

# New Light Dawns

Monopoly and Special Privilege, "Tolstoy's ring fence," must be Broken down. Principle involved in British Budget only True one

By JOSEPH FELS

London, November 10.—Tolstoy, like all great teachers, illuminates his lessons with parables, and in one of these he represents the relation between land and liberty in a most luminous manner. He figures the great army of the working and industrial classes are being like a herd of cattle crowded in and enclosed within a ring fence. Outside of this ring fence there is plenty of rich pasture and good feeding, but the fence is high and strong and cannot be jumped nor broken down.

Inside, the grass has been almost all eaten up or trampled down. The poor animals have become thin and emaciated and have taken to fighting and goring each other. They are lowing and bellowing and making no end of noise—they have entirely lost the quiet, sober and contemplative habits that are natural to free, well fed cattle. In a word, they have become utterly demoralized. Meantime little groups of well intentioned people are leaning over the ring fence and considering ways and means for improving the condition of those cattle.

One party has concluded that too much milk is being taken from them and that is the reason of their poor health, and so they propose that instead of milking them twice a day they should only be milked once a day, and so give them a chance to put on flesh and recover health and strength. These, says Tolstoy, are like the advocates of eight hour days, and the restraints upon trades.

A second group of well-intentioned ones has decided that the soil within the fence has become impoverished and that what is wanted is some chemical manure or powerful fertilizer that will cause the grass to grow more generously. These, says Tolstoy, again, are like the advocates of co-operation, intensive culture, profit-sharing, and such like schemes.

A third group of these sympathetic persons is deeply concerned about the condition of the poor little calves whose mothers have not enough milk to nourish them with, and they fix their attention upon them, pointing out that the future of the herd depends upon the health and strength of the calves—and so they propose that buckets of milk should be handed over the fence every morning for the special nourishment of the young ones. These, he says, are like the advocates of the feeding of school children.

Still another group of kind-hearted onlookers have focused their attention upon the aged and infirm cattle and have decided that they should be provided with woolen jackets to keep them warm, that they should be washed and rubbed down occasionally, that their hoofs should be seen to and their horns polished and decorated with colored ribbons. These, says Tolstoy, are like the advocates of old age pensions, people's palaces and "pleasant Sunday afternoons."

Now, assuming that this parable represents, with a fair degree of accuracy, the unfortunate position of our industrial community, we do not for a moment deprecate the efforts of those benevolent people to ameliorate the condition of their less fortunate brethren. Every humane person is convinced that so long as present conditions continue, so long as the ring fence is allowed to stand, it is absolutely necessary to do something to mitigate the suffering of those who have no room to live and not enough nourishment to maintain a healthy life.

But a curious fact is this—that if you examine those groups of well-intentioned persons, you will find they exhibit the most varied kinds of political, religious and philosophical opinions. Some are orthodox Christians, others call themselves Atheists, while the remainder profess all degrees of scepti-

cism and agnosticism. Some wear the colors of old-fashioned Conservatism, some are obviously Socialists of the most advanced sort, while others call themselves by the name of Liberal, Democrats, Republicans, and so on.

## Two Characteristics Exhibited

In spite of their different philosophies, however, they all exhibit two characteristics in common—a sincere desire to do something for the distressed cattle, and a curious blindness as to what should be so obvious that the first thing to do is to break down the ring fence, and so allow the poor beasts access to the rich pasture lands round about.

They do not see that if this were done most of the distresses about which they are so concerned would quickly settle themselves and disappear. The peaceable nature of the cattle would assert itself; their natural health would return of its own accord, their yield of milk would increase, their calves would be born healthily and be nourished to maturity, without artificial aid, and their old ones would live out their allotted span in health and sober comfort.

Now, those few who realize the ultimate meaning of real reform will be satisfied with nothing less than the complete breaking down of the rail fence. They will not even be satisfied with a proposal to alter the position of the ring fence so as to enlarge the enclosed space; for that is all the small holdings and allotments schemes come to. They will be satisfied with nothing short of the complete removal of every obstacle which prevents men from providing for themselves and finding out the pastures that are best suited to their wants. They will be impatient of every reform until this one is accomplished.

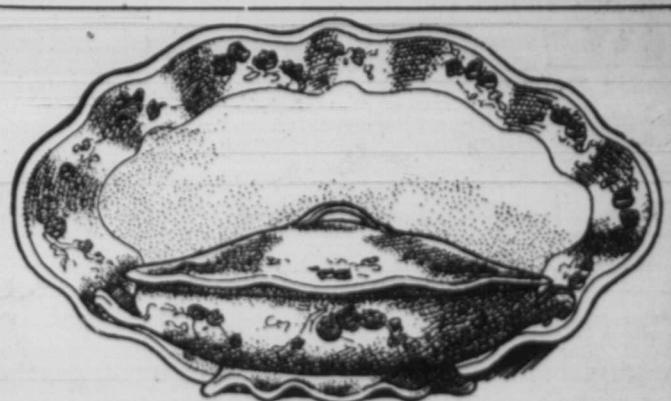
The conviction is rapidly growing in the minds of thoughtful men that the land monopoly is the parent of all monopolies—the root out of which all others spring. To monopolize land is the surest way to interfere with the life and liberty of our brothers. Indeed, it seems like a self-evident proposition to say that if Cain could only have attained a title deed as eldest son of the race to all the land within reach and a sufficient body of police to protect his legal rights, he might have killed Abel in a respectable and civilized manner by simply refusing him the use of a hillside on which to feed his sheep.

But can it be imagined for a moment that the wrath of a just God would have been any less severe because this more refined and bloodless method of slaughter were adopted? Would His condemnation not still have been "the voice of your brother's blood crieth to me from the ground?" The voice of our brother's blood is going up to heaven at this moment in a wail of accusation against us. The cry of innocent children swells the soulful chorus that ascends to the ear of God, and the day of judgment is now. Society with its horrors of unemployed, poverty-stricken men and its ghastly army of trampled, degraded women stands condemned by all sincere and thoughtful people.

## Break Down the Fence

A constantly increasing number of thinkers now understand how the breaking down of the ring fence of monopoly and special privilege can be accomplished by the simple expedient foreshadowed in the valuation clauses of the British Finance Bill or budget, the principle of untaxing industry and the fruits of industry, whether in the form of income, houses, machinery, tobacco, alcohol, or any other of the many escapements and outlets of human effort and substituting therefor one simple standard of taxation.

*Continued on Page 27*



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21D100. This beautiful dinner service ranks as one of our highest values. We know of nothing to equal it at the price offered. A rich glossy surface decorated with dainty pink roses and green foliage makes this a set that will grace any table. Edges are scalloped with gold outline; handles decorated in gold. The lasting color and beauty of the decorations is insured by thorough baking at the potters. The set is composed of: 12 bread and butter plates, 12 tea plates, 12 breakfast plates, 12 dinner plates, 12 soup plates, 12 fruit dishes, 12 butter pats, 12 cups and saucers, 1 platter 10 inches, 1 platter 14 inches, 1 platter 18 inches, 1 tea pot, 1 sugar bowl, 1 gravy boat and stand, 1 baker, 2 covered vegetable dishes, 1 slop bowl and a cream jug. \$17.50

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40 Piece Tea Set .....	\$3.55	100 Piece Dinner Set .....	\$13.15
44 Piece Tea Set .....	\$4.45	112 Piece Dinner Set .....	\$14.45
97 Piece Dinner Set .....	\$11.50		

## Composition of Dinner and Tea Sets

40 Piece Tea Set—12 tea plates, 12 cups and saucers, 2 cake plates, 1 slop bowl, 1 cream jug.

44 Piece Tea Set—Add to 40 piece tea set 1 teapot and 1 sugar bowl.

97 Piece Dinner Set—12 dinner plates, 12 tea plates, 12 soup plates, 12 fruit dishes, 12 individual butters, 12 cups and saucers, 1 12 inch platter, 1 14 inch platter, 1 gravy boat, 2 covered vegetable dishes, 1 teapot, 1 sugar bowl, 1 slop bowl, 1 cream jug.

100 Piece Dinner Set—Add to 97 piece dinner set 1 18 inch platter, 1 baker, 1 pickle.

112 Piece Dinner Set—Same as 100 piece set with 12 breakfast plates added.

In measuring plates and platters, measure from inside edge of rim on one side to outside edge of rim on opposite side, platters, of course, being measured lengthwise.

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