

is one of the striking advantages of irrigation, since it permits of intensive and diversified cultivation.—H. Durham, in Land of Sunshine.

#### THE ORIGIN OF THE IDEA OF ABOLISHING THE GENERAL PROPERTY TAX.

An extract from a sermon delivered in the Vine Street Congregational church, Cincinnati, November 24, by the pastor, Rev. Herbert S. Bigelow.

It is pleasant to remember that in the same year our fathers began their war of protest against the tax levies of King George, across the water in the mother country there was born the idea of a new system of taxation, which, had it been adopted then, would have prevented that war, and which, as it grows in form, is certain to unite the nations in a closer brotherhood than is possible while tariff laws remain the bulwark of national jealousies, and national selfishness.

In 1750 there was born in Scotland one Thomas Spence, the son of a mat maker. When the war of the revolution broke out, Spence was a school-teacher in Newcastle, Scotland. The councilmen of Newcastle determined to inclose a portion of the common. Much as our government might open an Indian reservation for settlement, these city fathers divided among a few, lands which until then had been held in common. The citizens objected. It does not appear that they objected to the private occupation of the lands, but they declared that they were joint stockholders in the landed estate, and they contended that it was the duty of the city officials to collect rents from these holders of the city lands, and that from these rentals a dividend should be declared in favor of the citizens. The case was carried into court and decided in favor of the people.

Spence reflected upon this. He asked himself the question: If the rents of one portion of the land should be divided among all the people, why should not the ground rent of all the land be considered a public asset? Then the problem as to a just method of distributing this rental presented itself, and he solved it as Henry George solved it a century later, and recognized the doctrine of the common and inalienable inheritance in the land by substituting ground taxes for all other taxes.

In 1775 Spence read an essay setting forth this plan before the members of a Philosophical society of which he was a member. It is unnecessary to state that there was an intolerable amount

of wisdom in that essay, for this society took the first opportunity of striking the name of Thomas Spence from its roll—the only name that could save those philosophers from oblivion. This society, like some modern ones, appears to have been organized for the purpose of searching after the truth, but with no intention of finding it.

The people of Newcastle were like the peasants of Gadara. They preferred to drive a prophet from their shores rather than let the price of pork go down. In a word, they boycotted Spence's school and thus deprived him of a livelihood. Those teachers are best paid who make a profession of telling men what they already know. They starve who presume to teach men what they need to learn.

Does the world grow better? The most signal political victory of the year was won in Cuyahoga county, by Tom L. Johnson, shall I say in spite of, or because of, the fact that he was known to be a fearless advocate of the idea for which Spence lay in a London jail a century ago?

#### THE OUTLANDER GRIEVANCES.

An extract from an address delivered by Western Starr at Handel hall, Chicago, November 4, under the auspices of the Chicago branch of the American Transvaal league.

The Outlanders, unnaturalized foreigners, were an aggregation of adventurers from every land under the sun, about 60,000 in number, drawn from every rank and station in life, and of whom less than half were English. These English clamored for the rights of citizenship in the South African Republic and declined as a rule to abandon allegiance to the British sovereign. The Outlanders took advantage of the situation, the growing embarrassments between the Transvaal and the English government, to crowd both into difficulties with a view to hawking their influence. They howled about a recognition of the English language in the schools; they complained of the enormous taxes paid by the mining industry; they demanded recognition as an industry in the volksraad; they objected to the government monopoly in explosives; but no one or all of these and other ostensible grievances were real, and their outcry was not sincere.

Let us note the real reasons in the official reports of representatives of the capitalist Outlanders who conspired with Rhodes and Jameson.

The capitalist mine owners openly said that the Outlanders "did not care a fig" for the franchise. An American, one Hammond, a mining engineer, em-

ployed as an expert by the mining corporations and largely interested, said in London on November 18, 1899:

There are in South Africa millions of Kaffirs and it does seem preposterous that we are not able to obtain 70,000 or 80,000 Kaffirs to work upon the mines. With good government there should be an abundance of labor, and with an abundance of labor there will be no difficulty in cutting down wages, because it is preposterous to pay a Kaffir the present wages. He would be quite as well satisfied, in fact he would work longer, if you gave him half the amount. (Reported in Financial News of November 26.)

Preposterous Hammond, expatriated by that one speech. One of Mr. Hammond's associates, a Mr. Rudd, said openly:

If they could only get one-half the natives to work three months of the year, it would work wonders. . . . They should try some cogent form of inducement or practically compel the native through taxation or in some other way to contribute his quota to the good of the community and to a certain extent he would then have to work. . . . If under the cry of civilization, we in Egypt lately mowed down 10,000 or 20,000 Dervishes with Maxims surely it cannot be considered a hardship to compel the natives in South Africa to give three months in the year to do a little honest work.

Civilization Rudd, a child, or a fool, or drunk. It was estimated that if only one of these great companies had the power to force the natives to work for wages low enough, that company could increase its profits \$10,000,000 a year. But, to the sorrow of these advocates of a new system of slavery, the Transvaal government had established labor laws and regulations which interfered with the utopian and entirely benevolent aspirations of the mine owning companies.

The republic taxed the gold product of the Rand 2½ per cent., they taxed all miners of gold alike. English or German Jews, or Boers, or Americans, all who produced gold paid their taxes under a general law. American miners along our Alaskan boundary pay not 2½ per cent. but ten per cent. of their output to British agents as taxes and we hear no wail from the English colonial offices over the oppression. An examination of the returns of 20 representative mining companies of the Rand shows that their dividends for the year 1899 averaged over 68 per cent., some of them more than 100 per cent., and if one of them by having a free hand to enslave the natives could add \$10,000,000 to its yearly dividends it would mean an increase of over 25 per cent. in dividends on the capital stock of the greatest mining section the world has ever known. This is the secret of the Outlanders' interest. It