

or starve!" and he takes it, and the former goes on increasing his profit. Capital has employed apprentices for three or more years, when one year made them skilled workmen. At the end of the term these were discharged and other apprentices brought on, thus obtaining skilled labor at minimum cost. Women and children are at the mercy of the capitalist. The temptation to evil of all kinds is increased, and that which is able to lead into vice is able to conceal. The morals and the citizenship of the masses are lower on account of the oppression and abuse of capital.

What capital has not done, they say, in a private way it has in co-operation sought to do through legislature. It is remarkable how many things are done for the avowed purpose of helping the working man. A protective tariff was put on, so that capital could get larger profits and enable the working man to get larger wages. But soon he asked: "Why are my wages not increased?" and is met by the suggestive remark "Competition of labor! and," he says, "your tariff allows you to charge more for my food and clothes than I could otherwise get them for." "Oh! but remember that competition in manufactures will lower the price of those articles," and he waits long enough to find out that a surplus of manufactured stuff deprives him of steady employment, and that now-a-days capital knows how to unite, form rings, combinations and monopolies to keep up the prices of his articles of living. He says that capital flattered and deceived him, and he is now looking round for a physician. Kings and tyrants have squandered the capital which labor produced in darkening the pages of history and sacrificing the lives or the happiness of its producers.

"What has labor done for capital?" he asks. More than it gets credit for.

Capital takes credit for giving men wages, but it is not true. If a man did not *earn* his wages he would not be employed. Labor produces sufficient to pay its own wages, enough more to give good dividends, as a rule, on capital invested and pay salaries. All the profits go to the capitalist. It is asked if not the true, the right relation would be best

maintained were labor to have a share of the profits since it in large part produces that which brings the profits?

Henry George claims, rightfully or wrongfully, the earth, the land, to be the free gift of nature, as much as the air and the water, and should be just as free to those making use of it; that men have no right to appropriate what is intended for the common inheritance of all. As it is the poor cannot live without leave of the rich. Every man to live must have a *place* on which to live as much as he must have air and water. Men have not possessed themselves of air and obliged others to pay a tax or rent for its use; but they have done so with the *places* that the others must occupy in order to live, so that the majority of people are obliged to pay the appropriators of land for the privilege to live. How much there is of reason or right in this the reader is left to discover.

It is asked what right has capital, especially foreign capital, to come upon American soil, appropriate thousands of acres, bestow no labor upon, nor pay for any, and exact rent and taxes from those who do labor and improve it? What right combinations, syndicates and monopolies to govern supply and demand? These are questions which require, where justice is involved, some investigation and some answer. There is work for us to individually and collectively consider and perform perhaps in these matters. The tendency to centralization, the land question, and that of direct and indirect taxation are worthy of our careful investigation. They all to some extent effect the possibilities of citizenship. We must discover how they effect the comfort, the spirit, the culture, the morals and religious life of our countrymen; in what way legislation is connected with it; and what work we have to perform in promoting the ends of justice and truth.

(TO BE CONTINUED.)

We have lately learned that the Queen pays postage like other people.

Samuel Morley, the great English merchant prince and philanthropist, is dead. He is said to have given away yearly for benevolent purposes from £20,000 to £30,000 sterling.