

# Iron County Register.

BY ELI D. AKE.

OUR GOD, OUR COUNTRY, AND TRUTH.

TERMS—\$1.50 a Year, in Advance

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[45-11.] **BALDWIN BROS.,** Ironton, Mo.

## T. C. to W. C.

**LAND TENURE AND THE IRISH.**

Highly Esteemed Sir—Before proceeding to the subject assigned for this lesson, it may not be amiss to notice one phase of Ireland's wrongs which does not arise in Ireland. We refer to that version of the matter which is manipulated in this country, to enable the Fenians and Land Leaguers to raise money for themselves, and candidates for office among us to secure the Irish vote. When this factor has been canceled out, Ireland's wrongs will be greatly diminished.

But to enter on the subject assigned for this lesson. Before discussing the tenure by which lands are held, let us examine the basis of the right to hold lands at all. This we find to arise in letters patent direct from God. In His history of first things, it is said that man received authority to replenish the earth and subdue it, and to have dominion over the fish of the sea and over the fowl of the air and over every living thing that moves on the earth, and this is affirmed again and again in various ways in other portions of the Scriptures. Whilst inhabitants were very few, this was a right in common, and each one took from the public stock such things as his immediate wants demanded.

This community of right, even in the earliest days, referred only to the substance of the thing, and could not extend to the use of it. He who began to use a thing acquired a right in it against others, but the right of possession was based on the actual occupation. In the first recorded instance of a sale of land, which occurred 3,754 years ago, a graveyard was sold and the burial of a dead body in it made a perpetual occupation and right of possession by statute of mortmain. But as men increased rapidly in numbers, and still more rapidly in fraud, avarice and general rascality, it became necessary to appropriate to individuals the very substance of the thing used. This was done in order the more completely to carry out the object in view in giving man dominion over the earth, namely, that it might be filled with people and valuable products. Now no man would care to improve a farm if, in case of his temporary absence, another could take possession. In short, so long as the right extended only to the use and not the substance of the thing, people were nomadic, and because they were nomadic, the right remained in that shape. The two hung together. The latest trace of this principle is in our Homestead law, under which a man, having settled on his homestead, may leave it for a time, but must be able to show a purpose to return.

But when He who at the first gave man a right in common to the earth wished to permanently locate a people originally nomadic, He changed the whole right of possession, fixed by law every man's premises, and ordained that, with the exception of property in a walled town, this real estate should be inalienable. This arrangement was in subservience to God's design in locating the Jews in the land of Canaan. But man was created to dwell on all the earth, going where he can do best for himself, and when man began to understand the world and himself, a change in laws became necessary so that he might change his residence and at the same time carry with him the fruits of his labor and economy. This necessarily changed the whole land system; for laws are made for men and not men for laws, so that the necessities of the case made the laws that govern it without any general regard for the statute on the general subject. The reasoning of Blackstone on "the origin of property" is unanswerable. W. C. is respectfully referred to him for information.

As we wish to instruct, we will define as we go. "Tenure" means the mode of holding prop. ty, and from the beginning of the world to this day there have been two modes of tenure. First, the Feudal, which vested the dominion of the soil more or less directly in the king or crown, and made a right to the use and profits of the soil, called seisin, the highest right a subject could acquire. Second, the Allodial, which gives the owner entire and irresponsible dominion over the substance, as well as the use of the land, so that he can dispose of it at his own pleasure or leave it as an inheritance to his children.

It is a very interesting study to ascertain in how far the elements of the feudal system existed in the Saxon institutions, and how the allodial struggled with the feudal system, until, weary with the strife, the former withdrew from the Old World to the New

where, at least in the United States, it has been enthroned in our jurisprudence. The man who studies the Bible from the standpoint of jurisprudence will discover that the land of Canaan was held by the Jews under feudal tenure, and that the state of things complained of arises from an abuse of that tenure. For information on this point, W. C. is respectfully referred to Wharton's Law Dictionary, article "Tenure."

So long as we received our laws from England the taint of this corrupted and perverted feudal tenure clung to them; but now the United States Government, as the proprietor of the soil, quit-claims all its rights thereto in consideration of a sum certain, and all the feudal tenure in the case vests in the States, which can and do evict for non-payment of taxes, as between a man and the State, or for the non-payment of debts as between one man and another. And taxes are regarded as debts due the State, and the right of redemption within a specified time and on specified terms is vested in the owner.

A careful study of the whole subject will disclose the fact that any system of land reform that is not based on a People's reform is nebulous. A cry is raised against feudal tenures, as the root of all evil, whereas a little examination will show that, unless the principle of feudal tenure be vested in the State, all civil government must fail for the lack of the means of self-perpetuation. The experience of civilization has demonstrated that every citizen must pay to support the government that protects him. Our taxes then are required as an evidence of fealty and allegiance, and in order to certainty in their collection they must be based on that which is immovable, and defined by metes and bounds. But the great fact is that the principle of feudal tenure, as the basis of the right of taxation, underlies the very existence of civil government. Shylock reasons very correctly on that subject when he says:

"You take my house, when you do take the prop That doth sustain my house; you take my life, When you do take the means whereby I live."

But your outcry against Feudal Tenure is not only an outcry against the very existence of civil government, but a revelation of your Agrarianism, Socialism, or Communism. All of these words smell bad; they have "an ancient and fish-like smell;" but they must continue to be used until you can find some other word meaning the same thing.

In short, my dear sir, in raising the Irish's question with a view to a ride on your bicycle, you committed a blunder; for every outcry against the principle of feudal tenure is an outcry against the power of civil government to perpetuate its own existence. It will not be necessary to decide whether your blunder exposed the hoofs, horns and tail, or only the ears.

As our conference began on the Irish question, let us close on that. Among the great facts into which civilization has crystallized, we can place the truth that, whilst civil government is the ordinance of God, the mode of its administration depends on the amount of virtue and morality among its subjects. If they are well controlled by moral principle, the external restraints of civil law will not be so much required; the institutions of government will be liberal, and the powers of government will be safe if distributed among the people. But if a people have no understanding, their mouths must be held by the bit and bridle of strong institutions. The tyranny of Nero, bad as it was, was the only government of which Rome was at that time capable. Then, before we can settle the questions connected with Ireland's wrongs through British misrule, we must determine the capacity of the Irish, under Papal domination, for self-government.

In the meantime, what are the Irish to do? The answer is, Get out of Ireland as fast as possible, singing:

"Good bye to you, Father O'Blad— For me the last time at confession, And my very last sixpence you've had."

Let them come here. We have free, open Bibles, free knowledge, free labor, and homes at prices merely nominal, and above all, the God-given right of every man to be as good as any other man, if he chooses so to be.

In conclusion, a man can be known by the books he reads. They are a part of the company he keeps. Permit me to recommend the Bible, Montesquieu's "Spirit of Laws," Vattel's "Laws of Nations," Guizot's "History of Civilization," "Blackstone," and Kent's "Commentaries." T. C.

## Wages in Manufacturing.

[From the Missouri Republican.]

There were in 1880, according to the Federal census report, 950,000 persons employed in manufacturing in the twenty principal cities of the United States. There was paid to them \$75,000,000 in wages, of \$385 each per annum. The material they used was valued at \$1,345,000,000. The value of the product was \$2,120,000,000. The net fruits of their labor therefore was \$775,000,000. The amount of capital invested was \$662,000,000. The net profit appears to have been nearly 60 per cent. This is a remarkable showing of profit. The average wages were less than \$7.00 per week for operatives, while the apparent profits were thus large. About one-fourth of these laborers were blacksmiths, shoemakers, carpenters and bakers. These are supposed to get wages something like double the average here given, which would diminish the weekly wages of the other three-fourths to only about \$5 per week. These seem to be incredibly low figures, and do not justify the continual plea of the protectionists that the enormous tariff put upon all goods is necessary to keep up the wages of laborers. There does not appear to be any light in which this manufacturing subject can be viewed that will make the position of the protectionists appear tenable.

Among the most interesting of the census bulletins is one recently issued that shows the number of males of the voting age, twenty-one years or over, classified as native white, foreign white, total white, and total colored. It is seen by these tables that in only two States does the male colored population of the voting age outnumber the whites: Mississippi has 130,278 colored to 108,254 whites, and South Carolina has 118,889 colored to 86,900 whites. Louisiana is nearly divided, the colored numbering 107,077 to 108,510 whites. Some States have surprisingly few of these colored males of 21 years or over. New Hampshire has but 237, Vermont 614, Maine 664, and Nebraska 844. In these tables, also, Chinese, Japanese and Indians count as colored. The census also shows that there are in this country 12,830,349 men of voting age, of whom 11,343,005 are white and 1,487,344 are colored. Of the white, 8,270,518 are native, and 3,072,487 foreign born. The increase since the census of 1870 was 3,361,143 males of voting age, the white increase being 2,982,285, the colored increase 401,857, the native increase 1,873,586, the foreign 529,904. The total number of votes cast at the election of 1880 was 9,218,550, or about 65 per cent of those entitled to vote.

**SLAVERY AS A PUNISHMENT FOR CRIME.**—The recent sale of a negro into temporary slavery in Kentucky (says the New York Sun) has surprised many persons who were not aware or had forgotten that the Constitution of the United States distinctly recognizes the lawfulness of slavery or involuntary servitude as a punishment for crime. The thirteenth amendment says: "Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction." There is nothing in the constitutional prohibition to prevent a State from making slavery the penalty for very trivial offenses. The fact that this has not been more generally attempted in the Southern States shows how the sentiments of the people have grown away from the old slave system. Besides, if a law was passed imposing slavery as a punishment on black culprits it would have to apply to white culprits also; and the possibility of a negro owning a white slave would seem unpleasant to the ordinary legislator.

**FABLE OF THE BEAR AND FOX.**—A Bear boasted of his love for man, saying that he never worried or disturbed him when dead. The Fox observed with a smile: "I should have thought more of your profession if you never ate him alive." Moral: Better save a man from dying than save him when dead. How true of man is that maxim to this day. Men and women, here, there, everywhere, deplore and lament death-bed scenes, yet pay so little attention to each other's welfare during life. All tears after death, but no smiles before. The health of wives and daughters is shattered and their lives imperiled by some chronic female complaint, which is permitted to continue until the whole constitution is broken down. Don't procrastinate until these poor creatures are dead, but go to work now and work continuously until they are cured. Dr. Dromgole's English Female Bitters is the remedy. It is a never-failing female regulator and iron tonic, acting promptly and pleasantly.