THE MASTER WORKMAN.

A POWERFUL PLEA FOR LAND REFORM NATURAL JUSTICE AS OPPOSED TO MONOPOLY

The Present System Denies the Masses their Birthright Poverty, Crime and Wretchedness the Outcome of Private Land Ownership.

MR. HENRY J. O'NEILL, of Allentown, Pa., has written an excellent little work of sixty eight pages, under the above title. This pamphlet was first recommended to us by the Rev Father Huntingdon, and we are pleased to fully endorse his recommendation. Any one remitting Mr. O'Neill ten cents can secure a copy. We take the liberty of giving our readers the following extracts –

"DELIVER ME FROM MY NECESSITIES."

"When God made man he gave him a body that needed constant care. It needed to be fed, to be clothed, to be sheltered. In the beginning, each man had the means of satisfying these wants by having free and direct access to the land, tilling it, delving it, and hunting its game. To-day those who have direct access to the land are the few who claim to own it, or those who rent the land from them. Even those landowners or their tenants produce from their respective lands only one or two of the thousand things that satisfy their wants. Of these one or two things they produce, however, many times the quantity they need, and by exchange of the surplus, secure all else they require. The masses, who have no direct access to the land, usually confine their labor to a particular kind of work; and by disposing of this labor for the most that can be obtained for it,

SATISFY THEIR WANTS

"Let anyone enter our mills or workshops, or walk our streets and look at the buildings we erect; and he will see thousands of workmen toiling from morning until night, from day to day, and from year to year, for a portion of wealth. Let him ride into the country, and he will find in our fields men, and even women, who for a share of wealth perform, in all kinds of weather, long and exhausting labors. If he ventures into our mines, he will find in search of wealth, men who from one end of the year to the other scarcely see a gleam of light, whose lives are in constant peril, and whose toils and fatigues have made them prematurely old; and if he braves the deep he will find men on its waves who for wealth endure a life of constant danger and hardship. Let the inquirer go into our factories, and there will be seen the children of many of the toilers above described, deprived of the [illegible] careless, innocent joys of childhood, and enlightening influence of school, subjected to the cruelties of rude overseers, wearing away their young lives to add to the wealth secured by

THEIR PARENT'S TOIL.

"So small is the share of wealth with which this extraordinary toil is often requited that on the tables of these workmen will frequently be found the most meagre supply of food. On themselves and their children, will be seen clothing so scant as to cause suffering and sickness, and so mean that often on the only day in the week they are free from toil, they hide within doors to conceal their poverty. The homes of these workmen in large cities will be found in basements or in one or two rooms of a crowded tenement house, without an attraction, without an object to please or elevate, unsuited to refresh the body or cheer the mind, and so devoid of privacy that every sense of delicacy is blunted.

By these poor beings, every rumour of a better condition of labor elsewhere is hailed with delight. In the United States the workman hastes from east to west, from north to south, striving to escape the conditions that compel him to labor so long and so hard for the little wealth he receives. Every vessel that crosses the Atlantic bears to the American shores hundreds of weary toilers seeking, even where much of the misery they flee exists, relief from their overtoil and want. In this effort to escape, how many families are scattered, how many parents and children separated, how many tears shed, how many hearts broken,—all sacrificed to secure afar the wealth

TO SATISFY BODILY WANTS.

"This is not an exceptional phase of the struggle into which the masses enter for livelihood. It is the normal condition of the millions who in every generation have sought by honest toil to make an honest living, who blessed with health and strength, while these last, secure employment and receive the full reward that is meted out for it. Hence, when we contemplate the sad condition of the millions forced to live this weary life, we must not forget there are thousands who look with envy even upon this life of toil and want, because their own condition is yet more pitiable. These are the unfortunates who, having no wealth and being unable to secure employment or to perform it, are forced to betake themselves to the poor-house, or to obtain the wealth they need by a life

OF BEGGING OR CRIME.

"The outcasts whose misfortunes compel them to eke out an existence by begging or crime may be counted by the thousands in every large city of the world. Mostly without homes, half fed and half clad, spurned by their fellow men, they live subject to conditions that stamp out of them manhood, womanhood, and virtue. Many finding themselves forced from the condition in which by excessive, yet honest toil, they made an honorable living down to this deplorable condition of beggary or crime, escape the degradation to which they are being dragged, in death. Every day this harvest is reaped. Every day tells of men failing in their struggle for a livelihood, and terrified at the consequences of their ill luck seeking relief in death. When poverty brings such misery upon mankind, we need not wonder that the inspired writer has said, 'Blessed is he that considereth the poor the Lord will deliver him in time of trouble.'

While the masses endure so much to acquire a little wealth there will be found another class who without any apparent labor, enjoy large revenues. A banquet given by one of this class would keep an ordinary family three years. The money paid for the horse that another drives would enable six men to live comfortably all their lives without performing any labor. The pleasure yacht in which another floats would make a handsome fortune for a hundred men while the mausoleum that adorns the grave of another would make comfortable homes for a thousand families, and after all this extravagance these men have by them millions they can never exhaust.

THOU OPENEST THY HAND AND FILLEST WITH BLESSING EVERY LIVING CREATURE.

"Every material gift that God bestows upon man is bestowed through the elements, land, air, fire, and water. These elements may well be looked upon as the hand with which God reaches His blessings to man. They are the result of no man's labor. They were here before man. They were created, not to sustain one man or one set of men, but to sustain all men. Being the work of no man, but intended for all men, they are the property of all men. Hence, those things which are simply their product or, in other words, the gifts of God, are the common property of all men.

"If the gifts of God are common property, to whom belongs that value which is the result of labor applied to them? Naturally and justly to the man who applies the labor.

"In a failure to recognize these two principles may be found the error of those who advocate, as a remedy for the present order of things, an equal division of wealth. If wealth were the simple gift of God, they would be correct, but as only the ground of wealth is His gift, while right as to that, they are wrong as to the value which is the result of labor. Their remedy is unjust, because it would enable the idle equally to enjoy with the industrious.

THE FRUITS OF LABOR.

"Those who uphold the present order of things are even more mistaken than those who advocate an equal division of wealth, for, while our system justly undertakes to give every individual the fruits of his labor, it cruelly fails to secure him his share of the gifts of God. In failing to secure the individual his share of God's gifts, our system fails to secure him [illegible] the fruits of his labor. It forces him to seek employment of those who monopolize God's gifts and who extort from him much of his labor for that share of those gifts which is necessary to his employment, and to which he is freely entitled. Our laws, to be just, must ensure every man an equal share of God's gifts, then only can they ensure every man the fruits of his labor.

Though all wealth is the product of labor applied to matter, it is possible for some who apply no labor to matter to acquire a just title to wealth; for man has wants that are not satisfied by wealth, and to him who will abstain from the production of wealth and devote his time to satisfying these wants, the laborer will give, from his earnings, wealth equivalent to what the labor from which he abstains would produce. Among those who produce no wealth, and yet have a just title to the wealth they receive, are priests, teachers, writers, actors, and musicians. With exceptions of this kind, those who are able to employ their labor in the production of wealth and do not, though entitled to their share of the gifts of God, are entitled to none of the fruits of labor.

"That every man may receive an equal share of God's gifts, every man must preserve an equal interest with his fellowmen in the elements through which these gifts are sent. Hence, we may not part with our interest in the elements. They are the source from which we each day draw support for our bodies. They are

TO SUSTAIN EACH GENERATION

while it is here, and succeeding ones after it passes away. The individual who relinquishes his rights in the elements, and expects to live, is not less presumptuous than he who would undertake to live without the assistance of God, for it is through these agencies God assists and sustains man. Even if one generation might sell its own interest in the elements, it might sell no more, for it has title to the elements only during its own existence.

"You may think the posterity of those who sell their interest in the elements are bound by the sale, because the money received by their forefathers descends to them; but when men sell their interest in the elements, the money they receive for the same soon goes back to the buyers of their interests, while their rights in the elements are gone forever. The effect of a sale of one's interest in the elements, is to deprive the seller of the blessings of God, leaving him a chance of living only while it pleases the owners of the elements to tolerate him for the purpose of employing his labor on those gifts of God which they, by their possession of the elements, control.

"In no country of the world do landowners equal one-half of the population. One-half of England and Wales, with a population of twenty-seven million, is in the hands of four thousand five hundred persons, one half of Scotland, with its four million people, is owned by seventy landowners, and even if one man owned the earth, the people of those countries could hardly be more rack rented than they are, and live.

"Let us take another instance, more warranted by history than the one just given of the evil effects of the

INDIVIDUAL PROPERTY IN LAND.

Charles the Second, in the year 1681, granted to William Penn in consideration of the services of his father, Sir William Penn and the yearly rental of two beaver hides, all the land of Pennsylvania. Had Penn never sold any of this land, and there was no law to compel him to do so, he or his descendants could to-day, according to the way land is renting, without ever having toiled one hour, exact from the inhabitants of Pennsylvania, for the use of its land, for farming, mining, and building purposes more than sixty million dollars a year. Besides, he would not have had to wait until to-day for a return: because from the year he first acquired a legal title, his rent roll would have commenced, beginning small, but increasing, and fifty years hence his rent instead of being sixty million would probably be a hundred million dollars a year, or more than two hundred and seventy three thousand dollars a day, and more than eleven thousand dollars an hour.

"One acquainted with our civilization would imagine that when King Charles had granted Penn all the land he and his descendants could possibly want for their own use, he would deem it superfluous to grant him any more; but when Charles granted Penn these millions of acres he did not suppose Penn or his descendents would use any of them; but he knew when this region should be populated its inhabitants would absolutely need this land, to provide themselves with the blessings of labor and for that use of the land absolutely necessary to labor, would be compelled to give Penn a great part of the wealth their labor produced when applied to it; in short, when Charles granted Penn the land of Pennsylvania he *granted him and his descendants, a great part of the labor of the people who should inhabit the territory.* Hence the sixty million that Penn could to-day exact from the people of Pennsylvania, in the form of rent, would represent, not a revenue created by his labor and skill, but it would represent the labor of the people of Pennsylvania paid to Penn for the use of that land which God made as much for them as for him. God never intended that one of his children should own this vast territory, and that the other millions of his children dwelling upon it, should give part of their labor to this privileged one for its use. When God made this land He made it

EQUALLY TO BLESS ALL.

Surely, if Penn would do an injustice by extorting from the people sixty millions for the use of God's land, the man who by purchasing the land of Penn for two billion dollars acquired the privilege to extort this sixty million in Penn's place, would do an equal injustice to the people by exercising his privilege. [illegible] Those who may consider superfluous a speculation as to the extortions Penn could commit, had he retained his land, ought to remember that within recent years individuals and corporations have bought in the United States millions of acres of land for a few cents an acre, that during the years from 1861 to 1875 there were granted in the United States to corporations, tracts of public land equal in size to the States of Missouri, Ohio, New York, Massachusetts, and Rhode Island. Let them remember that this land, sufficient to support fifty million souls, has been monopolized for the purpose of perpetrating upon the people that shall be forced upon it by the growth of population an extortion as terrible as could have been

PERPETRATED BY PENN.

Look to the unfortunate island of Erin. Two-thirds of the island is owned by about two thousand landowners. Many of these landowners never saw their estates, and some of them never saw the island. Even those that live in Ireland, neither toil nor spin. Most of them derive their titles from ancestors who acquired their estates from the kings of England as rewards for murdering and persecuting the native inhabitants. These landowners continue the oppressions of their marauding ancestors; and are to-day the greatest enemies of the Irish people. Instead of advancing the country, they have blighted her happiness and almost her hope. The land which the Lord has said is His, they audaciously declare to be theirs; and for permission to draw from that land, by the labor of their hands, their necessaries, they yearly demand of the people, in rent, fourteen million pounds. This rent, annually wrested from Ireland, is enough to pay the present value of the Island every twenty five years, so that the Irish have paid for their island over and over.

How different is this from what it would be had the English made a descent upon Ireland, destroyed every building, and carried away every valuable. This would, undoubtedly, be a great hardship; but as soon as the plunderers had gone off with their spoils, the Irish people would have the land, the source of all necessaries, to supply anew what they had lost. Land and labor would soon set all things right. The quarries would yield stone to rebuild. From the earth again would rise the tall timber. Again, the mountain side would be pierced for ore. The fields of Erin would again furnish raiment; and in a few years no trace of devastation would be seen. But as it really is, with these pillagers owning the soil, an annual descent is made upon the island; and the fruits of the earth and the labor of the people are torn from those to whom they belong, leaving the people

IN WRETCHEDNESS AND WANT.

Even had the ancestors of the present landowners of Ireland acquired their estates by purchase in the beginning, the Irish of the present would have the same reason to complain that they have now, for no price that any men could pay the forefathers of the Irish for the land of their country would be a sufficient return for what would be surrendered. If the Irish sold their land they would have sold their right to exist in Ireland and they would have sold all the wealth that might be produced by their labor in that country. The gold the Irish received would be useless. Access to the land would be an absolute necessity for which they would be glad to yield back their gold and give the best part of their labor. The effect of a sale of the land of Ireland would be so terrible and ruinous as to equal in evil consequences the effect of losing it through force. In fact, had the English who invaded Ireland been shrewd, instead of taking by force from Irishmen their country, they would have expended the money this forcible method cost in quietly buying up the interest of the Irish in their lands. Had the Irish been simple enough to sell the English would soon have recovered the money paid the Irish and would have secured the benefits of Irish labor forever. Thus could the English have robbed their neighbors, have saved their money and their blood, and have preserved their reputation for honesty. Nothing is more plain than that when nations are foolish enough to sell their land, it is unprofitable to take their land by force.

TO EFFECT THE CHANGE

in our land system demanded by justice, no one in the possession of land need be disturbed, but incidental to the holding of land should be the returning to the people of the profit accruing from its mere possession. Under this new order of things, the farmer would take his produce to market. The money received for this produce would represent the value of his land and labor. The value of the land, he would be required to pay to the state subsequently to receive with his fellow countrymen an equal share of it. What remained in his hands after paying this, would represent the value of his labor and would be absolutely his. With the owner of a coal mine, the case would be the same. The income derived from the sale of the coal would represent the value of the land and labor. The value of the coal as it lay in the earth untouched by labor would be paid to the state; and there would be left in the hands of the miner the value of his labor. All this would be in keeping with the proposition that the gifts of God belong to all men in common, and to each man belong the fruits of his labor.

THE COMING MAN.

Oh, not for the great departed,
Who formed our country's laws,
And not for the bravest-hearted
Who died in freedom's cause,
And not for some living hero
To whom all bend the knee,
My muse would raise her song of praise—
But for the man *to be*

For out of the strife which woman
Is passing through to-day,
A man that is more than human
Shall yet be born, I say.
A man in whose pure spirit
No dross of self will lurk;
A man who is strong to cope with wrong
A man who is proud to work.

A man with hope undaunted,
A man with god like power
Shall come when the most is wanted,
Shall come at the needed hour.
He shall silence the din and clamor
Of clan disputing with clan,
And toil's long fight with purse-proud might
Shall triumph through this man

I know he is coming, coming,
To help, to guide, to save.
Though I hear no martial drumming
And see no flags that wave.
But the great soul travail of woman
And the bold, free thought unfurled,
Are heralds that say he is on the way—
The coming man of the world

Mourn not for vanished ages
With their great heroic men,
Who dwell in history's pages
And live in the poet's pen.
For the grandest times are before us,
And the world is yet to see
The noblest worth of this old earth
In the men that are to be.

—*Ella Wheeler Wilcox, in Truth*

BROADENING INTO SOCIALISM.

IN England as in this country the land-reform movement is rapidly broadening into all-round socialism. Henry George, Jr., the English correspondent of the *Standard*, can hardly be expected of wishing to unduly emphasize this tendency, but as a faithful chronicler of public opinion he cannot avoid recording it. In the issue of the *Standard* of the 8th inst., he says, "the land nationalizers here are coming out clearly as socialists," and quotes a striking speech made by Dr. Alfred Russell Wallace, President of the Land Nationalization Society, at its annual meeting, in which he said: "The only way to get rid of the present horrors of starvation, misery and vice everywhere around is a radical reform which will destroy the regime of individualism and competition, which has so miserably failed to secure the general well-being, and replace it by a complete system of co-operative socialism. If we can once get the land into the hands of the people, the capital will soon follow it. In principle I am a thorough socialist, but I am of opinion that the shortest and the only ready way to socialism is that of land nationalization. Professor Wallace's position is in accordance with sound sense. Land and capital are interchangeable. Rent, interest and profit are three equally unjust impositions levied by the idle possessor of the means of production upon the worker for the privilege of access to them. It is folly to imagine that the masses of the people will become alive to the injustice of the exactions of the land monopolist and muster sufficient determination to throw off the burden while continuing tamely to submit to the equally crushing impositions of the capitalist and profitmonger.—*Journal of the K. of L.*

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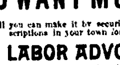

TO CONTRACTORS.

SEALED tenders, addressed to the undersigned, endorsed, "Tenders for Works," will be received until noon on Tuesday, the 4th of August, for the following works: Sewage disposal, fencing, etc., Mimico Asylum. Slaughter house, etc., London Asylum. Barn, repairs to roof, etc., Hamilton Asylum. Slaughter house, etc., Kingston Asylum. Terracing and fencing, Orillia Asylum. Three steam boilers, etc., Boys' Reformatory. One steam boiler, Mercer Reformatory. Ice house, etc., D. D. Institute, Belleville. Gymnasium, etc., Blind Institute, Brantford. Addition to Normal School, Ottawa, and Gardener's Cottage, Government House, Toronto.

Plans and specifications can be seen at the several Institutions above named, and at this Department, where forms of tender can also be procured. The tenders for the works at London, Hamilton, Kingston and Ottawa to be accompanied by an accepted bank cheque for two thousand dollars each, and for works at the other Institutions, five hundred dollars each, the cheques to be payable to the order of the Commissioner of Public Works, Ontario, on condition of being forfeited if the party tendering declines or fails to enter into a contract based upon his tender, when called upon to do so. Where the tender is not accepted the cheque will be returned. The bona fide signatures of two sureties for the performance of the contract to be attached to each tender. The Department will not be bound to accept the lowest or any tender.

C. F. FRASER,
Commissioner, etc.
Department of Public Works, Ontario.
TORONTO, *July 20th, 1891.*