since the Maidan, while that backing integration with Moscow has fallen from 35 percent to 12.3 percent.

At the same time, the portion favoring neutrality has increased from 9 to 27 percent.

The only part of the country in which more people favored integration with the Eurasian Union (30 percent) than the EU (20 percent) was in the Donbas, but even there, the former were far from a majority. In the southern regions, support for joining the EU stood at 33 percent, while backing for the Eurasian Union was 12 percent. In western and central Ukraine, majorities of 57 to 75 percent favored the EU while only very few backed the Moscow-led organization.

These figures mean, the newspapers Tatyana Ivzhenko says, that “even after the complete end of military activities, the Donbas could be reintegrated in Ukraine only on its own conditions,” which Kyiv has not yet accepted, and that there would be serious debates elsewhere as well because of distrust in the European Union.

The attitudes in the Donbas are “dictated by completely different things than in the remainder of Ukraine,” the Kyiv experts say. There, people put regional values ahead of state ones, a pattern that is true they suggest even in those parts of the region still under the control of the Ukrainian government.

According to one of the volunteers speaking on conditions of anonymity, “pro-Russian attitudes” are not strong there, “but people nonetheless feel a desire “to separate themselves from Ukraine which has not defended them or saved them from shelling, has not paid them their wages and pensions, and doesn’t offer them help.”

They make the same demands of Russia.

Konstantin Bondarenko, the head of the Institute of Ukrainian Policy, says that “we have lost the Donbas, in the sense that Ukraine has lost the struggle for its people.” Even if Kyiv wins militarily, it will create more problems for itself because “the Donbas cannot be subordinated by force alone.”

OCCUPATION PALESTINE

Zionist Cowards Attack 11-Year Old Palestinian Kid: “The Soldiers Repeatedly Kicked And Punched Him, Especially In The Face”



Image By Radio Bethlehem

March 20, 2015 by IMEMC & Agencies

Palestinian medical sources have reported, Friday, that a child was injured after a number of soldiers assaulted him, in the al-Khader town, south of the West Bank city of Bethlehem.

The sources said the child, Ahmad Yousef 'Atwan, 11 years of age, suffered various cuts and bruises to different parts of his body.

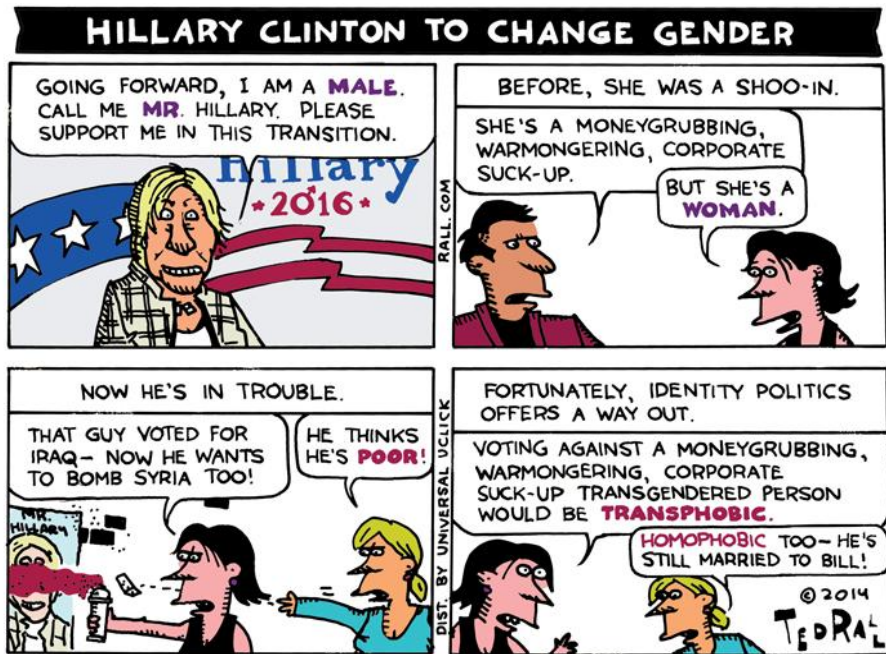
He was attacked near the al-Khader Stadium, in the Old City of al-Khader.

The soldiers repeatedly kicked and punched him, especially in the face.

'Atwan was moved to a local hospital suffered moderate injuries.

To check out what life is like under a murderous military occupation commanded by foreign terrorists, check out:
<http://www.palestinechronicle.com/>
The occupied nation is Palestine. The foreign terrorists call themselves "Israeli."

DANGER: POLITICIANS AT WORK



**Texas Prosecutor Lied So
Prisoner Executed:
“Told Trial Court That He Had No
Evidence Favorable To
Willingham”
“That Statement Was False”**

“Before, During, And After The 1992 Trial, He Knew Of The Existence Of Evidence That Tended To Negate The Guilt Of Willingham And Failed To Disclose That Evidence To Defense Counsel”



Cameron Todd Willingham during a 2004 death-row interview just before his execution.
(Scott Honea/Corsicana (Tex.) Daily Sun)

March 18 by Maurice Possley, Washington Post

In a major turn in one of the country’s most-noted death penalty cases, the State Bar of Texas has filed a formal accusation of misconduct against the county prosecutor who convicted Cameron Todd Willingham, a Texas man executed in 2004 for the arson murder of his three young daughters.

Following a preliminary inquiry that began last summer, the bar this month filed a disciplinary petition in Navarro County District Court accusing the former prosecutor, John H. Jackson, of obstruction of justice, making false statements and concealing evidence favorable to Willingham’s defense.

“Before, during, and after the 1992 trial, (Jackson) knew of the existence of evidence that tended to negate the guilt of Willingham and failed to disclose that evidence to defense counsel,” the bar investigators charged.

The bar action was filed March 5 without any public announcement.

It accuses Jackson of having intervened repeatedly to help a jailhouse informant, Johnny E. Webb, in return for his testimony that Willingham confessed the murders to him while they were both jailed in Corsicana, the Navarro County seat.

Webb has since recanted that testimony.

In a series of recent interviews, he told the Marshall Project that Jackson coerced him to lie, threatening a long prison term for a robbery to which Webb ultimately pleaded guilty, but promising to reduce his sentence if he testified against Willingham.

Jackson has repeatedly denied that he made any pretrial agreement with Webb in exchange for his testimony. The former prosecutor acknowledged that he and others made extraordinary efforts to help Webb, but said they were motivated only by concern for a witness who had been threatened by other prisoners because of his testimony.

A lawyer for Jackson, Joseph E. Byrne, on Wednesday urged that people withhold judgment about the case until all the evidence was presented and took issue with the grievance filed against his client by the Innocence Project, a legal advocacy group.

“I disagree with much of the information that was put together by the Innocence Project and do not find it to be objective,” Byrne said.

From the time of the house fire that killed his children on Dec. 23, 1991, Willingham maintained his innocence.

He said that he awoke from a nap to find his home engulfed in smoke and flames, and that he could not locate the three toddlers before stumbling outside to seek help. Texas fire examiners concluded that the blaze was an arson, and Jackson later said it was “very likely” that Willingham had poured some accelerant on the floor in the shape of a pentagram, apparently as a symbol of Satanic worship.

Willingham was executed on Feb. 17, 2004, after Gov. Rick Perry (R) refused to grant a stay requested by Willingham’s lawyers on the basis of a report by an independent arson expert who concluded there was no evidence the fire was intentionally set.

Perry later called Willingham “a monster.”

Relatives and supporters of Willingham have long sought his vindication but have been frustrated by both the courts and the state government. The Innocence Project, which has investigated the case for a decade, sought a posthumous pardon for Willingham and to have his case reheard by a court of inquiry. Both efforts were unsuccessful.

In July, the group filed a grievance with the Texas bar accusing Jackson of conduct that “violated his professional, ethical and constitutional obligations” in his handling of the case. That complaint was the basis for the disciplinary petition filed on March 5.

Told of the state bar’s action, Willingham’s stepmother, Eugenia, said, “John Jackson committed a crime, and I want him punished. If the appeals court had known the truth, Todd would probably be alive today.”

A staff attorney for the Innocence Project, Bryce Benjet, said the group was encouraged by the bar's disciplinary action. "Withholding exculpatory evidence and the presentation of false testimony in a death penalty case is quite possibly the most serious ethical breach for a lawyer you can imagine," he said.

The disciplinary petition contends that "Jackson failed to make timely disclosure to the defense details for favorable treatment for Webb, an inmate, in exchange for Webb's testimony at trial for the State.

"During a pre-trial hearing on July 24, 1992, (Jackson) told the trial court that he had no evidence favorable to Willingham," the complaint continues. "That statement was false."

The Marshall Project disclosed earlier this month the existence of a letter sent by Webb to Jackson in 1996 asking Jackson to comply with what he called their "agreement" to reduce his judgment from aggravated robbery to robbery.

Within a few weeks, Jackson obtained a court order that reduced the charge.

The petition accuses Jackson of obtaining favorable treatment for Webb that included telling the Navarro County Clerk's Office to inform the Texas Department of Corrections that Webb was convicted of robbery instead of aggravated robbery even though Webb had pleaded guilty to aggravated robbery.

In addition, Jackson obtained the court order in 1996 that officially changed the judgment to robbery and requested early parole for Webb with the Texas Board of Pardons and Paroles.

Jackson is accused of violating rules that prohibit making false statements to a judge as well as obstructing justice. The petition also accuses Jackson of concealing evidence that "a lawyer would reasonably believe has potential or actual evidentiary value."

When early parole was denied, Jackson signed court orders for Webb so that he could be transferred from prison to the Navarro County jail.

The petition accuses Jackson of violating several sections of the Texas Disciplinary Rules of Professional Conduct and seeks that he "be disciplined as the facts shall warrant." Discipline could range from no discipline to disbarment.

Byrne, Jackson's lawyer, said last week that his client would ask to have a jury hear any accusations of misconduct against him, as state bar rules allow.

Webb's testimony will likely be a key part of the state bar's case against Jackson, as well as letters between Webb and Charles Pearce, a now-deceased Corsicana rancher who funneled several thousand dollars to Webb after the Willingham trial.

Webb has said the money was promised to him as part of his agreement with Jackson.

No date for any hearing on the petition has been scheduled.

YOUR INVITATION:

Comments, arguments, articles, and letters from service men and women, and veterans, are especially welcome. Write to Box 126, 2576 Broadway, New York, N.Y. 10025-5657 or email contact@militaryproject.org: Name, I.D., withheld unless you request publication. Same address to unsubscribe.



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