Quality Butter

The Rights of Man

at in the cause of poverty on the one c and the overgiven fortunes on the or, and all the waste and democratizate and the correspon that flow from grossly unequal distribution of

the growity unequal distribution of secults, may be easily seen.

As I am spenking of conclusions general over the whole criticed world, let us take first the case of another country, for we can seen the faults of our neighbors more clearly than our own. Engiased, the country from which we derive our language and our neits totions, is behind as in the formal recognition of political liberty, but there is as much industrial liberty, but there is an much industrial liberty there as here and in some respects more, for Linguard, though she has not yet reached free trade, has got rid of the "protective" simile, which we still heig And the English people spoor things are as whole satisfied with their free dom and houst of it. They think, for it has been so long preached to them that most of them honestly believe it, that Englishmen are the freent people in the world, and they sing "Britons never shall be Maves" as though it were indeed true that affive could not breathe British air.

"Free-born" Englishmen

"Free born" Englishmen

"Free born" Englishmen
Let us take a man of the masses of
this people a "free born Englishman"
coming of long generations of "free
born Englishmen," in Withinire, or
Somersetshire or Devonshire, on soil
which, if you can trace his genealogy,
you will find his fathers have been till
ing from early Saxon times. He grows
to manhood, we will not stop to inquire
tow, and, as is the natural order, taken
to himself a wife. Here be stands, a
man among his fellows, in a world in
which the Creater has orderived that
the should get a living by his labor. He to himself a wife. Here be stands, a man among his fellows, in a world an which the Creator has orderined that he should get a living by his labor. He has wants, and, as in the natural order children come to him, he will have more; but he has brain and musele, the natural power to satisfy these wants from the storehouse of nature. He knows how to dig and plow, to sow and reap, and labere is the rich soil ready now, as it was thousands of years ago, to give hack wealth to labor. The rain falls and the sun shines, and as the planet circles found her orbit, spring follows winter, and summer succeeds spring. It is this man is first and clearest right to carn his living, to transmute his labor into wealth, and to possess and enjoy that wealth for his own sustenance and benefit, and for the sustenance and benefit, more has a surface dependent upon him. He has no right to demand any one clee's earnings, nor has any one else is earnings, nor has any one else is earning, nor has any one clee's earnings, nor has any one clee's earnings, nor has any one clee's earnings, nor has any one clee is earning, nor has any one land of the needs of his family. His labor will, in the natural order, produce wealth which, exchanged in accordance with mutual desires for wealth which others have produced, will supply his family with all the material comforts of life, and in the absence, of serious accident enable him to bring up his children, and lay by such a surplus that h

Modern Slavery

But what is the fact! The fact is, that the right of this "free born Eng-lishman" to his own labor and the fruits of his labor is denied as fully If the state of the labor is denied as fully and completely as though he were made by law a slave; that he is compelled to work for the enrichment of others as truly as though English law had made him the property of an owner.

The law of the land does not declare that he is a slave; on the contrary, it formally declares that he is a free man free to wark for himself and free to enjoy the fall fruits of his labor, the conjugation of the fall fruits of his labor, the conjugation of the same thing to labor on, any more than be can eat without having something to eat it is not in human powers to make simply out of making. This is not contempiated in the creative scheme. Nature tells us that if we will not work on must starie, but at the same time supplies as with everything necessary to work. Food, chating, shelter, all the articles that minister to dealer and that we call wealth, can be produced by labor, but only when the raw material of which they must be composed in drawn from the land.

To drop a man in the middle of the Atlantic sevan and tell him he is at liberty to walk ashore would not be more halter irony than to place a man where all the land is appropriated as the property of other people and tell him that he is a free man, at liberty to work for himself and enjoy his own earnings. This is the situation in which our Englishman finds himself. He is just as free as he would be were he suspended over a precipies while someone class held a sharp knife to the roops, just as free as if, thirsting in the desert, he found the only spring for miles walled and guarded by armed men who teld him he result and granted by armed men who tall him he result and granted by a men from the remaining in the desert, he found the only spring for miles walled and guarded by a med men who tall him he result and the second and chink moles he freely wooffreeted with them on their terms. Had this Englishman lived een furties ago, in the time of his Saxon asceptors, he would have how he fields which the villagers cultivated forgetter; he would have been from a few propositions and take grant fields which the villagers cultivated forgetter; he would have been alloted his house plot and his seed plot; he would have from a first part field which the village cuts from road to road through hazel thicket and by tinkling brook are now walled in.

Can't Have Land

Vet this "free-born" Englishman, this Briton who never shall be slave, cannot live without land. He must find some hit of earth's surface upon which he and his wife can rest, which they may call "home." But, save the high roads, there is not as much of their native land as they may east "without some other human creature's permission; and on the highroad they would not be suffered to lie down, still-less to make them a bower of leaves. So, to get living space in his native land, our "free-born Englishman" must consent to work so many days of the month for one of the "owners" of England, or, what amounts to the same thing, he must sell his labor or the fruits of his labor, to some third party and pay the "owner" of some particular part of the planet. Having thus sacrificed a part of his labor to get permission from another fellowersature to live, if he can, our "free-born Englishman" must next go to work and procure food, clothing, etc. But as he cannot get work without land to work on, he is compelled, instead of going to work for himself, to sell his labor to those who have land, on such terms as they please, and those terms are only enough to support life terms are only enough to support life on such terms as they please, and those terms are only enough to support life

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